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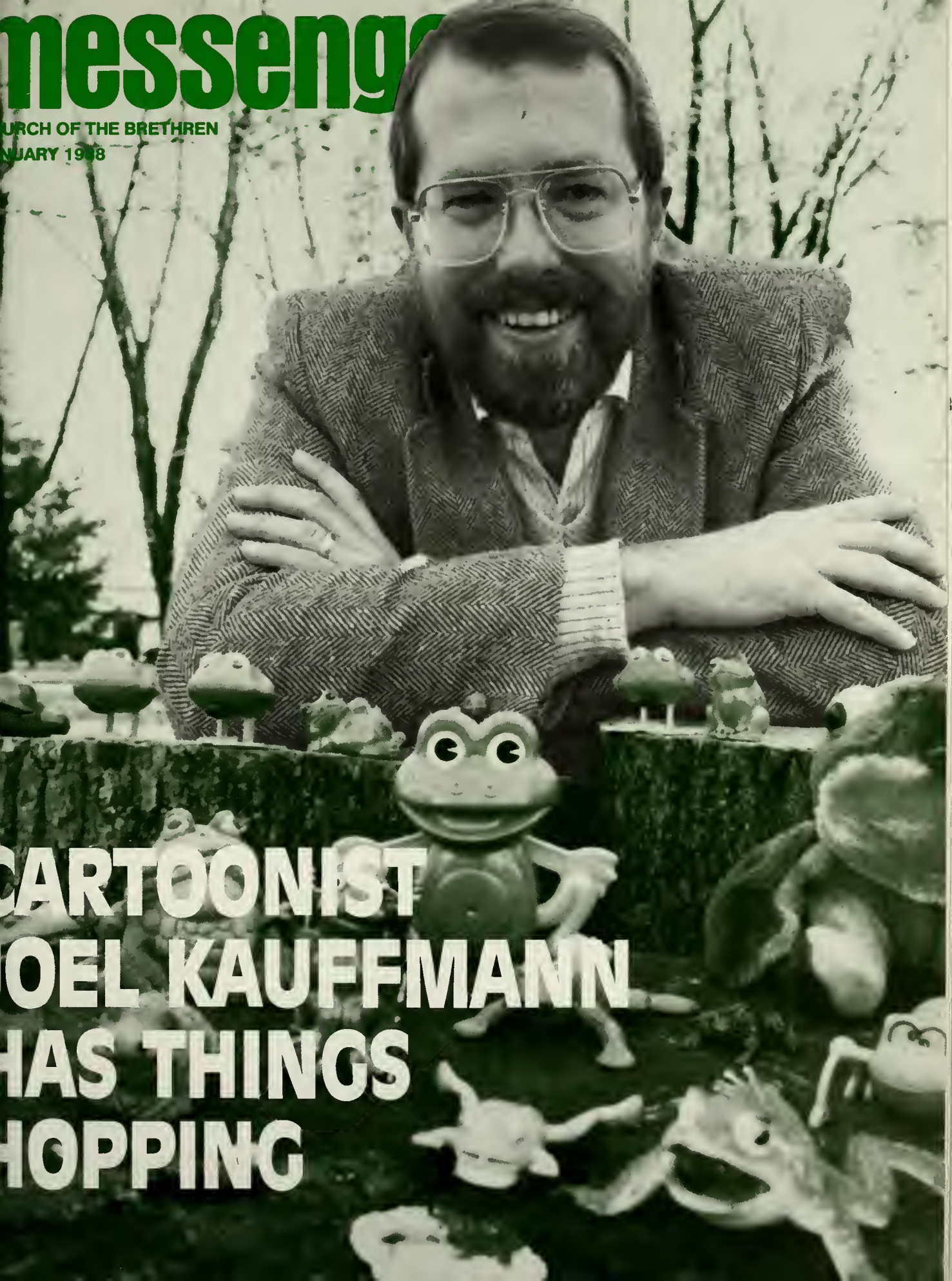
URCH OF THE BRETHREN
NUARY 1988



CARTOONIST JOEL KAUFFMANN HAS THINGS HOPPING

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COVER: By now regular readers of MESSENGER are familiar with the antics of Pontius the frog and his cohorts. In this issue, on page 10, Don Fitzkee introduces Joel Kauffmann—the man behind the popular cartoon "Pontius' Puddle." As you will read, Joel's success with Pontius should be enough to make other religious cartoonists green with envy.

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messenger

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letters

HACKMAN VIEW NOT UNIVERSAL

I was deeply troubled by Galen Hackr
August/September letter deploring Bre
joining hands with Unitarian Universali
last April's peace demonstrations in V
ington. He objected to cooperation with
because of differences between their reli
beliefs and those held by Brethren.

I am quite familiar with Unitarian Ur
salists, and they certainly are not people I v
shun or refuse to work with in efforts to
about peace.

A British Unitarian, Sarah Adams, wro
hymn "Nearer My God to Thee" (No.
Brethren Hymnal). Universalists founded
tigious schools such as Tufts University an
University of Chicago. Several "four
fathers" of the United States were Unitarian
early American Universalist, George De
neville drew religious inspiration from
Brethren in Philadelphia in 1741.

I cannot conceive of a Unitarian Univer
condemning our Brethren beliefs in one of
journals. Brethren need to become
acquainted with other denominations, to re
others' choices in matters of religious faith
to appreciate the contributions to life a
society of groups whose religious tenets
from ours.

LOIS K. WAT

McGaheysville, Va.

HEAVEN WON'T BE TOTALLY BRETHR

Galen R. Hackman needs to seri
examine what Jesus came here to teach, b
he starts denouncing Unitarian Univers
("Letters," August/September).

Who is he to pass such negative judgme
the spiritual path another has chosen as th
to God's light? The whole point of the Chr
gospel is love, *unconditional* love. This
accepts people as they are and seeks cooper
among all people, regardless of creed.

Galen Hackman is in for a surprise wh
gets to heaven and finds there are Unit
Universalists there also. And he will be surp
to find people there from non-Chr
religions as well. Christianity is only one
many ways to God's light.

Since last August's "harmonic converg
there is a new and higher spiritual energy
ing into our world. This energy leads us t
unconditionally, to see that we can only cl
ourselves—not others. God's light shines
people, not just a select few.

JOHN WARREN DIL

Bonner Springs, Kan.

PLAYING WITH LIGHTNING?

Peggy Reiff Miller got my attention whe
described some people as "playing adu
using alcoholic beverages ("Opinions,"
ber). I thought, "Any (moral) decision bas
the need to affirm one's adult identity is pro
sinful." Then I asked myself, "What woul
genuinely 'adult' view of alcoholic bevera

"Playing" adult would likely mean ass

one's independence from a previous prohibition—probably parental. But a real adult choice about drinking would be one based on *owned* rather than *imposed* limitations or standards. An adult choice would acknowledge the freedom to drink occasionally without anticipating disciplinary repercussions. An adult choice would be based on awareness of the facts of alcohol use. An adult choice would be based on an adult understanding of a faith or belief system.

The outcome of an adult view is a realization that one can *accept* an occasional drink by personal choice. Lightning from heaven will not strike you for taking a sip (or even touching the wine glass; see hymn 661, 1901 *Brethren Hymnal*).

Further, an adult view allows you to *refuse* a drink because there is a recovering alcoholic or conscientious objector to drinking present; because of the inherent risk of addiction, physical debility, public scandal (*church* scandal for a minister, such as 1 am), or accident due to impaired judgment; or because of a consciousness that grain used for making liquor could better be used to relieve human hunger.

You may refuse because alcohol's costliness becomes a stewardship issue when you realize, for instance, that the money spent on alcohol could be used to support Christ's mission. You may choose to refuse to drink because American society, in general, either abstains from or abuses alcohol, leaving little middle ground for "careful, social drinking" as it does in some other cultures.

Obviously, an *adult* view calls me much more strongly toward restraint than it does toward liberty. Is it "playing adult," though, to say "restraint" instead of "total abstinence"?

DEAN R. HEISEY

Elkhart, Ind.

SPEAKING UP FOR TEMPERANCE

Yes, we at the Conestoga Church of the Brethren "still oppose alcohol" (see "Opinions," October).

Our Temperance Committee educates youth and children about the dangers of alcohol, drugs, and tobacco. We support a poster and essay contest. For January we planned a meeting called Family Intergenerational Night Encounter (FINE). The issues of alcohol, drugs and tobacco were dealt with in small groups, with response following.

Our object was to create communication between youth and adults in our families.

TEMPERANCE COMMITTEE

Leola, Pa.

JUST SAY NO TO CIVIL DISOBEDIENCE

Last July's MESSENGER asked if Brethren should be doing civil disobedience. The answer is no.

I don't want the government running the church, nor the church trying to run the government.

Who is responsible if police officers get back injuries or hernias from lifting limp Brethren?

During demonstrations such as Brethren participated in last year, the police have to neglect neighborhood patroling in order to provide security for the demonstrators. The Church of the Brethren should take the blame for any neighborhood crimes that occur while they are out demonstrating.

I wonder who pays for all those signs, crosses, and banners. Who pays for lodging, food, and transportation? Does this come out of General Board funds contributed by congregations? We could feed a lot of hungry people with the money wasted on demonstrations.

Brethren could do better using the power of prayer than disobeying their government.

CHARLES MCCAFFERY

York, Pa.

THOSE IRRITATING INCONSISTENCIES

The editor's inconsistencies irritate me greatly. In last February's MESSENGER he objected to letter-writer Kevin Switzer's biblical method of dealing with a backsliding member. In May the editorial decried a woman on TV who "warbled inane lyrics about a sickeningly sweet, palsy-walsy Jesus."

For Kevin Switzer to do less than force a homosexual member out of the church would be, indeed, to present a "palsy-walsy Jesus." Love and justice go hand-in-hand.

If the editor's "long-time addiction to old-time Dunker religion" is real, he will admit that Kevin Switzer's way is the "old-time Dunker" way of dealing with sinners.

LEAH KELLER

Manheim, Pa.

THE OTHER SIDE OF THE COIN

I read the November MESSENGER, with its emphasis on concern for prisoners, on the second anniversary of the murder of my 11-year-old granddaughter.

She loved life and she loved people. She was innocently on her way to school when she was attacked and murdered. The man who murdered her is now in prison.

I understand the need for the concerns that the MESSENGER writers raised. But no one knows the agony that parents and loved ones of murder victims suffer unless that person has suffered that agony also.

FREDETTE CASH

Hagerstown, Ind.

THE SLIPPERY SLOPE OF SERVICE

If "Brethren always take their cues for service from the great 'When did we see thee' passage in Matthew 25" (see "Criminal Justice Brethren-style," November), is this emphasis on service relevant in this age of corrupted moral values?

Shouldn't you have addressed moralities that contribute toward holiness, rather than works many people do to absolve themselves of guilt?

Christ said they would brag about these works and go to hell (Matt. 7:21-22).

MYRON C. HORST

York, Pa.

page one

Occasionally we get letters from elderly readers asking us to print MESSENGER in larger type for the benefit of their failing eyesight. (Often they have the notion that we have begun using smaller type than before.) Other readers ask if we can supply MESSENGER on tape cassettes; their eyes are too far gone even for large type.

Always we have had to reply that we can only afford to print MESSENGER in one type size, and the size we already use is the size best suited for the majority of readers. Or to the request for MESSENGER on tape cassettes, we have to reply that we have no budget or staff time to produce the tape cassettes or to handle the logistics of subscriptions and mailing.

But, happily, we seem now to have a breakthrough. We still have no budget or staff time for producing MESSENGER on tape cassettes, but someone else does. The Church and Persons with Disabilities Network (CPDN)—a task force of Brethren Health and Welfare Association and Parish Ministries Commission, is taking on the project of providing MESSENGER on tape cassettes for the sight-impaired. CPDN is working in cooperation with Brethren Press to Provide this service.

And what a service it will be! We are sure that this will make MESSENGER available to a large segment of Brethren who previously could not make use of it. Particularly we have in mind the increasing number of elderly Brethren, those still living at home and those in retirement centers or nursing facilities.

You will be hearing more about this project as it gets underway. CPDN's plans are for this current issue of MESSENGER to be the first issue available on tape cassettes. The subscription price will be $21.95, covering the cost of producing the tape cassettes and mailing them.

For more information write to Brethren Press, 1451 Dundee Ave., Elgin, IL 60120, or call, toll-free, at (800) 323-8039.

We applaud CPDN and Brethren Press for taking on this project, knowing that it will help us meet one of our objectives of the Goals for the '80s program—to make MESSENGER more useful in the congregations. —THE EDITOR.

in touch

Marianne Michael: Ambassador for Christ

Foreign policy is normally left to governments—for better or for worse. But in Iowa City, Iowa, Marianne Michael has pursued a "foreign policy" of love and acceptance toward international students for more than 25 years.

During the 13 years that Marianne and her husband, Herb, were missionaries in Nigeria, they learned what it was like to be welcomed into a foreign culture.

Marianne explains, "I think if you haven't been away from your own language and culture, you just don't understand what it's like to be away from home and be made welcome."

So in 1961 when the Michaels came home to live in Iowa City, near the University of Iowa, they decided to do what they could to make some of the many international students there feel welcome.

"As soon as our own kids moved out," says Marianne, "we just put in four international students."

Word got around and since then a steady stream of world citizens has rented rooms from Marianne and Herb. But they get much more than a place to stay. They get a "family" away from home.

"She's really sensitive with international students," says her daughter-in-law Chris.

When holidays come, Marianne always invites members of her international family to join her relatives for the festivities. "It's always fun to go home at holiday times because you never know who will be sitting around the table," says Chris.

Currently a Bangladeshi and three Indonesians rent from the Michaels, while another, who first came 10 years ago, graduated and became a professor at another university, continues to rent a room and come "home" some weekends. "He thinks he belongs to us!" says Marianne.

She keeps in contact with many of her friends who have returned to their countries, but has no urge to go visit, despite invitations. "I would rather sit here in my living room and have them tell me about their countries," she says.

But Marianne, who recently turned 70, doesn't spend a lot of time sitting in her living room. She is in her final year of a phased retirement at the university hospital, where she is a pediatric social worker with parents of terminally ill children.

A member of the Panora (Iowa) congregation, Marianne is the Church of the Brethren representative on the Board of Campus Ministry at Iowa University (which, not coincidentally, provides a loan closet of household items for international students), and also serves on the Northern Plains District witness commission.

But her most powerful witness is her loving, caring "foreign policy"—a kind of "worldliness" that the Brethren can affirm. —DON FITZKEE

Andi Sack: Making a concerted effort

When Rebecca ("Andi") Sack and some of her friends in Bangladesh experienced first-hand the reality of homelessness in the world's poorest country, they knew somebody had to make a concerted effort to do something about it.

As accomplished pianists, Andi, now 15, and three of her friends figured they were as qualified as anybody else, so they staged a benefit concert to raise money to build homes.

Since 1984 Andi had lived in Bangladesh with her parents, Dave and Jean, members of the Long Green Valley Church of the Brethren, Glen Arm, Md., while her father conducted medical research. They returned to the US last summer.

Last February, Andi and about 20 of her friends in the Christian youth group at the American International School in Dhaka went on a retreat in the village of Gunarajdi. While there they discussed "The Christian Response to Poverty," and experienced the poverty of the Tipperah—a minority tribe in Bangladesh, many of whom are Christians.

Andi and the group were moved by the plight of one Tipperah family who needed five homes to shelter relatives, but didn't have the money to build. The group decided they would try to raise $150—enough to build one bamboo house.

They chose to stage a "Year of Shelter Benefit Concert," featuring Andi and three other advanced pianists from their school—two Korean and one Yugoslavian.

Members of the youth group sold tickets to parents, diplomats, missionaries, and others; made and served refresh-

Amos Lehigh: Spreading the 'good news'

If Amos Lehigh had kept his printing operation in his basement, where it began 37 years ago, by now he would have one flooded basement. Not flooded in the usual sense, with mucky water and debris, but with heaps of Christian reading materials.

Amos, of the Pleasant Hill congregation, Spring Grove, Pa., began his Bible Helps printing operation in 1950, when his father gave him the idea of printing Christian inspirational tracts to spread the Good News.

Amos's purpose hasn't changed any—Bible Helps is still producing materials "to introduce people to Christ and the plan of salvation." But the scope of the organization sure has.

Last year Bible Helps mailed six million sermons and tracts to 85 countries— a long way from the thousand pieces Amos printed in his basement back in 1950. "I never expected to get this big," he says.

Along the way, Bible Helps moved into a new building, and was incorporated. Amos, now 70, "retired" a dozen or so years ago to begin working full-time for Bible Helps. His brother David and son Robert help run the operation, which is directed by a "committee" of six area Christians.

Bible Helps mostly distributes sermons and short tracts to churches and individuals in foreign countries "so they can go out and preach," says Amos. In addition to other countries, Bible Helps is sending more and more materials to poor urban areas in the US, such as in Philadelphia and New York City.

Harold Martin, free minister at Pleasant Hill and editor of the Brethren Revival Fellowship's *BRF Witness*, writes many of the materials distributed by Bible Helps. "I don't think we'd have ever got out of the basement without him," said Amos.

Nor would they have made it out of the basement without strong financial support, much of it from Church of the Brethren and Dunkard Brethren congregations. (Amos's son Robert is a member of the Dunkard Brethren church.)

Bible Helps doesn't advertise or ask for money. The materials they print are their best advertisement, says Amos. Often people see a sermon or tract in a friend's home or on a street somewhere and write asking for more. (That's Bible Helps, P.O. Box 391, Hanover, PA 17331.)

When donations slack off, the organization simply adjusts its budget accordingly. "I said at the beginning that if this is going to be a money-begging organization, I'm not going to be in it," he said.

So far Amos hasn't had to do any begging; faithful supporters eager to spread the Good News have kept Bible Helps afloat and pressing on. That sure beats being mired in a flooded basement.
—DON FITZKEE

---

ments; and were ushers at the concert, held in a private home.

Over 100 people attended, and $360 was collected—enough to build two and one half bamboo houses.

"I never thought that, as a 14-year-old, my piano playing could make such a difference," said Andi, who also plays flute, guitar, and bass guitar.

Before leaving Bangladesh last summer, Andi and others from the youth group traveled downriver to Gunarajdi to see the first house completed.

Said Andi, "The dent we made in the massive poverty cycle in Bangladesh is tiny, but at least three families were able to weather out this monsoon in safety. I'm glad to have been able to offer my piano playing as an investment for their futures."—DON FITZKEE

Miller visits Haiti in pastoral group

After a week-long "pastoral visit" to Haiti, district executive James Miller said that despite poverty, isolation, and terrorism he was hopeful that elections would take place and democracy would be given a chance in that Caribbean nation.

But nearly a month later the situation was less hopeful. The November 29 elections, which would have been the first in Haiti in 30 years, were called off shortly after they began, when at least 24 people were shot and killed while they waited in line to vote.

Miller, executive of Northern Plains District, represented the Church of the Brethren on a seven-member ecumenical delegation that visited Haiti October 28-November 2, at the request of Christians there. The group's purpose was to lend support to church and civic leaders at a crucial point in preparations for elections that were scheduled for late November.

In particular, the international church leaders went there to increase the safety for Haitian Christians working for peaceful, democratic elections. Several members of the Provisional Electoral Councils, including treasurer Alain Rocourt, head of the United Methodist Church in Haiti, had received death threats, and two presidential candidates had been assassinated.

According to requirements established by the commission, all potential candidates with ties to the oppressive Duvalier regime, which collapsed in February 1986, were disqualified. Miller's delegation planned to be present for an October 30 announcement of the list of candidates qualified to participate in the elections, but the announcement was postponed until the following week.

Miller emphasized that the delegation was on a pastoral visit and "the nature of a pastoral visit is that we didn't go to make recommendations. We simply went there to be with them. The group met with members of the electoral commission, Catholic and Protestant religious leaders, and human rights, peasant, and labor groups.

Such a visit by international church leaders provides physical and spiritual support for people living in a volatile situation. Said Jean-Claude Bajeux, executive director of the Ecumenical Commission for Human Rights in Haiti: "It makes it so I can walk safely for one more day."

Alain Rocourt (left), president of the United Methodist Church in Haiti, was a key member of the Provisional Electoral Council that laid the groundwork for the aborted November elections. Pictured here with Rocourt is James E. Miller, executive of Northern Plains District (seated, second from left), along with other members of the electoral council and the visiting ecumenical delegation

Miller met with three of the four current Brethren Volunteer Service workers there—Kyle Richmond and Lance and Stephanie Cheslock—and expressed "real appreciation for the work they are doing.

"The reason the Brethren were part of this delegation," said Miller, "is the years of BVS work there, particularly the work of the group there now."

The visit was arranged by the National Council of Churches and was supported by the Canadian and Caribbean councils of churches. Miller coordinated the group while in Haiti.

Hymnal planners set language guidelines

The council that is preparing a joint Brethren-Mennonite hymnal has decided that the language used in traditional hymns and prayers will be evaluated differently than language in contemporary hymns.

Traditional hymns and prayers will be used essentially in their original or standard form, and any changes will be made with great care.

Resources written since the 1960s or whose authors are still living will be "scrutinized rigorously in order to assure us of the benefits of the current evolution of language."

In its October meeting, the council also decided to print a large-print edition of the hymnal and to publish a handbook to the hymnal that will include histories of hymns, performance suggestions, and additional worship resources.

The Hymnal Project is a cooperative effort of the Church of the Brethren, the Mennonite Church, the General Conference Mennonite Church, and the Churches of God, General Conference. The Mennonite Brethren Church is participating as an observer.

1st Amendment tested by sanctuary appeal

The Church of the Brethren has signed on as a "friend of the court" in an appeal to the Tucson sanctuary prosecutions a year ago. The case will test the court's interpretation of First Amendment guarantees of religious freedom.

The General Board's Executive Committee based its decision to join the amicus brief on the 1983 Annual Conference statement on "Providing Sanctuary for Latin American and Haitian Refugees" and the 1986 Annual Conference paper "Making the Connection."

The Executive Committee said the Church of the Brethren is included as an amicus "to witness to our belief in sanctuary as a valid religious expression of the teachings of the Old and New Testaments and our call to minister to persons and refugees fleeing oppression. We believe that we should be able to practice these convictions in a setting of worship without governmental interference."

Tax resistance action results in IRS levy

The Internal Revenue Service has issued a tax levy on funds the General Board holds for Phil and Louise Rieman, co-pastors of the Ivester Church of the Brethren, Grundy Center, Iowa. The action is a response to the Riemans' tax withholding as a conscientious objection to paying taxes that are used for war.

The levy requires the General Board to take money held on their behalf from the Pastor's Housing Fund and send it to the IRS. If the board fails to do this, the IRS has declared its intention to levy the board's bank accounts and take the amount plus a 50-percent penalty.

The Executive Committee voted November 11 not to send the required amount and to file a protest letter that supports the Riemans' right to engage in tax resistance. The committee also told the IRS that the Pastor's Housing Fund is of such a nature that the government does not have the right to levy against it.

Clergywoman McClurg named NCC president

The National Council of Churches governing board in November elected a Presbyterian clergywoman, Patricia McClurg, as president of the council. Currently associate executive for mission of the Presbytery of Elizabeth, N.J., McClurg formerly was director of the assembly mission board of the Presbyterian Church in the US.

The NCC's new president-elect is the Very Rev. Leonid Kishovsky, ecumenical officer of the Orthodox Church in America. When he becomes president in 1990, he will be the first member of the Orthodox community to head the NCC.

In other elections at the November 4-6 governing board meeting in Jacksonville, Fla., Melanie A. May of the Church of the Brethren was elected chairwoman of the Commission on Faith and Order, which places her also on the executive committee, and Connie S. Andes was elected as an at-large member of the executive committee.

Of those elected a high percentage are ethnic minorities and women because the nominating committee said an earlier list was not inclusive enough. The "improved list," as it was called, included two blacks, one Asian, one Hispanic, and 12 Caucasians; 10 women and 6 men; 8 clergy and 8 lay people.

In actions that parallel resolutions of the Church of the Brethren General Board in its October meeting, the NCC board offered "full support" for the Central American presidents' peace initiative and condemned the violence directed at members of Haiti's electoral commission.

In an address to the board, Frank Chikane, new general secretary of the South African Council of Churches, described the difficulties of trying to advocate peaceful change in South Africa. Because nonviolence is always met by violence from the government, many blacks are turning to armed resistance, said Chikane, and this is creating a crisis for the church.

He appealed to churches to "help create conditions for peace" in South Africa. "It doesn't look like those in power are going to move purely in response to moral appeals."

In other business, the governing board:

- reiterated commitment to the principle of comprehensive sanctions against South Africa;
- sent a congratulatory message to the patriarch of the Russian Orthodox Church expressing its best wishes on the occasion of the Millenial Anniversary of Christianity in a part of what is today the Soviet Union;
- endorsed the "Ecumenical Decade 1988-1998: Churches in Solidarity with Women," sponsored by the World Council of Churches.

CWS head keeps job—at least for a while

The head of the National Council of Churches and the head of Church World Service, the NCC's largest agency, reached a temporary truce in early November.

At the end of October, NCC general secretary Arie Brouwer had asked for the resignation of Richard Butler, the well-liked director of Church World Service. Butler refused to resign, and the matter went to the council's executive committee when it met a week later.

To the relief of many observers, Brouwer did not press for Butler's dismissal at that meeting, and the executive committee delayed any final decision. The committee did name a five-member group of advisors to work with the two leaders on plans to integrate CWS operations into the structure of the NCC.

That "integration" appears to be at the heart of the disagreement between Brouwer and Butler. Brouwer has been charged with achieving greater integration of the council's units, but opinions vary as to how this process should take place. The efforts grow out of recommendations from the Presidential Panel, which was chaired by Robert W. Neff, then general secretary of the Church of the Brethren.

Church World Service is the largest and most independent of the NCC's agencies. It was formed in 1946 by a number of Protestant churches, including the Church of the Brethren, and predates the NCC by four years.

Though a part of the council, CWS operates under its own board. Its budget accounts for 65 to 70 percent of the council's total budget of $44.8 million.

The special five-member committee is the second one to be named to work on the problem of CWS integration. In September the executive committee named a 22-member "Church Leaders Panel" to advise the general secretary. Church of the Brethren executive Connie S. Andes was named to that committee.

Another Brethren executive, J. Roger Schrock, is second vice president of the Church World Service committee.

Stewardship meeting scheduled for May

A national stewardship conference for the Church of the Brethren will take place May 6-8 at the New Windsor Service Center in Maryland.

One segment of the conference will be led by Bethany Seminary professor Eugene Roop, who will involve participants in a fresh theological perspective on Christian stewardship.

Evaluation of the Adventure in Mission program, planning for the 1990s, and learning about the 1989 Adventure in Mission activities are also part of the conference schedule.

A $150 fee covers all conference costs.

National stewardship conferences have been held in 1973, 1976, 1980, and 1983. This year's event is planned by design committee members Harriet Finney, Doris Quarles, and John Shaffer, along with staff Dale Minnich and Connie Burk.

Faye Vinson, director of volunteers at Bethany Hospital in Chicago, welcomed over 100 much-needed blankets made and donated by women of the Southern Missouri/Arkansas District.

District women stitch blankets for Bethany

Back in August 1986, nobody had any idea how big the Bethany Hospital blanket project would eventually become.

But by the time the 1987 Southern Missouri/Arkansas district conference rolled around, women from nine churches had made more than a hundred blankets. Forty-one came from one church—the Broadwater congregation—and 26 of those were made by one woman, Laura Richardson.

In terms of membership and budget, Southern Missouri/Arkansas is the smallest district in the denomination, says district executive James Tomlonson. The women's fellowship members come from the nine active congregations in the district.

Before arriving at Bethany Hospital, in Chicago, the blankets detoured to the General Offices in Elgin, Ill., where they were displayed during General Board meetings. The stacks included all sorts of handwork—quilting, knotted comforters, crocheted and knitted afghans, applique, and embroidery.

The blankets came at a good time, said hospital officials, as they pulled the gifts out of big boxes and spread them on tables in the cafeteria. While they never quite run out of them, the hospital was especially low on blankets right then.

Lowell Mark, director of development, said they hear every once in a while that word is going around that Bethany Hospital doesn't need blankets anymore. That isn't true, he said.

Bethany has the practice of giving a blanket to every baby born there. That means that some 80 blankets are given away each month. For many of the families involved, the handmade baby blanket is the only nice possession for the baby's crib.

While the hospital is now owned by Evangelical Health Systems, it was begun by Brethren and still is closely connected to the church. Currently it is gearing up for a major community revitalization effort in the lower-income neighborhood that surrounds it. Part of that effort includes creating a community center in conjunction with First Church of the Brethren, a few blocks away.

Ethiopia threatened again by starvation

Shortly after officials of US relief organizations warned Congress that Ethiopia is once again in grave danger of widespread starvation, a rebel attack on 23 trucks of food dealt a serious blow to efforts to avert another famine.

In testimony before Congress in October, spokesmen for both Catholic Relief Services and the National Council of Churches' Church World Service (CWS) said the looming crisis is caused by lack of rain, which has ruined crops in the northern and southeastern sections of the country. The Ethiopian government has projected a food deficit of nearly one million tons for 1988, which is likely to affect five to seven million Ethiopians.

A CWS official, Willis Logan, said the distribution networks are already in place because organizations have maintained a presence in Ethiopia after the earlier drought. "What we mainly need now is the funding to make the network run."

But rebels on October 23 attacked and set fire to 23 trucks carrying nearly 450 tons of food destined for Ethiopia's Tigre Province. The trucks were a major component of the relief agencies' delivery system, since trucking is the only practical way to transport food to the drought-stricken areas.

The attack prompted relief agencies in Addis Ababa, the Ethiopian capital, to reappraise the situation before seeking to truck more food supplies to that province. Aid workers are struggling to bring thousands of tons of emergency food into the parched provinces before the projected famine reaches its peak next year, said spokesmen for Catholic Relief Services and CWS.

Christians commit to sharing of resources

What does it mean for Christians to share?

That, in a nutshell, was the purpose of an October meeting whose title was a real mouthful—"the World Council of Churches Consultation on the Sharing of Ecumenical Resources."

About 300 people from 73 countries met in El Escorial, Spain, for eight days. Their task: To pull together over 10 years of study and discussion on the ecumenical sharing of resources into a commonly agreed-upon discipline of sharing.

One of the 250 participants was Peggy Reiff Miller, representing the Church of the Brethren. Especially outstanding, she said, was the participation and voice of the women and youth at the consultation. "They helped shape the final results in a very significant way."

Participants sought new patterns of sharing. They said that the sharing of mainly financial resources that has so dominated North-South exchanges in past decades has been part of the cause of continued dependence of people in developing countries.

The sharing of resources is more than financial, however, and participants emphasized the need for the sharing of spiritual and human resources as well. In particular they noted the need of the North for the spiritual resources of the South, as African and Latin American church memberships grow and North American memberships dwindle.

"People in the Third World and developing countries reiterated in formal and informal ways," said Miller, "that they have something to share. They are tired of the perception that they are always holding out their hands begging without recognizing that they, too, have something to give."

A strong call by keynote speaker Sithembiso Nyoni of Zimbabwe to "share the 'who' we are first, before 'what' we have" set the tone for the resulting statement of guidelines for sharing.

The guidelines work toward the goal of sharing power as well as resources, so that all people can become self-reliant. Christians are called upon "to identify with the poor and the oppressed and their organized movements in the struggle for justice and human dignity in church and society." There is also a call for advocacy to expose and confront "the root causes and structures of injustice which lead to the plundering of the wealth of the Third World. . . ."

Participants had been asked to take to the consultation a symbol of their commitment to the ecumenical sharing of resources. Peggy Reiff Miller took a towel and shared the rich Church of the Brethren tradition of feetwashing.

During the closing worship, the towel was used in a reenactment of the feetwashing described in John 13. "The act powerfully symbolized what the participants had been discerning during the consultation," said Miller, "that in the act of serving and being served we are both giver and receiver, and in this act all power is set aside to make oneself vulnerable to enter into and share in the sufferings of the world."

Training in Ministry moves toward year 2

Shortly after the new Training in Ministry program was off the ground, members of the Ministry Training Council began planning for the program's second year, by approving 14 students from seven districts to enter the Training in Ministry (TRIM) program next August.

Response to TRIM has been "good and broad-based," said Richard Gardner, director of ministry training.

The council consists of representatives from Bethany Theological Seminary, the Church of the Brethren General Board, the six Brethren colleges, and the 24 districts. The partners plan and coordinate special programs of ministry training in the denomination, including TRIM, Education For a Shared Ministry (EFSM), and the Three-year Reading Course.

TRIM was launched last August at an eight-day, joint EFSM/TRIM orientation at Bethany. Twelve participants from four pilot districts entered the program. With the 14 new entrants this year, TRIM students will represent 10 districts, related to four Brethren colleges—Bridgewater, Manchester, McPherson, and, newly added this year, Juniata.

TRIM offers a compact (three- to four-year) package of training in general education, biblical and theological studies, and ministry skills to people who are unable to pursue the recommended seven years of college and seminary training (see March 1987, page 22).

In its meeting in November, the Ministry Training Council also approved five congregations to enter EFSM in 1988. Fourteen congregations from eight districts are currently enrolled in EFSM.

Last September, ministry training field associate Larry Glick led EFSM's first trilingual workshop, at First Haitian Evangelical Church of the Brethren, in Miami, Fla. French and English materials were used, and dialog was in Creole and English.

In other business at the November meeting, the council approved plans for a new edition of the Three-year Reading Course, called for the development of a Spanish-language version of the course, and discussed options for development and use of the new Ministry Training Scholarship Fund, which will provide grants to TRIM students (see December, page 5).

Grosses to volunteer in Anklesvar, India

Bob and Rachel Gross, of the Manchester Church of the Brethren, North Manchester, Ind., will begin a three- to six-month term of volunteer service at the Rural Service Center, in Anklesvar, India, later this month.

The Rural Service Center, which the Church of the Brethren helped launch in the early 1950s, works to improve living conditions through agricultural and economic development.

Bob ond Rachel Gross

Bob has experience in energy technology and conservation, one of the emphases of the RSS program. The service center has been particularly active in the construction of biogas systems for converting animal and agricultural wastes into methane for cooking and power.

Bob, who is associate director of the National Coalition to Abolish the Death Penalty, and Rachel, who coordinates the Death Row Support Project, both attended Manchester College.

The last Church of the Brethren missionary in India, Laura Sewell, left in 1985. The Indian government no longer allows missionaries in the country.

Summer workcamps offered for youth

Youth who want to take part in a summer workcamp can choose from four being offered this year by the office of youth ministry. This is the first time in 25 years that such workcamps have been available on a national level, says staff member Chris Michael.

The weeklong workcamps, all in urban settings, include repair or construction work, worship time, recreation, and cross-cultural experiences. The workcamps are in Chicago Ill. (Terry Shumaker, director); Germantown, Pa. (Glenn Mitchell, director); Brooklyn, N.Y. (Phil Rieman, director); and the Rio Grande Valley of Texas (Walton and Jean Moyer, directors).

For more information, contact Chris Michael at 1451 Dundee Ave., Elgin, IL 60120.

BMC members take part in Washington march

About 50 gay and lesbian Brethren and Mennonites from the Brethren/Mennonite Council for Gay and Lesbian Concerns (BMC) marched October 11 with thousands of other people in the National March on Washington for Lesbian and Gay Rights.

A wide variety of religious groups—including Catholics, Mormons, Jews, Episcopalians, and Lutherans—participated in the march and rally at the Capitol.

A small group of religious counter-demonstrators stood in Lafayette Park, across from the White House. They called out with bullhorns, "Read the Bible," and pointed at signs depicting the flames of hell.

The marchers, who reportedly had pledged to avoid confrontation, loudly sang "We Shall Overcome" and waved "I thank God I'm gay" and "God loves me, too" signs as they walked by.

The day before the march, at a triennial business meeting, the 15-member BMC board began planning for a second international convention, to be held in Toronto next October. The board has members from the Mennonite Church, the General Conference Mennonite Church, the Church of the Brethren, and The Brethren Church.

BVS Unit #181 completes orientation

Thirty volunteers recently began one- and two-year terms with Brethren Volunteer Service, beginning in September with a three-week orientation in Chicago. Project assignments are listed on page 31.

Members of the unit are pictured above. **Front:** Karen Showalter, Joy Heisel, Suzanne Staudenmaier, Tim Crouse, Kris Rothmeier, Tadd Pobst, Candace Mason, Jo Detrick (leadership). **Middle:** Damian Baumgardner, Annemarie Renftle, Augustus Jonah, Sara Speicher, Joan Mullen, Florian Wanger, Tammi Worthington, Steve Schiesser, Michael Little, Susan Godfrey (leadership). **Back:** Y. H. Patt, Andrew Wells, Mark McCarthy, Jeanne Poduska, Karen Snyder, Carolyn Willoughby, Amy Gall, Charles Ballantyne, Hedi Ballantyne, Candace Webb, Rachel Hunt, Cynthia Bryant, Susanne Roeckle, Gertrude Hold.

Phillip Stone named Churchman of Year

Phillip C. Stone, of the Harrisonburg (Va.) Church of the Brethren, has received a prestigious national honor for his exemplary service to church and community.

Stone received the Religious Heritage of America (RHA) Churchman of the Year award October 12 at the 37th annu national awards program in Dallas, Texas. He was selected from nationwide nominations as the layman who best exemplifies daily living out of his faith.

Past recipients of the award include Conrad Hilton, of Hilton Hotels; J. C. Penney; and Richard Zimmerman, chai man of Hershey Foods.

Stone, a graduate of Bridgewater College and the University of Virginia, i a partner in Wharton, Aldhizer, and Weaver, a Harrisonburg law firm.

He served on the Church of the Brethren General Board from 1982 to 1987, his final year as chairman. He has served on numerous denominational committees, including the Annual Conference Foundation Enabling Committe which he currently chairs.

Chairman of his congregation's board Stone has been moderator of several other congregations. He has served with wide range of professional and community organizations, as well.

Grants aid victims in US and abroad

Grants totaling $26,500 from the denomination's Emergency Disaster Fund have gone to aid victims of natural disasters in the US and abroad.

Grants of $14,000 funded the Brethren response to the October 1 earthquake in southern California. The project was coordinated by volunteers Dick and Verna Forney.

Sixty-eight childcare workers from Oregon-Washington and Pacific Southwest districts volunteered, while additional volunteers helped to clean up debris and move families from condemned quarters. Much of the work is with Asian and Central American families. About 8,790 families were affected.

In Chicago, where severe floods struck in August, a grant of $5,000 enabled childcare workers from Iowa, Minnesota, Illinois, Indiana, and South Dakota to staff three Federal Emergency Management Centers.

Grants of $2,500 each provided emergency help after flooding in Bangladesh and Chile, and in response to one of the worst droughts of this century in India.

update

Update on Brethren dating. If the Church of the Brethren and The Brethren Church are "dating" with increased intentionality since the last Annual Conference, one could say that five congregations in Northern Indiana are actually holding hands. More than 150 people from the North Liberty and Pine Creek Churches of the Brethren, and the County Line, North Liberty, and Teegarden First Brethren Churches washed feet together at a joint love feast in September.

The Miami Dunkers. The Labor Day weekend Dunker Days Festival at Miami (Fla.) First church was just plain fun—literally. Sunday morning men and women dressed in plain garb for an oldtime Brethren worship service, complete with kneeling for prayer and having multiple preachers. The day before, the men of the congregation worked together painting the parsonage while the women made apple butter. Later in the day, workshops on aspects of Brethren heritage were followed by an educational hymnsing. When all was said and done, each family received a pint of apple butter to take along home.

Peace Pole planting. The Hartville (Ohio) congregation has planted a Peace Pole in front of the church as a witness for world peace. The four-sided pole proclaims "May Peace Prevail on Earth" in English, Spanish, Chinese, and Russian. Since the Peace Pole idea was conceived by Masahisa Goi in Japan in 1955, 63,000 have been planted in 120 countries—apparently in fertile soil, since they continue to grow in number. Pastor Peter Kaltenbaugh says Peace Poles have also been planted at the Springfield (Ohio) Church of the Brethren and at Northern Ohio's Camp Inspiration Hills.

Gift of grain. Northern Plains District sent $4,000 worth of grain to Nicaragua in November. The grain was channeled through CEPAD, the relief and development arm of Protestant churches in Nicaragua.

No longer a secret. Dean Rusk, secretary of state under John F. Kennedy, recently revealed new information about the 1962 Cuban missile crisis. According to Rusk, only three people knew that the president came within a hair of offering to remove US missiles from Turkey in exchange for the removal of Soviet missiles from Cuba. One of the three was the late Andrew Cordier, an ordained Church of the Brethren minister. Cordier, then at Columbia University, had been an important actor in the United Nations. Previously, in Brethren circles, Cordier was professor of history and political science at Manchester College and the first chairman of the Brethren Service Committee. As it turned out, Kennedy did not have to give up US missiles because Nikita Khrushchev "blinked first."

It's academic. David Jacobsen, who was held hostage in Lebanon for 17 months, spoke November 12 at Bridgewater College. . . . Kim Hill Smith began November 5 as campus minister at McPherson College.

Kulp Bible College? If all goes as planned, Kulp Bible School in Nigeria, beginning January 1989, will offer a class leading to a diploma in Christian ministry. A planning committee has recommended the school's name be changed to Kulp Bible College. The school is currently in the midst of expanding its facilities.

Brethren baby and child care. The Brethren Heritage Press has released *Sectarian Childrearing: The Dunkers 1708-1900,* by pediatrician Alvin Conner. He examines how the German Baptist Brethren raised their children, and concludes that the Dunkers weren't as backward as formerly described.

Remembered. Anetta Mow, 98, died October 18. She was a missionary in India from 1917 to 1931, wrote and edited numerous publications, and taught missions at Bethany Biblical Seminary. Anetta was the sister-in-law of the late Anna Beahm Mow. . . . Robert Knechel Sr., 57, died October 15. He was pastor of the West Branch church, near Mount Morris, Ill., and director of development at Pinecrest Manor retirement home. . . . Orlando Enrique Costas, dean of Andover Newton Theological School and a prominent Hispanic Protestant theologian, died November 5 at the age of 45. He was well-known among Brethren and spoke at the 1981 Annual Conference.

Joel Kauffmann and his talkin

'Pontius' Puddle' does for the religious publication what a political cartoo for the newspaper. With a touch of humor it makes the reader chuckle, an

by Don Fitzkee

"I have this fear sometimes," Joel Kauffmann, confesses, "that my lifelong interests stem from things I wasn't allowed to do as a child.

Growing up with his five brothers and sisters in a traditional Mennonite family in central Illinois, the Goshen, Ind., cartoonist recalls thinking that the list of don'ts was never ending. "We didn't have TV. We couldn't go to movies. We couldn't go bowling. We couldn't dance. We were encouraged to do a lot of reading, but not always the books we wanted to read. There were a lot of things that seemed prohibitive, so there were certain things that just really sparked our imagination."

Dancing was not one of those things. He was seldom more grateful for his Mennonite heritage than when his classmates were forced to folkdance in gym class, while he, by virtue of his church's convictions, played Ping-Pong instead. He recalls, "We actually had non-Mennonite kids trying to get their parents to suddenly adopt a position!"

For Joel, cartoons and films held the strongest attraction. Today, he has translated those strong childhood attractions, once frowned upon by his church, into a career as a film writer and cartoonist. He is the man behind the popular cartoon strip "Pontius' Puddle," which appears in over 160 religious publications, including MESSENGER.

Since 1983, when he created the "*bull*frog with the unfortunate habit of living up to his name," Joel, 38, has seen his cartoon's popularity skyrocket to the point that it is now one of the best-known religious cartoons around.

Attempting to explain what makes a good cartoon, he says, "It's the combination of a point of view, of verbal humor, visual humor, and somehow stamping a

rog

s
n think.

personality on all that, integrating it, and making it work." He doesn't seem to be too sure how he does all that, but most would agree he does it well.

His strips rely heavily on the captions, more so than the illustrations, and he thinks that, too, may have something to do with his Mennonite upbringing, where verbal communication was emphasized. He adds with a chuckle, "It may also have something to do with my drawing ability."

He is quick to confess that he doesn't consider himself to be an accomplished artist. As a school kid he was always "an extremely heavy doodler," he says. So his parents encouraged him to pursue art and helped him enroll in correspondence courses advertised in the paper, since "there just wasn't any art instruction in Hopedale, Ill." He confesses he got a lot of C's in those courses, but it apparently didn't dampen his enthusiasm.

After two uncertain years at Hesston College, a Mennonite school in Hesston, Kan., he took some time off to consider his major. He resumed his education as an art major at Goshen (Ind.) College, another small Mennonite liberal arts school. His wife, Nancy, is now associate pastor at College Mennonite church, in Goshen. They have two children: Justin, 13, and Julian, 11.

"Like some other cartoonists," Joel says, "I realized I didn't have what it takes to make it in fine arts." So he switched to communications. He considered journalism as a career, but found his writing interests shifting more toward fiction and creative writing. As a way of marrying his journalistic and artistic skills, he also began to dabble in political cartoons, but that interest waned too.

After college, he began work with the Mennonite Board of Missions, in Elkhart, Ind. During his 12 years there he worked first with graphic arts, before moving into audiovisuals, and then on to more writing and general communications work.

Joel Kauffmann says his art career began when he took to doodling as a small boy, sitting through his father's sermons in a Mennonite church in Hopedale, Ill.

About nine years ago, while employed by the board, he began a cartoon called "Sisters & Brothers." That strip spoke mostly to Mennonite issues, and appeared mainly in the *Gospel Herald*, a publication of the Mennonite Church.

But Joel felt limited with his "Sisters & Brothers" strip and after three years allowed it to croak. "I didn't feel like I had really gotten into a format that allowed me to build in terms of characters," he explains. "And the one thing I really missed was feeling like the strip was moving beyond the Mennonite Church."

In 1981 he jumped in with six other Mennonites to form a nonprofit, independent Mennonite film group that took the name Sisters & Brothers, for lack of a better one, according to Joel.

Based in Harrisonburg, Va., Sisters & Brothers produces dramatic films and videos with Anabaptist themes, such as peace and service. Joel is the screenwriter and author of the group's latest work—a film on Anabaptist pioneer Michael Sattler—due to be completed this spring. Filmed in Switzerland and West Germany, the film will have a "PBS feel," says Joel, and the group hopes to have it aired on PBS. The main characters of the film are people, not frogs.

In addition to his cartooning and film

work, Joel has written a book titled *The Weight*, which tells the story of a young man faced with the weight of deciding what he believes about war and the draft. Sisters & Brothers has made the book into a 60-minute film.

Joel also spends time doing freelance writing and film projects, including some secular comedy screenplays he is working on with hopes of becoming the next Mel Brooks.

When he began "Pontius' Puddle" in 1983, Joel hoped to address a wider range of issues than he was able to in the strip "Sisters & Brothers" and share some of the unique Anabaptist insights with other religious groups—things like peace, simple living, justice, and a world view that isn't based on nationalism and patriotism—as the film group Sisters & Brothers does. As it has turned out, that is exactly what he has done.

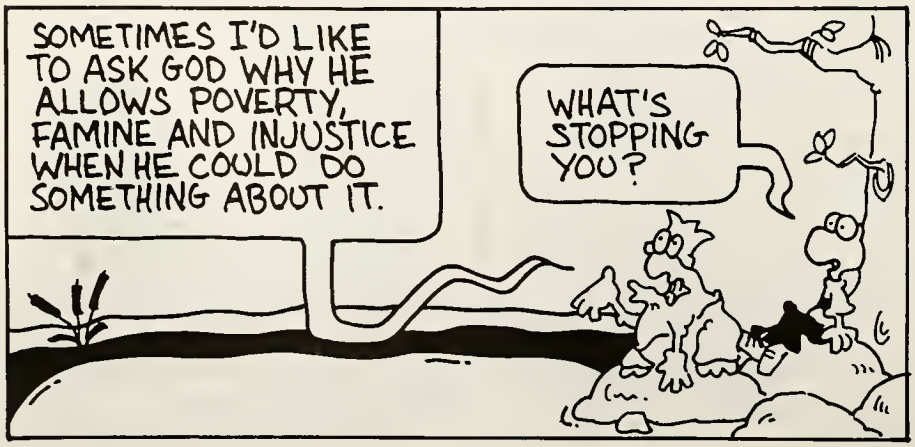
Ironically, Joel believes that being Anabaptist—neither Catholic nor Protestant—uniquely qualifies him as a critic of the church as a whole.

"The Anabaptists were early critics of the church," he emphasizes. "I think at certain levels there was even humor. I don't think they were terribly humorous," he adds, "but there was built-in criticism in the movement."

He thinks that the church today needs that self-criticism more than ever. But he emphasizes, "It has always been important for me to make sure that, regardless of what the barbs in the strips are, that the strips maintain an overall positive view of the purpose of the church." By pointing out the ridiculous nature of humans, Joel feels he is able to show the difference between "our wormlike (or froglike) nature and the majesty of God."

Rather than being an evangelistic cartoon, "Pontius' Puddle" is intended more

Above: Joel's wife, Nancy, is associate pastor at College Mennonite church, in Goshen. The couple has two sons, Justin (left) and Julian. ***Below:*** *This 1985 strip has been Joel's bestseller, netting him $2,000. Publications pay him $20 for each strip used.*



to serve a "gadfly function," says Joel. His cartoons almost always have a barb on the end that pricks the conscience of the reader, who can identify with Pontius. But Joel doesn't sit on a pedestal (or toadstool) to make fun of others' foibles. Some of his own weaknesses are embodied in the strip.

He explains, "I like to think of myself primarily as a cynic. When you are a cynic, you can be cynical about anything, including yourself. So I wouldn't pretend that I'm not subject to the criticisms in a lot of the strips."

He's not out to make people feel guilty, either. He does want to make them think. And humor is an effective way to do that.

"You hear a lot of talk these days about humor," says Joel. "Usually it's very serious talk," he adds with a chuckle. "I really try to avoid being analytical about humor, but whatever humor is and however it does it, it does seem to cause us to lower our defenses and to be open to certain things. Even bad humor sometimes seems more effective than good seriousness."

One point Joel tries to make, just by virtue of the wide range of topics he treats in "Pontius' Puddle," is that religion is not just a matter of internal, private piety. "I've tried to broaden the definition of religious humor," he says. In so doing, he hopes to broaden our definition of faith issues.

It might seem strange that a cartoonist would choose animal characters—especially an overweight frog like Pontius—to achieve such lofty goals, but Joel has his reasons. (He didn't choose frogs just because he can draw frogs better than humans.)

He explains, "Coming from a mission board background, I developed some sensitivity to non-white Christians. The problem with drawing people is that you have to commit yourself, to a certain degree, to race, age, sex, and things like that. I felt that moving to animal characters allowed a lot more flexibility."

He chose frogs because he sees the transformation that frogs go through from tadpole to adult as being somewhat analogous to the Christian experience. He describes Pontius, the strip's main character, as "a very human amphibian who, on the one hand, wants to be faithful, but on the other hand succumbs quite frequently to temptation."

The puddle in the strip, Joel says, is to represent provincialism or nationalism. "Pontius's understanding of God, the world, and his fellow creatures is, like the pond he inhabits, shallow," says Joel. By having Pontius wear a crown as the ruler, or "Chief Pontificator," of the puddle, Joel hopes to address the tension Pontius feels between his secular duties and what God is asking him to do.

Joel concedes, "That may be a better explanation than what comes across in the strip." He feels that some of the metaphorical aspects of the cartoon need to be more fully developed. For instance, the puddle is to represent a world view that is too small, he says. "When people's world view is too small, their faith often becomes a rationalization or an excuse for what they do, rather than something that enables them to move beyond their boundaries to get in touch with the other 'puddles' of the world." He thinks that and other themes in the strip have not yet been developed as fully as he intends to develop them.

One factor that hinders him in developing ongoing themes and metaphors is that most editors don't use all of his strips. Joel works four captions into strips each month and sends them to his subscribing editors, who then choose which ones they care to use. They pay $20 each only for those that they use. His bestselling cartoon earned Joel $2,000, and others have been nearly as popular.

Joel has no control over which of his cartoons gets used, which means each one needs to be relatively autonomous, further hindering development of the metaphorical aspects of the strip.

The piecemeal fashion in which the strip gets used also has other implications. Editors serve as gatekeepers. So while Joel may think a particular strip is prophetic, editors may choose to run a cartoon that is safer. "I very clearly have tried to find a balance between humor that I think is acceptable and humor that pushes people," he says. "If (editors) don't use it, it doesn't matter what I'm trying to do."

Using frogs as main characters also poses some problems. "When you talk about personal faith with a frog, it almost sounds sacrilegious," he says. I feel a little uncomfortable having frogs mouth certain kinds of terminology." As a result, he says, he has reconsidered some ideas because it felt "too human for a frog to be doing it."

Yet Joel's frogs are very human. Their motivations (or lack of motivation), hesitations, rationalizations, and occasional flirtations with truth and right are all too similar to the many members of the Christian church.

It is a church full of people with good intentions. But, like Pontius, they aren't always willing to take that last great leap of faith that could transform good intentions into Christlike living. □

The artist in his studio. Joel feels that humor helps to lower people's defenses and to make them open to new ideas. Even "bad humor," he says, sometimes is more effective than "good seriousness." So "Pontius" serves as a gadfly to prick readers' consciences.

Salvadoran homecoming

The Scriptures spoke to a displaced people learning the things that make for peace.

by Yvonne Dilling

Homecomings are special. During my childhood, my family spent so much time with the extended family that virtually every holiday and vacation—and even the church's Annual Conference—was a homecoming for us.

As I have traveled and worked in Central America over the past seven years, my "family" has expanded and, with it, the joy of homecomings every time I make a trip to the region.

Last October's homecoming topped them all. I went home to my Salvadoran family in the refugee camps of Honduras, then accompanied them as they went home to El Salvador.

But this homecoming was more than a family gathering. It was Christian peacemaking—power, humility, inspiration. It was God at work among the humble and the wretched of the earth.

Go with me back to May 1986 in El Salvador. We are gathered in a circle on metal chairs at the back of a church hall. Worship is over and Bible study has begun in one of the grassroots Christian communities that flourish in the parishes of El Salvador. This particular group is composed of *desplazados*—people displaced from their homes and villages because of the civil war. Some 800,000 of them have been forced to come to the capital city, San Salvador, over the past seven years. They live in every sort of housing imaginable.

I am visiting friends among the displaced, and traveling through El Salvador to get a sense of how things are going. Everywhere I go among the poor I hear the same message: "We are hungry—for food, shelter, safety; but more than all these things, we are hungry for peace."

And this was the theme I found at the Bible study that hot Sunday afternoon. A woman began to relate a John 19 event in her own words:

"Jesus was on his way to Jerusalem. He was riding a common donkey. Throngs of people accompanied him. As he drew near to the city, all around were cries of 'Hosanna! Blessed is the King.' Jesus rounded a curve, reached the crest of the hill, and came in sight of Jerusalem. He began to weep. With tears coursing down his face, he said, 'O Jerusalem! Would that you knew the things that make for peace.' "

She paused to allow her listeners time to picture the moment in their minds. Then, very softly, she said, "I think Jesus looks down from the crest of our hills here today and weeps. And he says, 'O my Salvadoran children! Would that you knew the things that make for peace!' "

As I left El Salvador several weeks later, I sensed that I had witnessed a historic moment in the lives of the Salvadoran people. God's little people were taking the initiative. The call to study "the things that make for peace" came initially from the rural Christian communities, especially those still living in zones of conflict. The call was rapidly taken up by the communities of the displaced in the cities. It was shouted from El Salvador's gutters and ghettos: "We cannot take any more of this war. We must find the things that make for peace."

I was filled with the conviction that the Holy Spirit was at work there in ways that would make powers and principalities tremble.

Within a few months, the displaced

were organizing to repopulate their home villages. For them it was an act of faith, a challenge to the war-makers, a deliberate step toward peace. No waiting around for governments or international groups to decide to do the peacemaking. So the repopulation movement was born.

Several repopulations took place during late 1986, each of them setting off political reverberations to rival those of a mortar explosion. The displaced had accurately realized that in order to understand the things that make for peace, they must understand the things that make for war.

The war in El Salvador today is called "low-intensity conflict." (See October, page 20.) One of its strategies is to depopulate the countryside—what the army terms "Dry up the sea to catch the fish." In striking clarity and deep faith, the displaced people decided that if the

army needed depopulated zones in order to fight its war, then a step toward peace would be to refuse to depopulate, to insist on planting, cultivating, harvesting, building community—all things that make for peace.

Communities of 100 to 150 families went back to their villages. They were poor and had no guarantee of safety. Yet their mustard-seed faith and phenomenal organizing skills have moved mountains. After a year, places such as El Barrillo, gutted by the war, now boast small homes, a clinic, a school, a harvest, and, permeating it all, a sense of community—the ingredient so dangerous to armies that divide and conquer.

Seeing what people such as those of the El Barrillo community could do, 4,000 Salvadoran refugees living in camps in Honduras began talking about their own contribution to El Salvador's peace. On March 10, 1987, I received a telephone call from a friend in Honduras: "You'll never guess what's in the newspapers today! An open letter from the refugees to President Duarte!"

Their letter to El Salvador's president said they wanted to go home. Indeed, they *were* going home. They expressed their intention to return to their places of origin, their beloved mountain villages, now ravaged by war. They would repopulate their villages and rebuild their shattered lives. They appealed to their president and the armed forces to respect their right to return home, to live and work free from threat of bombings, civil defense projects, military incursions, and forced military recruitment. They asked for respect of their right to freedom of travel and expression, and their right to receive international humanitarian assistance and visits, especially from the United Nations and churches. These were not such extravagant demands for a so-called democratic country, but such demands made by "non-persons" (refugees) was the ultimate scandal for those who control El Salvador.

Months passed, and the refugees made repeated appeals to their government to come and talk to them about going home. The United Nations High Commissioner on Refugees (UNHCR) dutifully delivered the refugees' requests to the Salvadoran government. No response came. The refugees also had been sending letters to churches in El Salvador, Canada, the USA, and Europe.

In the US, SHARE, a largely Catholic Salvadoran refugee aid organization, organized the Going Home Campaign to raise money and organize visits of US church people.

Months passed. Anyone who listened to Salvadoran government or army officials (who still had not talked to the refugees) became convinced that the refugees would not move for a very long time. Anyone who listened to the refugees realized that thousands of people were determined to go home en masse . . . soon.

I listened to both the refugee and government sources, watched political events unfold, prayed for my friends who had spent as many as seven years enclosed in camps in a foreign land, and thought about Jesus looking out over El Salvador and saying, "Would that you knew the things that make for peace."

The refugees grew tired of waiting. This past September they announced that they would go home in October. No one

except the Salvadoran churches and the US-based Going Home Campaign seemed to take them seriously, but they continued to make plans.

The *asamblea*—their version of the town meeting—became a regular event in the camps. Five communities were chosen from all their home villages as the initial repopulation sites. A coordinating committee was elected to lead them through the preparations for the journey. Confronted by the complications of transporting 4,000 people, the refugees decided they would walk across the mountain if necessary, transforming the trip into a religious pilgrimage. They took a census of all those who wanted to return, and noted their choice of repopulation site.

UNHCR began to believe them, to make preparations, and to negotiate with the Honduran government.

The refugees had been requesting visits from the international Christian community, and had been receiving such visits for months. But now they requested a visit by higher level church representatives—people who would give moral credibility to their right to go home, and whose presence would provide the moral pressure to ensure their safety from violence.

I was invited to represent the National Council of Churches in a US religious delegation that included Protestants, Catholics, and Jews. We were going to give moral support as a group, but I, personally, was also making a pilgrimage home to my "family."

On October 6 we held a press conference at Washington National Airport, and left for Honduras. For the next three days, events moved so fast that we felt we were caught up in a whirlwind.

— Honduran army officials said they would not allow the people to walk, and would provide military transport if necessary. They said there would be no soldiers present, so that there would be no way to blame them in the event of violence.

— Salvadoran officials begged us to talk the refugees out of the move.

— We delivered a letter signed by 54 members of the US Congress to the office of the Honduran president, and we almost met with the president.

— US embassy officials told us we were supporting guerrillas, and we should keep out of the issue.

In a rapid-paced two days of meetings, it became clear that the refugees had taken initiative, had earned the respect of the United Nations and the Honduran government, and would be going home. The unknown factor was their own Salvadoran government and armed forces, and those groups' supporter—the US embassy.

We left the Honduran capital, Tegucigalpa, and began the long trip out to the isolated refugee camps. On arrival there late Thursday afternoon, October 8, we began yet another roller-coaster ride of events.

Salvadoran Protestant and Catholic church representatives had arrived to discuss logistics once the refugees crossed the border. They were ready to welcome the refugees home. The refugees said that they were going home on Saturday, October 10.

'The Central American peace accords offer a hope that is indescribable—but not unexpected for those who know that Jesus does expect us to learn the things that make for peace.'

Into the meeting walked three low-level Salvadoran government officials. They came with a message from President Duarte, who asked the refugees to postpone their return, or go in small groups of 100 a week, or go to some large haciendas where the military would then have opportunity to "interview" each refugee before they returned to their places of origin.

An assembly was called. The refugees quickly calculated that it would take a full year for all the refugees to return home at the rate of 100 a week. They also knew they had no desire to be "interviewed" by the army that had burned their homes, destroyed their crops, and forced them to flee their country in the first place. They sent a message back to Duarte: "We are coming home Saturday. We are going to our places of origin. We expect you to receive us as the full-fledged citizens we are."

I spent most of Friday walking from house to house, greeting old friends, enjoying hot tortillas and beans, talking over old times, and pondering the uncertain, exciting future.

The refugees were indeed organized. From the camp workshops every person going home had received a complete outfit of clothes made by the people themselves. Children told me where they would meet their bus, what its number would be, and what time they were scheduled to board it (beginning at 3:45 a.m.). If someone had asked these refugees to begin running the entire Salvadoran government upon their return home, I would have applauded, so impressed was I with their organizational genius.

So in the pre-dawn hours of Saturday, October 10, 1987, the first contingent of refugees left the humble refugee shacks and boarded buses for home. As they stood in lines to board, a United Nations protection officer began speaking through a battery-operated megaphone: "Last night at midnight, President Duarte called Geneva to tell us he will allow you to enter your country. Isn't that good news?" The people received this "good news" unimpressed. They were going home with or without their president's blessing, they murmured. After all, they were just as much citizens of El Salvador as he!

The events in the lives of these little people continue to take place at a rapid pace. So do events in their country in general. The Central American peace accords offer a hope that is indescribable—but not unexpected for those who know that Jesus does expect us to learn the things that make for peace.

But centuries-old habits die hard. The things that make for war are not easily unlearned. Our prayers and concrete contributions are needed. Blessed are the peacemakers, for they shall be called children of God.

(US groups are visiting the repopulated sites on a regular basis throughout this year. For more information, contact Going Home Campaign, P. O. Box 24, Cardinal Station, Washington, DC 20064.) □

Yvonne Dilling is Latin America/Caribbean representative on the World Ministries Commission staff and author (with Ingrid Rogers) of In Search of Refuge, *an account of her work assisting refugees on the El Salvador-Honduras border in the early 1980s. The book is available from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.*

'Pop' religion: Not for Brethren

by Dale W. Brown

I thought how my Aunt Lou would be shocked to hear a theologian say that Christianity is opposed to religion.

But that's exactly what Karl Barth was saying. It was enough to disturb my pat assumptions about religion, even if I would have had a hard time convincing Aunt Lou.

Before we dismiss Barth, we need to take a look at what it was he meant by religion.

As Barth saw it, religion is our vain efforts to come to God through reason, experience, or moral living. Christianity, on the other hand, is the good news that God has come to us in Christ.

Dietrich Bonhoeffer, a modern martyr in Hitler's Germany, went beyond what Barth had to say about religion to talk about "religionless Christianity" (*Letters and Papers from Prison,* page 361).

In this day of nuclear stockpiles, television empires, and accumulation of wealth, Bonhoeffer's critique of popular religion rings as true as the prophet Isaiah's stinging assessment of his people: "Their land is filled with idols; they bow down to the work of their hands . . ." (2:8).

Bonhoeffer defined the god of religion as the *deus ex machina*—the god whom we can manipulate like a machine to help us out of trouble. Here is the god who lives to fulfill our wishes and satisfy our needs.

In the same way, Bonhoeffer's god of religion is the *god of the gaps*. We call on this god to fill in the missing links in our knowledge. When we don't know something, we need the "god explanation."

In Puritan New England when an electrical storm hit, people reasoned that God was after them because of their sins. But now that scientists can explain what causes thunder and lightening we no longer need the god explanation.

As we know more about our world, we need God less. As a result, God is pushed to the edges of our existence. But Bonhoeffer insisted that God meets us in what we know as well as what we do not know.

This relates closely to another tenet of "religion." Religion is *metaphysics*, a word from philosophy that means beyond the physical world. While Bonhoeffer agreed that God is beyond, he also believed that biblical faith breaks down any sharp distinction between the supernatural and natural. For in Christ, the God beyond meets us in the center of life. God does not remain other-wordly, but in Christ becomes worldy. We behold the miraculous working of God in what remains mysterious *and* in what is ordinary—both in the raising of Jesus from the dead and in the wondrous rising of the sun.

For Bonhoeffer religion is *individualism*. Many popular religious songs today sing of "my Savior" instead of the biblical "Savior of the world." As a "good" Pietist, I do not want to completely give up "me" and "my" language. But when popular religious movements exclusively prefer personal pronouns to the predominantly plural pronouns of the Bible, the Christian message is distorted.

> *Ask not what Jesus can do for you. Ask, rather, how we should be following Christ.*

Bonhoeffer claimed that Christianity is not another mystery cult engaged only in saving souls out of this world, but instead a religion of historical redemption. If faithful to their Hebraic roots, Christians are deeply concerned about what happens in this world.

Bonhoeffer saw in the god of "religion" a god of only a sector of life. Life is viewed in two parts—one sacred, the other secular; one private, the other public. By relegating religion to just one sector of life, it is easy to make peace with some of the worst evils in our world. Bonhoeffer echoed a Brethren theme in asserting that God invades *all* of our lives.

Bonhoeffer challenges us to clear the decks of the gods of religion so that we might make room for new comings of the God of the Bible. We are to meet God in health as well as suffering, in life as well as in death. The God beyond meets us through our brothers and sisters. Christ exists in community.

The *deus ex machina* would have called down 10 legions of angels to save Jesus from his enemies. The God of the Bible suffered on the cross, praying for the executioners.

The god of religion is the preserver of the status quo. The God of the Bible calls us to "do justice, love tenderly, and walk humbly."

The god of religion answers our pleas to save ourselves. The God of the Bible challenges us to participate in the suffering of God for the sins of the world.

You may be thinking by now that it is time to say something good about religion. It is true that Christianity is not opposed to religion if defined in more positive ways. Bonhoeffer's critique is helpful in terms of our contemporary situation, but we can also affirm the religious quest of Augustine—namely, our hearts are restless until they find rest in God. God's revelation is at the heart of the gospel.

Nevertheless, the greatest commandment calls us to love God with all soul, mind, heart, and strength. The God of Abraham, David, and Jesus offers us religious peace, eternal life, salvation, and the gifts and fruit of the Spirit. In his prison cell Bonhoeffer prayed for strength for himself and peace of mind for his worried parents.

As Brethren we might look at this issue in light of our heritage. Our Pietist roots emphasize joy, personal faith, and salvation. Jesus is Savior. The Anabaptists did not neglect such good news, but also saw Jesus as Lord. Their discipleship emphasis often shifted the weight from "what Jesus can do for me" to how we should be following Christ.

At its best, our heritage balances the negative and positive meanings of religion, as does the New Testament itself. If we strive primarily to save our lives, we will lose them. But if we lose our lives in following the Way, we will find them (Matt. 16:25).

We are not to primarily pursue worldly success, peace of mind, or physical health. Rather, seek first the kingdom of God and religious blessings will be yours as well (Matt. 5:33). □

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Where is your mission

A magazine once carried an intriguing portrait of a church. The outline and brush strokes revealed a well-designed sanctuary. The people in the pews were obviously the well-dressed affluent. And the minister in the pulpit was poised and polished. But the artist conveyed one other impression from the place: a deadening atmosphere of apathy.

As if to explain the coolness, the painting highlighted an out-of-the-way corner. There sat a cobweb-covered contribution box. Above its unused slot was a sign marked "Missions."

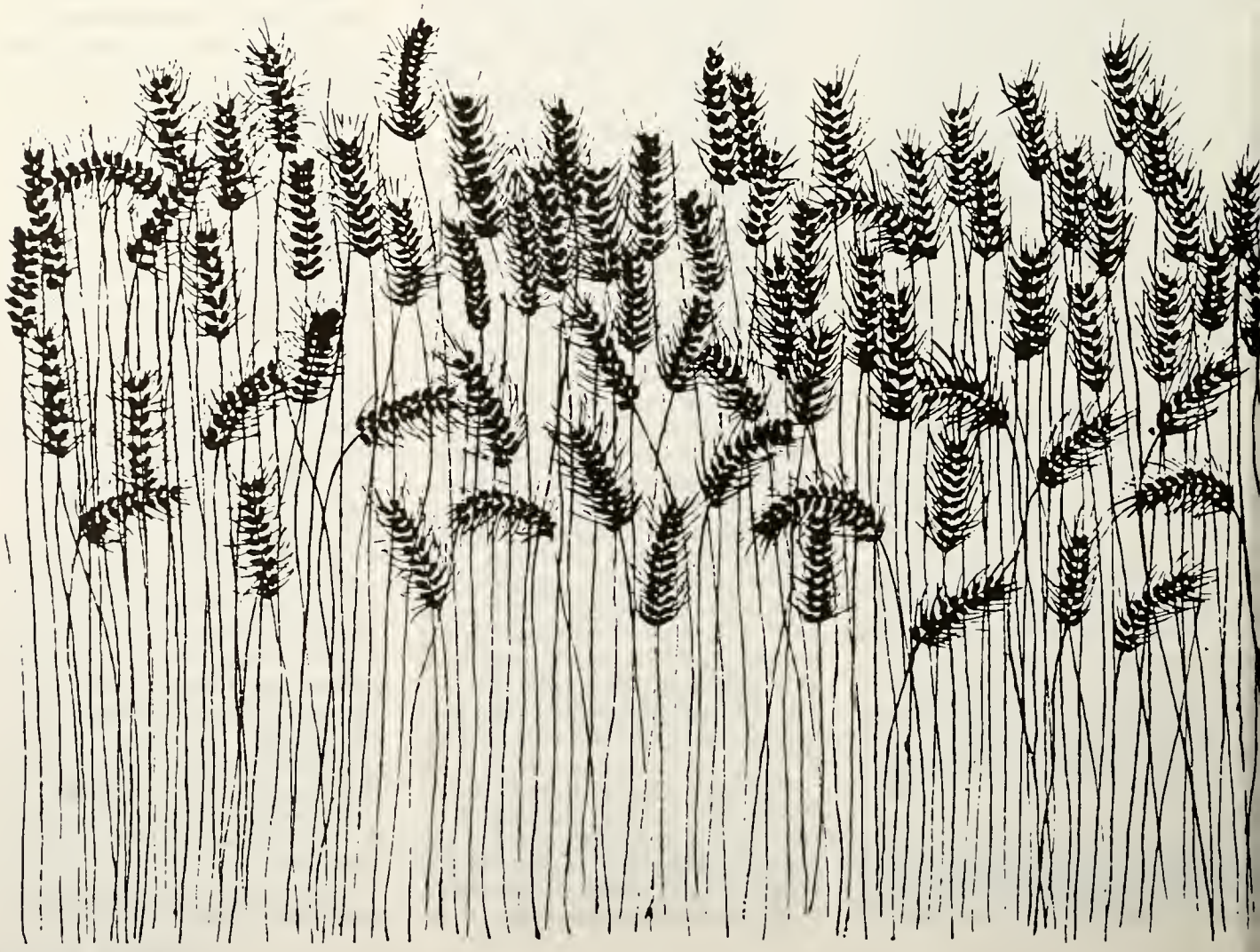
A congregation inevitably loses vitality when it loses interest in those beyond its walls. A sense of mission is central for our life together, vital to our becoming a redeeming, fruitful presence in the world. Someone has said, however, that Christians too often share their faith with one another, and fellowship with the world when it ought to be the other way around! Richard Armstrong, the Princeton Seminary evangelism professor, puts it well: "Christianity is a religion to be shared with others, not only with those who know Jesus, but also with those who have not known him" (*Service Evangelism,* Westminster Press, 1979, page 60).

The Church of the Brethren has long taken this concern seriously. Wherever the followers of Alexander Mack migrated, they zealously carried their faith with them, establishing congregations and mission points (see sidebar). This missionary imperative more recently has spawned service and mission in countries as far away as India Nigeria, and Ecuador. But missionary zeal also prompts us and propels us into our own neighborhoods.

"The Christian church," writes Armstrong, "was established for a purpose: to carry the gospel to all parts of th world and to draw all people unto Christ . . . [But] that does not mean simply sending out fraternal workers to foreign lands although that's important. . . . There are mission frontiers in our own backyard, frontiers of thought as well as geography

by Timothy K. Jones

Go ye into all the world, but, for starters, tr those white fields in your own backyard.



field?

(page 45). Enormous opportunities await our congregations, if we but look at our friendships, contacts, and communities with open eyes and ardent hearts.

Some years ago a Methodist minister met a man in a hospital corridor who discovered what this can mean. The man rushed up with a chart taken from the foot of a hospital bed. He grabbed the minister's arm, showed him the chart, and cried, "Look! Her temperature's going down!"

Commented the minister: "I do not know who he meant by 'her'—someone he loved. I never saw him before and have never seen him since. But to my dying day I shall never forget the excitement in a man so overwhelmed by good news that he had to stop the first person he met and tell him all about it."

Such an outlook and commitment is not only a key to vital congregational life, it is an imperative if we are faithful to the Lord of the church. While part of the mission of the church is to nurture its members—the Bible says, "Love one another" (1 Pet. 1:22), "Bear one another's burdens" (Gal. 6:2), and "Teach and admonish one another" (Col. 3:16)—the church also exhorts its members to share the good news with all.

Such a calling can be traced to the Old Testament. "I will give you as a light to the nations," the Lord told Israel, "that my salvation may reach to the end of the earth" (Isa. 49:6). Other passages and stories show that even Israel's vocation as a chosen people was not only a privilege, but a responsibility.

This concern for others comes to full flower in Jesus and the church he established. "Go into all the world and preach the gospel to the whole creation," he said (Mark 16:15). Paul described his very life in terms of his calling to evangelize: "To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men [all people] see what is the plan . . ." (Eph. 3:8-9).

But nowhere is the missionary identity of the people of God set forth as clearly as in Matthew 28:19-20. This "Great Commission" serves in Matthew as Jesus' farewell, his final benediction and exhortation to his followers. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. . . ."

As stirring as that sounds to us, it was even more revolutionary in Jesus's day. In much of the ancient world, people believed in tribal gods that resided in territories or towns. Different peoples, it was assumed, had their different gods. "To each his own," we might say.

But Jesus forever canceled such indifference to what our neighbors believe when he commissioned his disciples. "All authority in heaven and earth has been given to me," he told them (Matt. 28:18). *He* is the one in whom people on our block or in our communities will find life and hope. It is to Jesus that we point in our ministries and our serving.

That looms as a large and challenging task, for a congregation or for an individual. No doubt the disciples were staggered by the summons to go.

But Jesus' promise to them in Matthew 28:20, "Lo, I am with you always," is also a promise to us. "They were sent out," William Barclay writes, "as we are—on the greatest task in history, but with them was the greatest presence in the world" (*The Gospel of Matthew,* Westminster Press, 1975, page 378).

Writer Rosalind Rinker knew how the disciples must have felt, how *we* feel, when we launch out in evangelism and mission: "Jesus asked us to be witnesses to himself, and he does not leave us to our own devices and ways. He comes to live within us, so that with his presence we may have access to all his wisdom, love, kindness, gentleness, and patience" (*You Can Witness with Confidence,* Zondervan Press, 1962, page 29).

As we carry the good news to the frontiers of our neighborhoods and our world, that promise should give us courage. Wherever we go, however much we attempt, whoever we approach in witness and service, we do not go alone. □

Timothy K. Jones, an ardained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind. This article is reprinted with permission from the 1987 Parish Ministries Commission congregational evangelism resource, New Life for All, *by Terry Hatfield, Paul E. R. Mundey, and Jones.*

No time more urgent

by Merle Crouse

Church of the Brethren founder Alexander Mack, Sr. wrote a hymn that goes:

Oh, how is the time so urgent which God gives us only once;
And how is the world so empty, which by man is loved too much,
That we all, with dull neglecting, in it walk as if in dreaming,
Thinking little of the span of God's vast eternity.

—Translated by Ora W. Garber, *The Brethren Hymnal,* page 428

What was so urgent? Mack and his colleagues in the Brethren movement were driven by their desire to be truthful, faithful, and peaceful in a world of vanity, brokenness, and violence.

Mack was saying that life in such a world is so brief that the faithful are called to make the most of it for God's purposes. The first eight persons, baptized in the River Eder in Germany in 1708, rejoiced greatly and were united in their eagerness "to be fruitful and multiply."

Mack spent time, energy, and money preaching the message of the Great Commission. It was the most important thing in his life. Under his influence the young church grew.

Evangelistic zeal continued when the Brethren came to America. Less than a year after the Germantown, Pa., congregation was organized in 1723, all of the men in the membership went on a missionary tour throughout eastern Pennsylvania.

Since overseas mission work began in 1876, Brethren have been in mission many places across the world, establishing the church as a community of light in the darkness, as an instrument of God's love within the worldwide family.

Brethren are saddened, angered, burdened by the suffering and lostness that still devastate the lives of so many of the human family. There is no time more urgent than now to introduce Jesus to the men and women and young people of this age and to be fruitful and multiply.

Merle Crouse is staff for church development/Hispanic ministries for the Church of the Brethren General Board, and has his office in St. Cloud, Fla.

Open doors for latchke

Below: Part of what kids get at CLIMB is love and attention from adults. Pastor Allen Hansell volunteers one day each week. ***Right and below:*** *Arts and crafts are part of the fun.*

by Don Fitzkee

Sometimes when Brethren talk about service and evangelism, they assume if we are doing the one we aren't doing the other. A new after-school childcare program at the Mountville (Pa.) Church of the Brethren, however, is a lot of both.

Pastor Allen Hansell explains that the idea behind "service evangelism" is that the church responds to needs first and "in the midst of that need you can talk about your motivation for serving."

In Mountville, an increasing number of children were returning home from school each day to empty houses. The church saw a need. In cooperation with four other local churches in the Mountville Ministerium, the CLIMB program was conceived to meet that need.

CLIMB (Caring & Learning in

children

Mountville Borough), which began last fall, is designed to enhance the lives of "latchkey children" and their families by providing a safe, caring, and learning environment after school, says Kitty Collier, half-time director of the program.

"I really see CLIMB as a ministry to these kids who need the continuity and security of a place to go and people who care about them," she says. Allen adds, "We are not just providing a place for kids to be." The attention and love they receive is at least as important.

The program began this school year with an enrollment of 24 children, ages 5 through 13. As kids have spread the word at school, the number has steadily increased. Allen expects the program to reach its maximum state-allowed enrollment of 70 next year, but this year it will be limited to 45. Nearly all the children come from the Mountville elementary school, right across the street from the church.

After school, children come to the church, where they can play games, do arts and crafts, or participate in other activities until 6 p.m., when their parents pick them up. Each child is required to spend some quiet time doing homework.

In addition to Kitty, who has experience as an elementary school and nursery school teacher, and consultant to the Parish Resource Center in Lancaster, CLIMB is staffed by three students from nearby Millersville State University.

Nine volunteers from the Church of the Brethren and the other congregations in the ministerium also come to help with activities and homework, while others provide snacks—one of the most popular CLIMB activities. Allen and another pastor from the ministerium are among the volunteers.

The CLIMB board consists of representatives from each of the five churches—Brethren, Lutheran, Mennonite, United Methodist, and United Church of Christ. Margie Musser represents the Church of the Brethren.

Each congregation has also pledged $500 from 1988 budgets, to be used if needed, but the program is expected to be self-supporting, with some help from the community. To get the program off and running, a community organization gave a grant of $7,500 this year, and Allen expects such grants to continue. Fees are modest—$1 per hour for the first child in a family and less for each additional child—and scholarships are available from the ministerium for those who cannot pay. "We need to keep costs down to make it available to those who need it most," Allen explains.

Teamwork, imagination, and Legos add up to a castle the builders can be proud of.

So far, says Kitty, "we have reached the population I thought we would." Of 21 families with children in the program, only seven consider themselves related to a church. Only six are traditional two-parent families.

In addition to helping children, the program is also making the Mountville congregation more visible in the community, says Kitty. "One of the things people look for when they are searching for a church is a church that is making a difference in the community."

CLIMB is making a difference. According to Allen, the Hempfield School District has taken notice of the program and would like to see other such programs developed on the Mountville model. Allen views that as a "pretty strong endorsement."

Already, some parents have asked about Sunday morning services, and some of the children call the church "their church," says Kitty. By worrying less about the "selfish need to grow," and concentrating more on meeting needs, it could be that the Mountville congregation will see its membership CLIMB in the coming years. □

We're resident alien

Resident aliens tend to be restless when the world becomes too settled, and they remain calm when others scramble for a place in the present.

"Emmaus," by Rembrandt

by Eugene F. Roop

Moses and the children of Israel could have identified with the "Wander Indiana" slogan that used to grace the license plates in my home state. But as a Hoosier and one of the Brethren, I much prefer the 1987 slogan, "Back Home Again."

The sense of being "at home" has been a central value for the Brethren. I heard a Brethren family say recently that they were considering changing congregations because they did not feel "at home." They missed that deep sense of internal belonging synonymous to many Brethren with the Christian faith.

As a Hoosier and as a Brethren, I read with considerable emotion these words in the letter to the Hebrews: "These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. . . . Therefore God is not ashamed to be called their God, for he has prepared for them a city" (Heb. 11:13-16).

Living toward God's future made this family of faith exiles and strangers. When I hear the words "exiles and strangers," I envision undocumented aliens or refugees, migrant workers and refugee camps. But to be true to the situation in the Roman world, we need to use a different analogy. More appropriate is the status of "resident aliens" in the US.

They possess a "green card" declaring them lawful residents, but not full citizens. They work and laugh, live and die in the world as they find it. But they

nd strange ones at that

are never really at home. Home lies at another place or time.

To say that home lies beyond the present situation is partly a statement of time and geography, but certainly just as much a statement of the quality of life that Christians know belongs to God's world. Christians carry in their memories pictures of the world God has announced—lions, lambs, and children playing together, deserts turned into fertile valleys, cities that bring new life to the people.

Compared to God's world, the present looks quite distorted. Using biblical language, the present creates widows, orphans, and refugees—people who have no place, little power, few options. As resident aliens, Christians are ill at ease and not at home in the pain-filled world of the present.

The apostle Paul experienced such dis-ease. Apparently Paul was a full citizen in the Roman Empire, but as a Christian he, too, considered himself a resident alien. Paul's conviction about God's world made him restive about slavery in the Roman world. As a resident alien, Paul did not insist that the current economic system be destroyed straightaway. But he did write to Philemon that in the community of faith the slave should be received as a brother or sister.

Dealing with the established allegiances and fixed power relationships of the Roman empire reminded early Christians that they would always be resident aliens so long as the world was organized as nation states, powered by military might. It made them eager to move toward God's future, God's new world.

Our European Brethren ancestors moved to a land many called God's new world, a land with a manifest divine destiny. Though in some ways America was like God's new world, they knew that even here they were resident aliens.

Christopher Sauer Jr. refused to give up his status as a resident alien to fight in the American revolution. He was made a refugee. John Kline lost his life because he continued to journey beyond the established lines of the Civil War.

Resident aliens are a little strange. They belong, but not completely. They tend to be restless when the world becomes too settled, and they remain calm when others scramble for a place in the present.

But being a resident alien has a painful side. Though the heart longs to be home, the life of the resident alien never quite satisfies that longing.

In the Bible, Genesis 25-50 tells the story of a resident alien. Jacob lived with his mother, father, and brother, but he didn't quite fit. Forced to leave, Jacob lived as a resident alien in Haran. Although he prospered there, he longed for his homeland. But after returning to Canaan, he found his family alienated by jealousy and endangered by famine. Years later he left for Egypt to unite and preserve his family. Though a favored resident, he remained a sojourner who longed to be home, if only to be buried.

A modern-day resident alien was Orville, a superb tool and die maker who became supervisor in a major section of his plant. When the country turned toward war, his company directed its production to support the war effort.

Orville decided he could not fit in that world. The company tried to find other work for him, but none fit. So Orville went home and told the family that he had no work. The church was supportive, but could do little. After some months Orville found work, but it was never the same. And it never would be until the day he retired.

Some days Orville regretted his decision not to become a full citizen in a world at war. But I doubt if he would have done it any differently if given a second chance. Orville was a resident alien, a Christian, and that is how he would die.

To the pain of the resident alien, the writer of Hebrews reiterates the driving promise: God is not ashamed to be called your God. God prepared for you a city, a city of God's future.

Simply repeating the promise feels mighty little to one forced to live away from home. It certainly does not eliminate the pain of unrealized possibilities and unfulfilled longing. And yet a mysterious peace emerges when the soul hears the promise repeated.

Last January I went with a study group to Israel. While I was there I experienced the pain of Jerusalem—a city everyone wants all for himself. I realized that it has been that way since David's time.

One rainy day, our group stood alone in Saint Annes, a crusader church in the middle of the city, designed to echo with a cappella singing. As we sang "How Great Thou Art," my feelings changed. God is in the midst of that city, and every city of strife, creating a city of shalom. We don't know how long it will take, but in Jerusalem it has been 3,000 years.

Nevertheless, God prepares a city someday for those who are willing to live now as resident aliens. But often it is hard to find the way toward God's city.

Walking on the road to Emmaus, two confused resident aliens met a stranger who knew something about the way. As was customary, the two invited the stranger to stay and to eat with them (Luke 24:29ff.). During the meal the stranger rose, took the bread, blessed, broke, and gave it to them. In that moment their eyes were opened, and they knew the way home. □

Eugene F. Roop is Wieand professor of biblical studies at Bethany Theological Seminary. This article is an adaptation of a Bible study delivered at the 1986 Annual Conference.

Stories to grow on

Everything written in the Scriptures was written to teach us . . .

Romans 15:4

The stories in the Bible were written many years ago, and before they were written down they were passed from generation to generation by storytellers. Sometimes when we read the Bible today it is difficult to understand. There are many different ways to see the story. For instance, Noah's Ark concerns a big flood in which everyone on earth dies, except for Noah and his family. He alone remained faithful to God, and for this reason he was saved.

Some people accept the story as fact and believe there really was a flood many centuries ago that destroyed all living creatures. Others believe the story is trying to tell us that if the people of this world are bad they will destroy themselves and the earth.

No one knows the reason these stories were told so long ago. An important thing to remember, however, is to always respect what other people believe. Listen to each other and talk about your different ways of seeing things. The Bible has many fascinating stories like Noah's Ark. Read them and talk about them. Ask questions. You may get some interesting answers.

A puppet adventure

Little did the Junior High youth of Cedar Lake Church of the Brethren realize that the small craft project they began one Sunday would take nearly ten months to complete. It all began rather simply when Sunday school teacher Carlton Reinhard suggested the class make paper maché hand puppets.

The class liked the idea and went to work designing their puppets. As the creations took shape it was discovered that all but one represented some kind of animal. The other puppet was in the form of a person. It was a perfect cast of characters for the Biblical story of Noah's Ark. The next question was would the class like to put on a puppet play for the younger classes? Everyone thought it would be fun.

This puppet play turned out to be a little unusual since it was not performed on stage. Brother Reinhart suggested they video tape the play, and although the class was a little reluctant at first they finally agreed to give it a try.

The video included "live" interviews with passersby on the construction site of the ark. The audience watched as animals were loaded on the ark, the water rose, a raven and dove were released, the water receded and the animals left the ark.

Maybe your Sunday school class would be interested in a similar project. Even if you don't have a video camera it would still be fun to perform the play. Making a puppet stage can be as simple as cutting a window in a discarded refrigerator box. Paint it any color and add a curtain. Lights . . . camera . . . ACTION!

Front row, left to right: Michael Parker with Seth the Snake, Jenny Nobles and her pet bird Spike, Jodi Shull and her pig Patty, Jenny Redman with Andy Pepple's Noah, John Reinoehl and his elephant Ralph, Bryan Gaier and George the Skunk. Back row: Carlton Reinhard and L. F. Phunt the elephant, Adam Jordan with his giraffe Herbert.

Scrambled animals

The scrambled words listed below relate to the story of Noah and the flood. The first five words are animals that went into the ark with Noah. Write one letter of each animal in the spaces provided. Then unscramble the letters in the circles to find the secret word. Try not to use the hint for as long as possible.

1. kknus ___ ___ ___ O ___
2. nilo ___ ___ O ___
3. raeb O ___ O ___
4. batrbi O ___ ___ ___ O ___
4. swlaee O ___ ___ ___ ___ ___

Secret word: ___ ___ ___ ___ ___ ___ ___
(Hint: The sign of God's promise to Noah.)

Answers: 1. skunk, 2. lion, 3. bear, 4. rabbit, 5. weasel. Secret word: rainbow.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Good Books for Young Readers

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—Laura Draper in Festival Quarterly

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The School Picnic, *Jan Steffy, illustrated by Denny Bond*

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On anointing, identity, 'saved'

Dean M. Miller

Anointing leaders is appropriate

Steven Gehman raises some serious questions about Brethren using the anointing ritual to consecrate leaders (see "Anointing is for Healing Only," November 1987).

I share his concerns that we examine meaning, motivation, and consequences whenever we introduce innovations (such as using a familiar act in a contemporary setting). We need to be sure that what we do is consistent with both biblical teaching and our Anabaptist heritage.

Gehman roots his questions in a biblical word study, rightly assuming that such an endeavor can inform our use of the ordinances, and correct excesses. I commend him for his approach; yet I disagree with some of his assumptions and conclusions.

First, does the absence of New Testament references to "anointing" leaders mean that it was never done? Arguments from silence are seldom convincing, and they permit a wide latitude of conclusions.

The Pauline epistles avoid much detail about worship ceremonies, though we suspect that for the most part they were modeled on current synagogue customs, which doubtless included many Old Testament patterns.

We do have references (Acts 13:3) to the consecration of leaders by the laying on of hands and prayers, two components of our traditional anointing service. If fasting, praying, and laying on hands could be done in a non-sacramental way, why would the application of anointing oil make it any different?

I'm certain that Christians at Antioch knew Old Testament stories of anointing leaders. Yet Luke does not caution them about using historic Hebrew customs to call forth leaders.

To take another example, does it mean that the Brethren are on shaky ground with our customary love feast, since we have no New Testament evidence that the early church engaged in feetwashing at the same time they celebrated the eucharist?

Second, while the Greek verb used metaphorically in reference to the anointing of Christ in Luke 4:18 may never be used in New Testament references to putting oil on the head of a leader, its derivatives in John 9:11 and Revelation 3:18 have no messianic connotations.

Third, is Gehman's cultural argument valid? If it is, why do we wash feet or lay hands on candidates for ordination?

Brethren have not felt bound nor limited to cultural practices of previous ages as we utilize ancient rites and ordinances in worship. When we commission leaders to serve a specific task in behalf of the congregation or the larger assemblies, such as at Annual Conference, we can employ a historic, biblical ritual and allow its meaning to enrich our times.

Fourth, is it true that the New Testament records only one purpose for a ceremonial anointing? Mary's use of the oil in John 12:1-8 certainly has aspects o a ceremony of anticipation, looking ahead to the reality of a sacrificial death which would have important theological ramifications in the faith community.

I believe we can use the anointing oil to consecrate leaders. Such action does have a tie with the biblical stories of com missioning prophets and priests. Anointing conveys a message that God's Spirit equips and empowers the recipient to carry out tasks that the faith community deems crucial for its mission.

Leadership in the Church of the Brethren has consistently been viewed a functional rather than sacramental, as our Annual Conference statements on ordination reflect.

Servanthood is woven intricately into the fabric of our theology and practice. As long as Brethren congregations call forth persons to serve in our behalf, as is consistent with our polity, we will avoid possibilities of a sacramentalist connotation to our leadership anointings.

We need visual reinforcement for the conceptual ideas so central in our faith understandings. Jesus often used everyday practices and ordinary objects to convey the truth of his teaching.

We can continue to employ images an rituals from the entire scope of biblical writings to enrich our services of commissioning and consecration. But whenever a biblical practice is presented in new ways, it should be shaped by our theology and heritage, which is clearly non-sacramental in the ordinances cen-

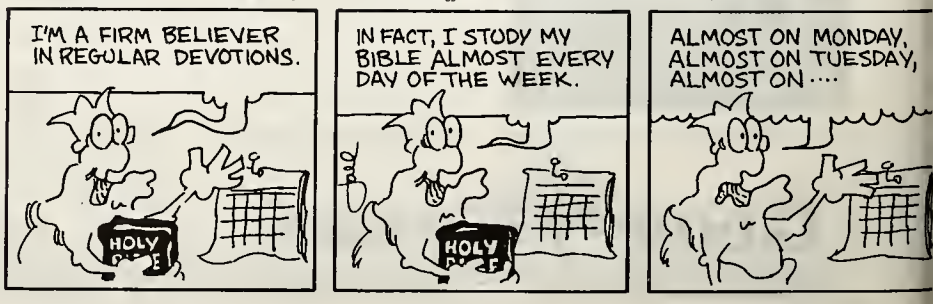
(continued on page 28)

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

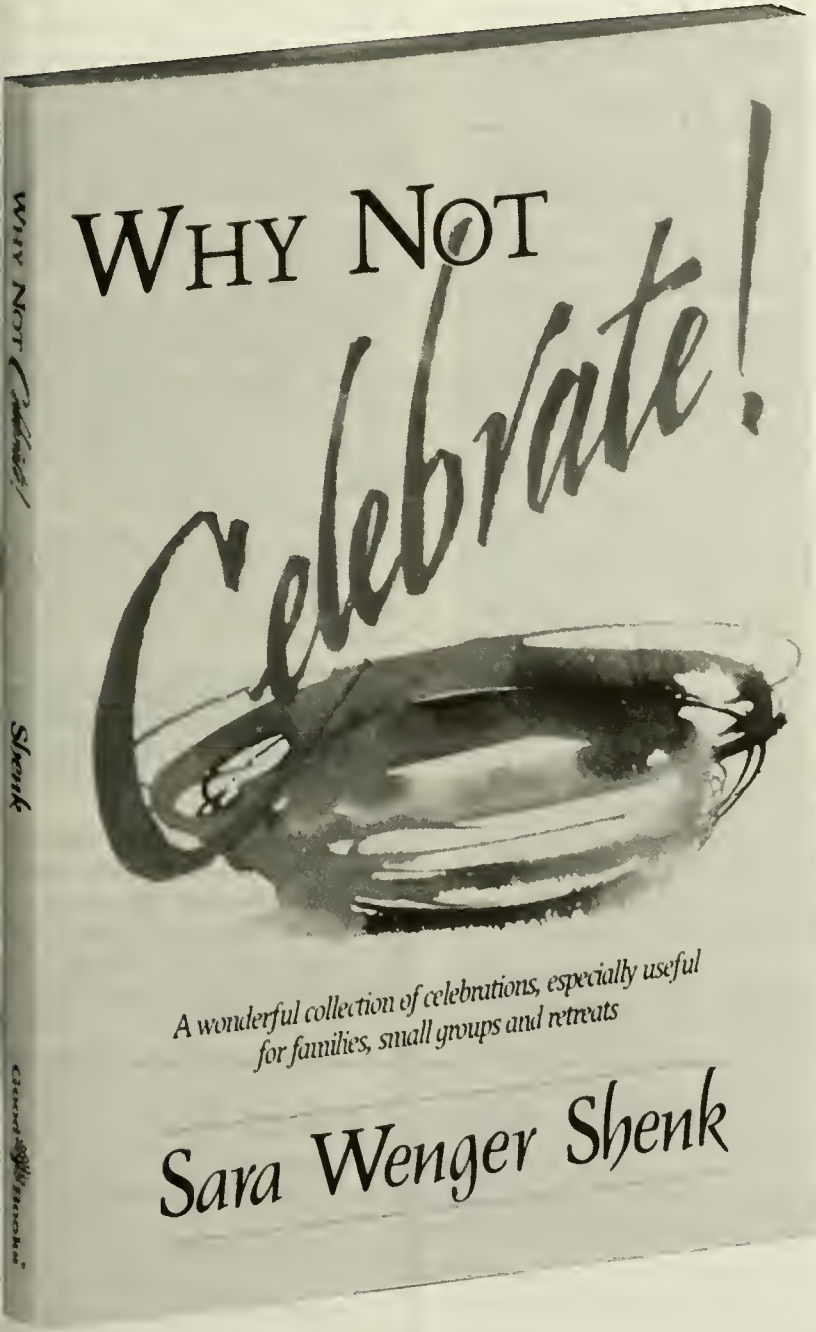
We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" fr MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*



Why Not Celebrate!



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Why Not Celebrate! includes 150 celebrations for daily, weekly and occasional events. These activities, readings and songs are designed for use by Christians from a variety of traditions, in families, small groups or retreat settings.

Items include "Lunch Box Surprises," a play for St. Patrick's Day, how to make an Advent calendar, ideas for moving day and an assortment of birthday celebrations. There are also suggestions for graduations, weddings and funerals.

Many of the book's activities grow out of the life of Reba Place Church in Evanston, Illinois, of which Shenk is an affiliate member.

"Without a history, without a tradition on which to stand, we are shallow folk indeed," Shenk writes.

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(Main Selection, Christian Herald Book Club and Featured Alternate, Augsburg Reading Club!)

(continued from page 26)
tral to Brethren worship.

We need those persons in our midst who raise the yellow light of caution when departures from traditional practices may foster feelings or attitudes of elitism and moral superiority. However, as long as we take time to interpret our liturgical actions at the time of consecration, we can remain consistent with our heritage and in harmony with biblical models. ☐

Dean M. Miller is pastor of the Christ Church of the Brethren, Carol Stream, Ill., and author of a recent booklet on anointing.

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Dean Garrett

We are people of the Book

I say a heartfelt "Amen" to a number of opinions expressed in MESSENGER.

Some of what has been written about evangelism, physical relief, and separation of church and state has been timely. What strikes me as most impressive, however, is that after celebrating our diversity for many years, more and more Brethren are concerned about a denominational identity crisis.

I agree with Carl Bowman, who concluded his MESSENGER series, "Who are the Brethren of 1986?" with this remark: "Perhaps one of the causes of our rapidly declining membership during the past 25 years is that too many Brethren and too many outsiders now look at our church and ask themselves, 'Church of the *what*?' That is, the church no longer offers a unique, well-defined product" (December 1986, page 17).

A possible solution to our identity crisis is reaffirming that we are biblicists. We should continue to be "people of the Book" as we seek to grow spiritually and numerically. If the Scriptures tell us to believe something, then we should obey.

H. C. Early, six times Annual Conference moderator and an outstanding leader of the early 1900s, said of the Brethren: "They hold that the Bible is an inspired revelation of God to man, that it was given with authority and confirmed and sealed by the death of the Son of God. It is held that when God speaks it is final, that there is no appeal, that he speaks with full understanding, as well as authority, and that the only safe ground is to accept the word of God in all good faith and obey it."

Traditional practices such as the holy kiss, feetwashing, the sisters' veilings, and refusal to take oaths are illustrative of the type of biblicism that has characterized Anabaptist Christians through the years. These practices are evidence that taking the Bible literally is a basic component of our identity.

We should be settled on such teachings as the trinity and the virgin birth. We should seek unity of belief when it comes to defining salvation. And we should keep our teachings regarding nonresistance. One can sometimes wonder whether we are a peace church with some people who favor war, or whether we are a war church with a few peace people.

In recent years MESSENGER writers have renewed interest in such topics as church discipline (see "Opinions," November 1984, April 1985, and June 1985). We cannot have a New Testament church without discipline (see Matt. 18:15-17, Rom. 16:17, 1 Cor. 5, 2 Cor. 2:5-

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, Gal. 6:1-2, 2 Th. 3:6, 14-15, 1 Tim. 1:20, :19-21, Tit. 3:10, and Rev. 2:2).

In "Opinions" in February, June, and ıugust/September 1986, the Bible teach- ıg on nonconformity was discussed. The ıost often quoted scriptures on noncon- ɔrmity are Romans 12:2, James 4:4, and John 2:15.

At one time the Church of the Brethren ɔld its members how it believed Chris- ans should live. Today we tell the world ow it should live by taking political tands as a church.

In 1987 the sisters' veiling was dis- ussed in a feature article and in letters nd opinions (see January, March, and une). It is good to see this subject surface gain after many years of silence.

Before I am viewed as someone who is ut to tear down the denomination, I ıust say that I love the church and that ome of my closest friends are people who disagree with me.

Even though our diversity can be a rich blessing, it is my hope that, as we continue to affirm that "the New Testament is our rule of faith and practice," we might experience more unity. □

Dean Garrett is a member of the Eaton (Ohio) Church of the Brethren.

messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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Windows in the Word

by Timothy K. Jones

Presence

Yesterday I awakened to what I thought would be a normal Friday. By day's end, however, I looked back on a day filled with the unexpected: A call from a friend struggling to make a difference in his workplace, a letter opening the door to a writing opportunity, and supper with an old friend unexpectedly in the area, all brought a sense of surprise in the midst of routine. While I need the customary and the comfortable, I realized, I also need the interruptions of the God who comes as grace and surprise.

Quaker philosopher Elton Trueblood found this to be true, too. Little could he know, one day in 1943, that God was about to use a harmless-looking book by C. S. Lewis to change his life. Picking up the just-published *The Case for Christianity*, Trueblood stumbled across a paragraph that, as he writes, "shocked me out of my unexamined liberalism."

Lewis had written that a man who said the sort of things Jesus said about himself would not, could not, simply be a great moral teacher. He would either be a lunatic or a liar—or who he said he was, Lewis argued.

"New strength came into my ministry," Trueblood wrote of the force of that paragraph. "I saw that I had to reject Christ and the admiring talk, or accept Him on His own terms. As though illumined by a great light, I saw that he did not ask for admiration; He asked for commitment!"

This sense of a Presence in the midst of the routine is far from being the province only of the theologian or philosopher. In the Bible, in fact, it is everyday people who find the Extraordinary in the midst of the ordinary. So Abraham, sitting at the door of his tent in the heat of the day, welcomes three strangers, only later to recognize in their visit the presence of God (Gen. 18). Or the disciples, minding their nets, meet the One who forever changed their lives.

In Christ, the stories tell us, the great God of the universe involves himself in the daily detail of human life. The Word is made flesh, John says. The Son of God comes as the son of Mary and the carpenter. The high and lofty One becomes the kid next door. "That . . . which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands—the life was made manifest, and we saw it," wrote John of Jesus' coming (1 John 1:1).

God's "epiphany" in Christ isn't limited to "back then." The Presence continues to invade our present. Christ appears in the unassuming and unhoped-for happenings.

"Every once in a while," writes Frederick Buechner, "life can be very eloquent. You go along from day to day not noticing very much, not seeing or hearing very much, and then all of a sudden, when you least expect very often . . . something speaks to you out of your own life with such directness that it is as if it calls you by name and forces you to look where you have not had the heart to look before, to hear something that maybe for years you have not had the wit or courage to hear."

That may not happen every day. But in God's grace it happens. In daily acts of mercy to sustain us, in wayside miracles that stun us, God is on the premises. Today, and always. □

Timothy K. Janes, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

Donald B. Snyder

Nobody's saved till judgment

It has been my contention for many years that no one is "saved" during this life; not until the day of judgment is it possible to receive the invitation to "enter into the joys of the Lord."

I believe that those who claim to be "saved" are in error. Those who say repentance, accepting Christ as Lord and Savior, and baptism is tantamount to being "saved" are in error.

Nobody has eternal life "sewed up." There are too many variables in life and too many scriptures to the contrary.

In Matthew 7:13-14 Jesus says, "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

In Matthew 7:21, Jesus continues, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

Does this sound like everyone who confesses or names Christ as Savior is saved? Not in my opinion.

Several years ago a young woman wanted to learn to drive, so she took lessons from a highly respected member of a nearby church. he was a "pillar" in his church and never missed an opportunity to declare his "saved" status.

After several driving lessons, this upstanding Christian took her to a secluded spot and propositioned her. She was not the first woman he had approached. Saved?

I am not saying that all Christians who claim to be saved are like the man in this true story. Some upstanding Christians also claim to be saved.

Also, I am not saying this is the only definition of "saved." If one accepts Christ as Savior, is baptized, and strives to live a Christlike life, then one is saved—from a former lifestyle, and from sin. That is, all sin is forgiven and all future sin will be forgiven, if one sincerely seeks forgiveness. So one is saved in the sense that a change from a non-Christian to a Christian lifestyle takes place.

But to use the term "saved" to mean being assured eternal life in heave is incorrect.

According to Jesus, our eternal status will be determined much later. No one, no matter what claim is made, is assured eternal life before the day of judgment, o else Jesus was wrong! □

Donald B. Snyder is a member of the Waynesboro (Va Church of the Brethren.

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81st BVS Orientation Unit

Orientation completed October 2, 1987)

allantyne, Charles, Montpelier, Vt., to Friends of Our Little Brother, Yarnell, Ariz.

allantyne, Hedi, Montpelier, Vt., to Friends of Our Little Brother, Yarnell, Ariz.

aumgardner, Damian, Boulder, Colo., to Washington City Church of the Brethren nutrition program, Washington, D. C. (interim)

ryant, Cynthia, Washington, D. C., to Community of Hope, Washington, D. C.

rouse, Timothy, St. Cloud, Fla., to Elgin Latin American Office, Elgin, Ill., (interim)

all, Amy, Milford, Ind., to Beaman House, Warsaw, Ind.

eisel, Joy, Modesto, Calif., to Wayside Cross Mission, Aurora, Ill.

unt, Rachel, Lucama, N.C., to Loundoun Women's Shelter, Purcellville, Va.

nah, Augustus, Takoradi, Ghana, to Friendship Day Care Center, Hutchinson, Kan.

ttle, Michael, Anderson, Ind., to Washington City Church of the Brethren nutrition program, Washington, D. C.

cCarthy, Mark, Cohasset, Maine, to Witness for Peace in Nicaragua

ason, Candace, Charlottesville, Va., to New Windsor Service Center, New Windsor, Md.

ullen, Joan, Greenville, Ohio, to Fraternal Works Program, Berlin, West Germany

tt, Y. H., Washington, D. C., to Potter's House Book Store and Washington Office Church of the Brethren, Washington, D. C.

duska, Jeanne, Cleveland Heights, Ohio, to Sykesville Shelter Home, Sykesville, Md.

bst, Tadd, Delano, Calif., to Heifer Project International, Rutland, Mass.

nftle, Annemarie, Leindeldeu-Echterdingen, West Germany, to Casa Juan Diego, Houston, Tex.

eckle, Susanne, Baden-Württemberg, West Germany, to Casa Juan Diego, Houston, Tex.

thmeier, Kris, Madison, Wis., to Victor Howell House, Washington, D. C.

hiesser, Steve, Crown Point, Ind., to Witness for Peace, Santa Cruz, Calif.

owalter, Karen, Harrisonburg, Va., to Helping Hand Day Care Center, Fredericksburg, Pa.

yder, Karen, Bath, Mich., to Camp Woodland Altars, Peebles, Ohio

Speicher, Sara, Chicago, Ill., to Church of the Brethren General Offices, Elgin, Ill.

Staudenmaier, Suzanne, Wauwatosa, Wis., to Dundalk Family Crisis Center, Baltimore, Md.

Wanger, Florian, Tettnang, West Germany, to Betterway, Inc., Elyria, Ohio

Webb, Candace, Chicago, Ill., to Shalom Ministries, Chicago, Ill.

Wells, Andrew, Claremont Tas, Australia, to Community Mediation Center, Harrisonburg, Va.

Willoughby, Carolyn, Copenish, Mich., to Community Mediation Center, Harrisonburg, Va.

Worthington, Tammi, Pawtucket, R. I., to Warsaw, Poland

Hold, Gertrude, Baden-Würtenberg, West Germany, to Teen Parent Program, Portland, Ore.

Licensing/ Ordination

Beery, Helen Hideko, licensed July 25, 1987, Manchester, S/C Ind.

Bulawa, Gregory Anthony, licensed July 25, 1987, Bachelor Run, S/C Ind.

Fike, Douglas Lee, ordained March 7, 1987, Goshen, Ind., N. Ind.

Fitzsimons, Walter G., licensed July 25, 1987, Fremont, Calif., Pac. S.W.

Gehman, Sharon K., ordained May 9, 1987, Big Swatara, Atl. N.E.

Hartleroad, Betty, licensed July 31, 1987, University Park, Mid. Atl.

Meyers, Darlene C., licensed June 14, 1987, University Park, Mid. Atl.

Ramsbey, Mark T., licensed June 20, 1987, Champaign, Ill./Wis.

Reid, Kathryn G., licensed July 25, 1987, Fremont, Calif., Pac. S.W.

Ritchey, Dorothy Lois, ordained Aug. 22, 1987, Lick Creek, N. Ohio.

Wilhelm, Dawn, licensed Aug. 8, 1987, Ambler, Atl. N.E.

Pastoral Placements

Brenneman, Jerry, from Hope, Mich., to Danville, North Bend, N. Ohio

Harding, Roger, from Circleville, S. Ohio, to Cherry Grove, Ill./Wis.

Martin, Helen, from interim part-time to full-time, Fairview, N. Ohio

Martin, Paul, from interim part-time to full-time, Fairview, N. Ohio

Rhudy, C. Curtis, from Hanover, S. Pa., to Jackson Park, S.E.

Severn, Lyman, from other denomination to Outlook, Ore./Wash.

Taylor, Louis, from other denomination to Sunnyslope, Ore./Wash.

Townsend, George, from interim part-time to full-time, Altoona, Mid. Pa.

Van Fleet, Daniel, from Wolgemuth, S. Pa., to Richland, Atl. N.E.

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King, Harold and Ruby, Boones Mill, Va., 50

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Miller, Vernon and Faye, St. Petersburg, Fla., 50

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Pullin, Harold and Irma, Waterloo, Iowa, 54

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Smith, Ralph and Meredith, Martinsburg, Pa., 52

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Thomas, Ralph and Nina, Williford, Ark., 50

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Walters, Robert and Marilyn, Phoenix, Ariz., 50

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Antonides, Clara, 90, Madison Heights, Mich., Sept. 17, 1987

Barker, Henry Clay, 85, Ridgeway, Va., April 21, 1987

Barnhart, Virginia F., 93, New Carlisle, Ohio, Aug. 17, 1987

Bennett, Jack, 71, East Canton, Ohio, July 30, 1987

Boxx, Genevieve, 67, Ottumwa, Iowa, 67, Sept. 5, 1987

Brower, Clara, 79, Clearwater, Fla., March 20, 1986

Bucher, Helen C., 73, Myerstown, Pa., Aug. 25, 1987

Buckshorn, Christine, 77, St. Petersburg, Fla., March 26, 1986

Burket, Betty, 46, Martinsburg, Pa., Sept. 17, 1987

Byers, Steven, 19, Knoxville, Tenn., Sept. 19, 1987

Clem, Morris W., 74, Flora, Ind., Sept. 11, 1987

Clopper, Esther, 85, Carlisle, Pa., Aug. 31, 1987

Courtney, Elsie, 71, Midland, Va., June 27, 1987

Courtney, Roy, 81, Midland, Va., July 27, 1987

Deafenbaugh, Emma, 100, Goshen, Ind., Sept. 15, 1987

Draper, Mary F., 84, Flora, Ind., Oct. 4, 1987

Durham, Estella, 83, Phoenix, Ariz., Dec. 31, 1986

Ebersole, Emory H., 80, Martinsburg, Pa., May 21, 1987

Fish, Lena K., 90, North Manchester, Ind., July 14, 1987

Gallagher, Maxine, 75, Phoenix, Ariz., April 17, 1987

Garber, Judith Beery, 90, Mill Valley, Calif., Aug. 17, 1987

Garrison, Mark, 75, Bringhurst, Ind., July 7, 1987

Gibbel, Elmer A., 88, Palmyra, Pa., Sept. 5, 1987

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Green, Walter Daniel, 90, Fairplay, Md., Aug. 28, 1987

Greene, Floyd, 88, St. Petersburg, Fla., March 20, 1986

Greene, Sarah, 79, St. Petersburg, Fla., July 27, 1986

Grogan, Corinne, 64, Ottumwa, Iowa, Oct. 4, 1987

Haller, Earl C., 72, Hollidaysburg, Pa., Aug. 28, 1987

Hartong, Edna May, 82, Central Heights, Ariz., Oct. 26, 1986

Heisey, Harold C. Sr., 65, Lebanon, Pa., Aug. 18, 1987

Heisey, Raymond B., 83, Lancaster, Pa., Sept. 12, 1987

Helsel, Maxine W., 57, Martinsburg, Pa., Aug. 12, 1987

Heuston, Clara M., 77, Martinsburg, Pa., Sept. 15, 1987

Hoover, Opal C., 75, North Manchester, Ind., Sept. 10, 1987

Houser, Goldie E., 84, Shelocta, Pa., Oct. 3, 1987

Houtz, Wayne, 89, Myerstown, Pa., June 12, 1987

Hoy, James, 88, St. Petersburg, Fla., Feb. 8, 1987

Hummer, Edgar, 89, Dunkirk, Ind., May 14, 1987

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Ingold, Ralph, 92, Akron, Ohio, Oct. 23, 1987

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Johnson, Alice, 95, Flora, Ind., Aug. 26, 1987

Kauffman, Florence G., 90, Martinsburg, Pa., Sept. 16, 1987

Keal, Claire Rowe, 87, St. Petersburg, Fla., Dec. 28, 1986

Keister, Grace Ethel, 79, Mifflinburg, Pa., Sept. 21, 1987

Kessler, Alonzo D., 80, Bridgewater, Va., Sept. 16, 1987

Kettering, Stanley, 83, Palmyra, Pa., Aug. 30, 1987

Klair, Jennie Haas, 95, Wilmington, Del., Sept. 18, 1987

Knechel, Robert W. Sr., 67, Mount Morris, Ill., Oct. 15, 1987

Kreider, Howard J., 87, Milford, Ind., Sept. 27, 1987

Kretzer, Doris, 78, St. Petersburg, Fla., Aug. 11, 1986

Latshaw, Hazel, 82, Martinsburg, Pa., Feb. 28, 1987

Lawson, Texas Cruise, 87, Ridgeway, Va., April 14, 1987

Leckrone, Charlotte, 77, Eel River, Ind., Sept. 10, 1987

Lohr, Mary Keim, 89, Davidsville, Pa., July 29, 1987

Marchand, Earl, 85, McPherson, Kan., Oct. 13, 1987

Martin, John W. Jr., 64, Harrisonburg, Va., Aug. 19, 1987

Michael, Chester, 59, Hollsopple, Pa., July 1, 1987

Miller, E. Marie, 90, Shelocta, Pa., May 28, 1987

Moore, Martha, 85, Detroit, Mich., Sept. 22, 1987

Naff, Clytie Jamison, 84, Boones Mill, Va., June 28, 1987

Newcomer, Milton V., 90, North Manchester, Ind., March 8, 1987

Nofsinger, Guy, 84, Roanoke, Ill., Aug. 18, 1987

Ogden, William Earl, 90, Palmyra, Pa., Aug. 29, 1987

Ogle, Boyd, 84, Nappanee, Ind., Aug. 6, 1987

Petre, Joel L., 68, New Windsor, Md., Aug. 22, 1987

Pharis, Percy Clement, 74, Eden, N.C., July 2, 1987

Pryor, Donald Sr., 50, Woodstock, Va., May 17, 1987

Rohrer, Goldie N., 84, Plymouth, Ind., Sept. 22, 1987

Sanders, Maude Gish, 84, Scottsdale, Ariz., Sept. 20, 1987

Snyder, Elden, 61, Plymouth, Ind., Aug. 7, 1987

Sprow, F. R., 67, Hollidaysburg, Pa., Oct. 1, 1987

Ulrey, William, 89, St. Petersburg, Fla., June 22, 1987

White, Nellie, 84, Champion, Pa., July 8, 1987

A 'New Age' doubting Thomas

I wrote in October about a Sunday spent at England's Stonehenge. That editorial didn't tell of one learning I had at that venerable pile of stones. I had been off in Poland for some time, out of touch with western news, and had not known that August 16, 1987, was the date for the great "harmonic convergence."

According to somebody or other, the planets Venus, Mars, and Mercury would all line up with the new moon on August 16, and that phenomenon would cause the material world to end . . . *unless* a sufficient number of believers gathered at various "sacred sites" around the world and all hummed at the same time. It was calculated that the resultant resonance would effectively bring on a new age of peace and harmony. As one might expect, ancient Stonehenge was one of those "sacred sites," and things were humming there on my August 16 visit.

When I had this "harmonic convergence" explained to me, the thought at once intruded itself into my cynical brain that certain planets must be lining up all the time, depending on which planet one chose as the viewpoint. So I wondered if the day was ill-omened, after all. I was reminded of previous signs of coming doom spotted by vigilant watchers of the night skies, which always make me wonder why the Ancient of Days would waste so much effort on a sign that the vast majority of the doomed would miss. Without a doubt, I am not named *Thomas' son* for nothing.

Apparently enough devotees swarmed and hummed that day to stave off the apocalypse, and if "a new age of peace and harmony" was ushered in, I would be all for that, in any case.

But I had been hearing more and more talk of the "New Age" cults and their doings, so the Stonehenge hum-in at least "raised my awareness," as we like to say. I had my own little convergence recently when, in one day's time I picked up off a newsstand a magazine whose cover story was on "New Age Harmonies" and also picked up in a used-book shop a 1958 title *The Golden Age of Quackery.* Both sources, I discerned, seemed to deal with the same matter.

The magazine article demonstrates that Americans with plenty of money to blow and insufficient work to keep them busy are turning currently to "New Age" fantasy to amuse their jaded minds. The "New Age," it is clear, is just the latest spiritual fad, no different from Aaron's golden calf in the wilderness.

There are New Age books and bookstores, New Age radio stations, New Age music . . . you name it. Some enterprising people are making a bundle off a lot of silly people—hustling books, gimmicks, workshops, retreats, touch therapy, psychic experiences that lead the gullible to believe there is a breakthrough into the realm of the spiritual.

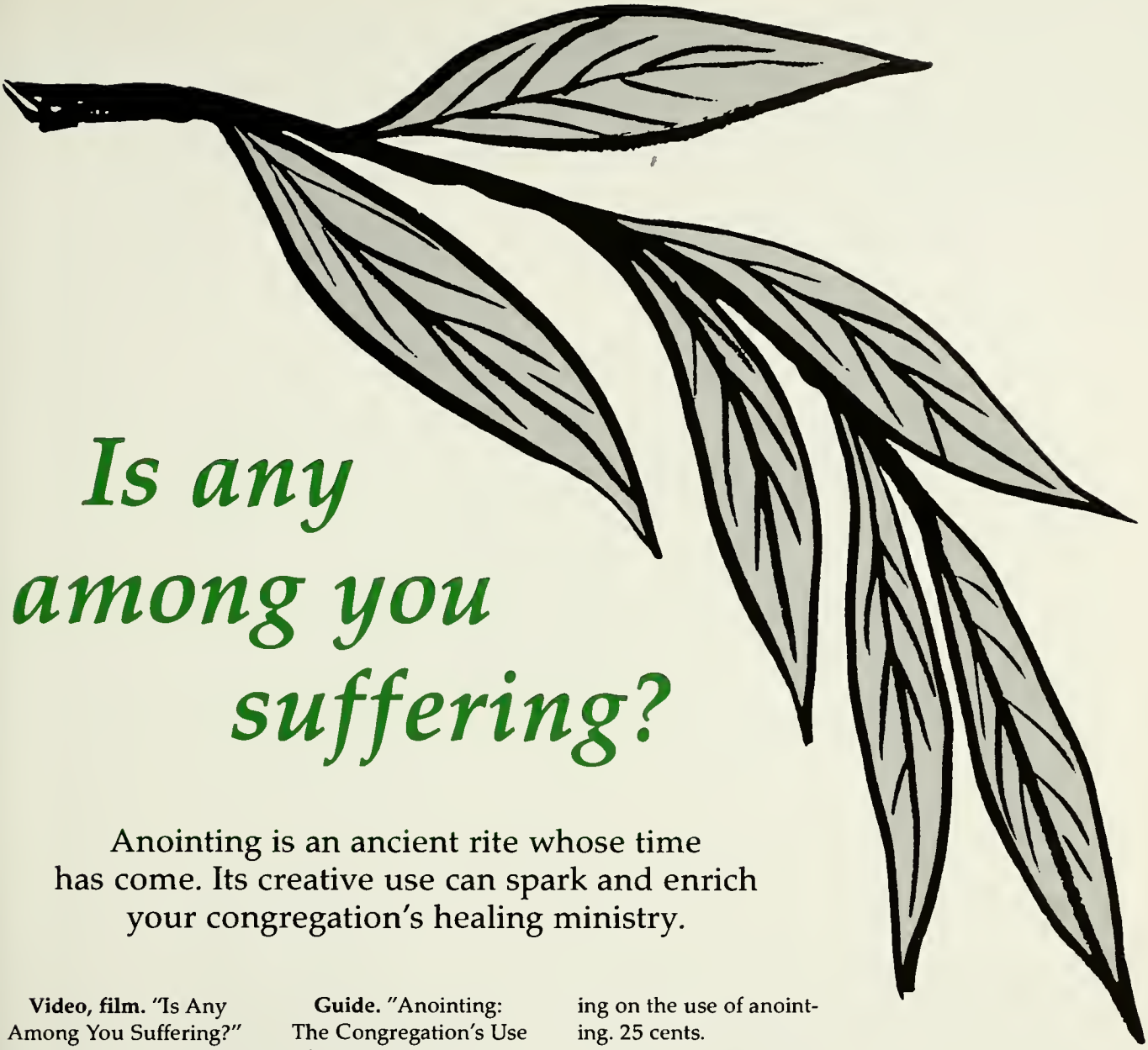
One critic of New Age stuff calls it "a cop-out, an escape from reality, an anti-intellectual movement denying rationality." He further defines it as "people latching onto a belief system to get certainty when there is no certainty."

The aforementioned old book on medical quackery draws a parallel conclusion: People are gulled into buying patent medicines and fantastic "cures" because they want to believe there is an easy way to gain control over their ailments, fancied and real—a way that frees them from the rational way, which is to go to a qualified doctor and take what is prescribed.

Today's New Age cultists, grasping at occult books, mumbo-jumbo crystals, tarot cards, past-life regression therapy, and so on, are the counterparts of old-timers who plunked down their dollars at medicine shows to buy Tiger Fat, Hostetter's Stomach Bitters, Black-Draught, Vital Sparks, and Dr. Pierce's Golden Medical Discovery.

People who can afford the time and money to pay $300 to hear New Age star Shirley MacLaine prattle are out of touch with reality. They are products of our lopsided western world economy—the world's pampered, the world's bored, the world's jaded. The vast majority of humanity is too busy struggling for food, shelter, and other basics to be out looking for some secret and mysterious shortcut or alternative path to happiness and health.

So toss out that latest book touting the New Age gospel. Read the gospel of the New Testament instead. Stop being so carried away with yourself. ("You are God," preaches one New Age zany, who claims to speak as Soli, an "off-planet being.") Put in a little time learning about and helping the unfortunates of the world. It will clear your head. If you want simple answers, turn to the *real* guru, Jesus Christ, who could boil the whole "law and the prophets" down to two commandments. That's the only "New Age" gospel that should matter. —K.T.



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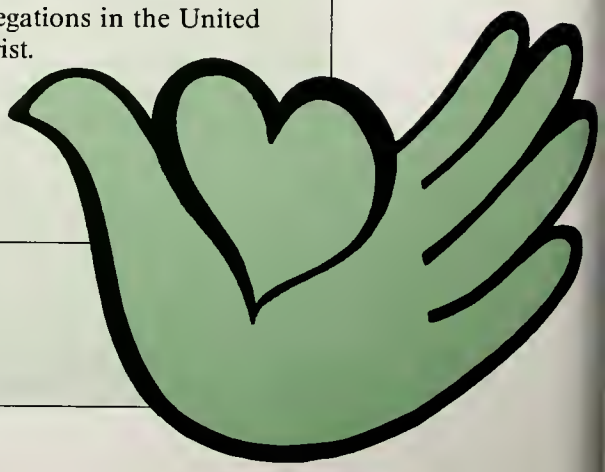
Church growth consultant, The United Church Board for Homeland Ministries, United Church of Christ. Pastor of the Congregational Church of Algonquin, IL, one of the fastest growing congregations in the United Church of Christ.



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1451 Dundee Avenue, Elgin, IL 60120

messenger
CHURCH OF THE BRETHREN FEBRUARY 1988

**WHILE THE EARTH REMAINS,
SEEDTIME AND HARVEST,
COLD AND HEAT,
SUMMER AND WINTER,
DAY AND NIGHT,
SHALL NOT CEASE.**

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12 **Dunkers and Deuteronomy.** Vernard Eller thinks the Brethren are presently in a "fallen state"—and he isn't talking about Pennsylvania. Deuteronomy holds the key to straightening out the Brethren, he says.

16 **Rahab in Our Heart.** Lauree Hersch Meyer extracts a lesson in righteousness from an unlikely source—the prostitute Rahab.

18 **Let's Be Honest About Prayer.** Ken Gibble used to think prayer was a lot like brussels sprouts and cod liver oil—good for you but not very appetizing. He offers food for thought on the topic of prayer.

21 **Doing Good Wisely.** It's not only *what* you do for others that counts, say Ruth Davidhizar and Nan Monhout, but *how* you do it.

COVER: A photograph of a Pennsylvania farm on a cold February day reminds us that unpleasant winter is as much a part of God's promise as are balmy spring and sunny summer. While the earth remains, God assured Noah (Gen. 8:22), that promise will be kept.

In Touch profiles Edith Petcher, Citronelle, Ala.; Roy Dare, Redfield, Kan.; and Pedro Brull, Vega Baja, P. R. (2) . . . **Outlook** reports on 1988 Annual Conference. Brethren on Capitol Hill. Summit prayer vigil. Moderators' Washington visit. Returning missionary. SERRV store closing. Donald Durnbaugh resignation. Rockingham Male Chorus. Human rights in Sudan. Hispanic Assembly (start on 4) . . . **Update** (7) . . . **Special Report,** "Avoid Idol Talk: Mix Your Metaphors," by Don Fitzkee (8) . . . **Small Talk** (20) . . . **Windows in the Word** (23) . . . **Opinions** of Carroll M. Petry, Dale Aukerman, and Marlin D. Houff (start on 24) . . . **Pontius' Puddle** (25) . . . **Turning Points** (27) . . . **Editorial,** "Getting Sick of 'Gloria Mundi' " (28).

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messenger

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letters

MESSENGER HAS ITS DAY IN COURT

I appreciated MESSENGER running the s about Brethren involved in civil disobed (July 1987).

On December 3 I finally had an appeal The Commonwealth of Virginia put a p man on the stand who fabricated a story the facts of the case. The July MESSENGER me on the cover was introduced into evide clarify the facts. The judge dismissed the ch against me.

MESSENGER showed courage in coverin story about me and others who felt that obedient to God required us to make a p witness in opposition to the illegal and im policies of our government toward C America.

DAVID BRA

Westminster, Md.

DIFFERENT GUIDANCE FROM ROMAN

We are responding to letters from Dean and Fred Dilling about civil disobed (December).

We have been arrested for doing "civi obedience" in the cause of justice and peac for the gospel. For us, these non-violent ac are not "wanton disrespect for authority" are done with the sincerest respect for the *h* authority—God. They serve as compassi calls for us all to do justice, love tenderly walk humbly with God (Mic. 6:8).

We have read and studied Romans 1 many times, and we reach different conclu from Dilling's and Rust's. Also, we study it context of the verses preceding and follo that passage, along with the teachings and tices of Jesus Christ.

Out of his desire to reveal God's ways an on earth he, like us, broke human laws in or obey God's laws. In so doing, he became q "public nuisance," so much so that the p killed him. But as he arose and lives, so d teachings live, and we try to follow them a we understand them.

We respect these two brothers' desire to h accountable. We believe that our desire faithful to God and to the teachings of Chri the same as theirs. Please respect our actio we try to live faithfully.

PHIL AND LOUISE B. RIEM

Grundy Center, Iowa

VIEW FROM THE TOWER

We can say whatever we like about hom uality, and hundreds of opinions can be g but only one source gives the true answer Word of God. And that Word cannot be tw to say whatever we want it to say. The Bible homosexuality sin. And sin is sin, and al will be.

Preachers should teach their people s thing. They should get some backbone, stan and say, "Thus saith the Lord." It doesn't m if people get mad. At least preachers ca assured that they have done the will of Go not compromised his Word.

Be a watchman on a tower. When you see sin, ıll it sin. If you can't tell the difference, get out of ıe way, so someone else can lead the sheep. If ɔu don't warn your flock and they perish, their ood will be on you (Ezek. 3:18).

We must love homosexuals and allow them to ıter the church to hear the Word. But we cannot low them to function in any leadership roles the church. Until they are saved and cleansed ıey cannot understand.

MESSENGER should be a Christian magazine ıd not just a forum for opinions. Get back to od's Word and get rid of the garbage.

KEVIN SWITZER

cksonville, N.C.

THIS BE HERESY . . .

Should you structure your life according to hat you read . . . or what you experience? I won- r if people who hammer away that homosex- ılity is evil have ever known a homosexual or sexual person or couples.

I am not Church of the Brethren (or any *ainstream* denomination) and will not join any ıurch that refuses to celebrate life in all its finite and joyous variety.

When I became aware of my bisexuality eight ars ago, the world took on a new shape . . . or so hought for a week or two. Then the nastiness of ople who refuse to celebrate diversity tar- shed everything for me.

Call me a heretic if you want to. My label for y detractors is unprintable.

THORNTON KIMES

es Moines, Iowa

HE WEST NEEDS THE EAST

The Church of the Brethren congregations in e West need more strong Brethren leadership. rethren pastors in the East should consider ending several years in the West to strengthen isting Brethren congregations or to establish w ones.

The need and the potential are great. Our sis- rs and brothers in the West need to know that e here in the East care about them.

The West is not necessarily a mission field, but e do need to bind our denomination together ıd to meet each other's needs. We have a lot to fer each other.

DAWN SNELL

roadway, Va.

HE HARD PART ABOUT SUICIDE

When one of my parents unexpectedly com- itted suicide, our Church of the Brethren min- ter offered no consolation to our family and ould not answer our spiritual questions. He did each the funeral, but he seemed uncomfort- ble about it.

I felt spiritually deserted, and the experience as haunted me since, contributing to a severe out with anxiety. My pain has never left. I am ad to see Emily Click respond that she, too, nows that suicide is not easy ("Opinions," ugust/September).

Our ministers should be taught how to deal with suicide. They need to know how to refer people to grief groups and to other ministers trained to help families in suicide situations. The guilt, whether real or imagined, is paralyzing, either at the time of the suicide, or later. A stigma is also attached and never goes away.

Luckily, when I became ill I found a minister who specializes in grief counseling for families in which suicide has occurred.

NAME WITHHELD

(I agree with you and Emily Click, that dealing with suicide is never easy. But both of you missed the point of the title of the article to which Emily Click was responding—"It's Not Hard to Prevent Suicide." George Nichols did not say that dealing with suicide, after it occurs, is easy. His point was that, if one learns the recognizable signs of depressive illness, it is not hard to detect a potential suicide. We did a poor job of writing the article's title. —Ed.)

REMEMBER THE GINGERBREAD MAN

The November MESSENGER had several news articles on the ecumenical movement that cause me concern.

Be careful. The goals of the Roman Catholic church have not changed, only its methods. I know many Catholics, and they are kind, warm-hearted, and earnest about their religion, but their leaders are out to get non-Catholics and will stop at nothing to do so.

Brethren ecumenists remind me of the Gingerbread Man. He got closer and closer to the sharp teeth of the fox and soon was in its belly.

However kind and good Pope John Paul II and his cohorts seem, they are dangerous. We cannot expect that any dialog with them will end up in our favor.

LYNN HAYES MILLER

Newmanstown, Pa.

HERE'S TO THE GIPPER

The December editorial refers to the Gorbachev/Reagan summit agreement as one of the "bright spots" of 1987. I affirm that.

I also affirm Gorbachev's imaginative leadership. I have difficulty, however, with the editor speaking of "the one leader (Gorbachev) emerging in 1987 as energetic and creative, the other (Reagan) tired and frustrated, looking toward the sunset."

This does not give President Reagan a fair evaluation. One does not have to buy his contra-aid policy, his "military solutions" orientation, or his Middle East "saber-rattling" to be able to openly support his desire to move in the direction of reducing armaments in our missile-laden world.

How can those who believe in "peace through military strength" hear our concerns if we do not applaud them when they seek peace through negotiation? President Reagan deserves our commendation on this initiative, especially when he pursues peace in spite of criticism from many of his political friends.

CLYDE E. WEAVER

Elgin, Ill.

page one

We have a standing joke here in the MESSENGER office about things coming together fortuitously (or is it serendipitously?) in an issue of the magazine in a way that makes it appear well thought out and coordinated. Often we plan a cluster of articles around a specific subject, but just as often we select miscellaneous articles for an issue, and only in laying out the magazine do we notice relationships among them. The joke comes when we discover that unplanned coordination and

wisecrack, "The readers will just think we planned it that way."

The phenomenon took a different twist this month when we noticed somewhere along the way to publication that we have two articles that seem almost at odds with each other, or at least lifting up two sides of an issue.

Vernard Eller contends in his "Dunkers and Deuteronomy" (page 12) that Brethren have missed the boat by making too big a deal out of doing "good works" of humanitarian service and neglected to think of themselves as God's unique people. But in the article by Ruth Davidhizar and Nan Monhout, "Doing Good Wisely" (page 21), Brethren are told how to render all that humanitarian service in the most effective way.

Well, it's unlikely that "Dunkers and Deuteronomy" will wipe out Brethren Service, even if readers do heed Vernard Eller's cry to be the theological body that Alexander Mack envisioned in 1708. And if Brethren err in their humanitarian concern, we suppose it's better to err effectively ("do good wisely").

Readers may wonder why we illustrated the Eller article with a photo of a biblical looking character blowing a ram's horn or *shofar*. The illustration just looked deuteronomical to us, I guess.

The sounding of the *shofar* is the solemn announcement of the Jewish New Year (*Rosh Hashanah*) and concludes the celebration of *Yom Kippur* (day of atonement). —THE EDITOR

in touch

Edith Petcher: First lady of Cedar Creek

Some people have referred to Edith White Petcher as the benevolent matriarch of the Cedar Creek congregation, near Citronelle, Ala. But Edith, spry at age 93, is reluctant to claim that title.

"I don't know about that," she says, "but I'm the oldest one." Grandma Petcher, as she is affectionately known, is literally the "first lady" of the congregation. Her husband, Glenn, and she came from the Fruitdale (Ala.) congregation in 1910 and began to hold regular services at Cedar Creek.

In 1913, Glenn and Edith were invited to set up housekeeping at Cedar Creek and continue to teach and preach. A congregation was officially organized in 1916 and met in homes, schoolhouses, and even in the woods up until about 1929, when the congregation built its first building.

Since the congregation's early days, church buildings have come and gone, but Edith has remained. "I've always been active in the church, doing things for it," she says. "I've been one of the 'stand-patters.' "

She raised her six children there, and saw them all off to college. Today, some of her children, along with some of her 14 grandchildren and 9 great-grandchildren, continue to worship with her each Sunday.

The first Cedar Creek church was built from rough boards, cut at the Petcher sawmill. Each family in the congregation gave a tree to the church, and the building was completed in 10 days, sawdust floor and all.

In 1939, the men of the congregation tore down a church building in Yarbo, Ala., transported it to Citronelle, and put it back together. Each piece was painstakingly numbered, says Edith, so they could figure out how to put the building back together. That building burned to the ground in 1980.

Edith recalls that church members were not sure they could afford to rebuild. But within seven months' time they had erected a new brick, solar-heated building. "People from all over the Brotherhood came down and helped us," says Edith.

Throughout her life Edith has been known for her work in the church and the community. "As a minister's wife, there were always things to do," she says. She taught numerous Sunday school classes, and still teaches her son's class when he is unable to be there. But she prefers to let others teach most of the time. "I think when you get to be 93," she says, "it's time to let the younger folks take it. Don't you?" She still supports the congregation with her weekly attendance.

Edith is also active in community organizations. Several years ago the loc Kiwanis club named her the outstandin woman of the community.

Few would deny, except perhaps Edit herself, that she is also the outstanding woman of the Cedar Creek congregatio If not matriarch, she's at least first lady.
—DON FITZKEE

Roy Dare: Commuting to Kathmandu

Roy Dare is a commuting missionary, one of many from the Brethren world who have gone out on their own to spread the gospel. For four years the 31-year-old farmer has flown from Kansas to Nepal and spent five weeks evangelizing in the Himalayan mountains.

"The penalty for baptizing someone into the Christian faith in Nepal, the only nation in the world where Hinduism is the legal religion, is nine years in jail," says Roy.

After landing in Nepal's capital city, Kathmandu, Roy and some 25 others spend four days hiking and running, in order to adjust their bodies to the extremely thin air of Nepal's high altitude. Director Charles Mendies then sends groups of 10 by bus into the mou tains to trek for 15 days. Each group is made up of from two to four missionari (mostly American), an interpreter, and porters to carry food, equipment, and literature.

"Food in Nepal is not exciting," says Roy. "On the trail our diet consists only of 'dal' (a split-bean soup) and rice. In 1986, after the country's dry season, I ha

?edro Brull: Being Brethren in Puerto Rico today

Vhen friends and customers stop in at Iagda's Travel Service in Vega Baja, 'uerto Rico, they are often greeted with, Dios le bendiga. En que puedo servirle?" 3od bless you. How can I serve you?)

For Pedro and Magdalena Brull, wners and operators, the greeting is a eartfelt expression of their faith and ıeir willingness to serve others.

Pedro and Magda, members of Iglesia e los Hermanos Cristo El Señor (Christ ıe Lord Church of the Brethren), are ew to the denomination. Already in-ensely involved in the life of the church, ıey are still struggling to learn what it ıeans to be Brethren in Puerto Rico ›day.

Since last spring Pedro has been the non-salaried executive minister for the Brethren in Puerto Rico. Called by the newly formed subdistrict of Puerto Rico, working with Florida/Puerto Rico District and the General Board, Pedro immediately jumped into the arenas of pastoral placement, land issues, guest preaching, and interchurch relations. He has worked hard at figuring out how the Brethren think and do things, communicating, and articulating a challenge for the Brethren in Puerto Rico, and looking for the money it takes to help make things happen.

Working for the church without a salary is nothing new for Pedro, who served non-salaried pastorates in another denomination. He doesn't oppose salaries for church workers, but strongly believes that congregations must support themselves and not become dependent on subsidies from the larger church.

Born in Vega Baja, Pedro as a young

man had a vision of the Virgin Mary with a baby in her arms, an image that seemed to bind him in a rigid devotion to Catholic tradition and produced a fear and hate for Protestants.

When he was 25, Magda introduced Pedro to a Pentecostal friend who said, "That vision is of the devil because you are bound to it and not to God." Pedro recalls, "The scales dropped from my eyes and I became free. I opened up to others. I lost my anger and hate." Since that time he has been committed to Christ with evangelical fervor.

He believes the unique role of the Brethren in Puerto Rico is to be bridge people between divided Christians, to continue to witness to the unity of social concern and evangelism, to emphasize peace, and to make decisions and resolve differences in a way that reconciles and does not break community.

Pedro plays a key role in determining what it means to be Brethren in Puerto Rico in these times.—MERLE CROUSE

Merle Crouse is General Board staff far Hispanic ministries and church development.

› go half a mile to get water, and then it 'as draining off a cow pasture."

For Roy, though, the highs overshadow ıe difficulties, even threats of terrorism nd expulsion. "During our first visit, our us driver had received the five ducational tracts that we give the lepalese. I answered his questions about esus Christ when he again drove us out › begin our trek. He converted. I'm con-inced his two brothers will follow."

The missionaries hand out an ducational packet, written in Nepali. It ıcludes a picture-story book about Jesus ıat is intended to teach the Nepalese to ead the other four tracts.

Guidance from the Paint Creek Church of the Brethren, in Redfield, Kan., where Roy was a member earlier, as well as inspiring programs by former Brethren missionaries Chalmer and Mary Faw spurred him into his commitment. Early China missionaries Frank and Anna Crumpacker were heroes for Roy in his younger days.

He explains, "When I turned my life over to the Lord I was thinking about being a Christian pioneer close to our farm and my family. But that wasn't what the Lord wanted. So I ran three or four miles a day to prepare myself physically and went to Nepal in October 1984, again in March of 1985 and 1986, and October 1987.

Each time Roy has left his father and partner, Charles, to care for the 60-head dairy herd. His wife Anne, and the four Dare daughters manage by themselves.

"My experiences as a commuting missionary these past four years in Nepal are a stepping stone to what I feel committed to do," says Roy. "My dream mission trip is to take two medical teams into Afghanistan, where children are dying of easily curable diseases."

While traveling into the interior of Afghanistan would be a major ordeal for many Americans, for Roy Dare it may be just one more long commute for Christ. —IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, from Lawrence, Kan.

Mission philosophy to top business agenda at 1988 Annual Conference in St. Louis

A new position paper on mission philosophy is one of the major business items to be discussed at the St. Louis Annual Conference June 28—July 3. Other business items relate to education, the Church of North India, inclusion of ethnics, and several organizational concerns.

Mission philosophy. A committee was appointed by the 1986 Annual Conference to evaluate the 1981 Conference statement on "World Mission Philosophy and Program." Key issues addressed by this year's report are:

—establishment of the Church of the Brethren in other countries;

—the nature of relationships with church groups in other countries;

—ethnic groups in the US wishing to become congregations of the Church of the Brethren; and

—nationals from other countries desiring to do mission work in their home countries in affiliation with the Church of the Brethren.

Committee members are Charles M. Bieber, Karen S. Carter, Robert A. Hess, Roger Ingold, and J. Benton Rhoades.

India reconciliation. A committee appointed by the 1986 Annual Conference officers was asked to respond to part of a query from Virlina District, asking the church to work at reconciliation between two groups in India related to the Church of the Brethren. The committee of Glen A. Campbell, Chalmer C. Dilling, Edith C. Griffith, Kenneth E. McDowell, and LaVon Widegren Rupel will present its final report.

Church of the Brethren foundation. The Foundation Enabling Committee will report on its efforts to establish a Brethren foundation. Members are Phillip C. Stone, Robert D. Cain Jr., H. Christopher Peterson, Joseph M. Mason, Joanne Newcomer Valentine, and Stewart B. Kauffman, staff liaison.

Christian education goals. A study committee of Cindy Brenize Booz, Kitty Collier, Donald R. Jordan, Donna Forbes Steiner, and Davene Wolfe will respond to a query from Pacific Southwest District last year asking that the denomination's Christian education goals be reviewed.

Inclusion of ethnics. A committee appointed at last year's Conference in response to a query from Illinois-Wisconsin District will provide counsel on the inclusion and integration of ethnic people and groups into the life of the Church of the Brethren. Members are Roger E. L. Cruz, Guillermo Encarnación, Stephen B. Reid, Dan Kim, and Mary Spessard Workman.

Progress reports. The committees appointed by last year's Annual Conference to examine the structure of the denomination and the relationship between church and state will present progress reports. Members of the denominational structural review committee are S. Loren Bowman, William R. Eberly, James F. Myer, Joel K. Thompson, and James Miller.

The church and state committee consists of Dale Aukerman, Donald F. Durnbaugh, and Louise Bowman, who replaced Vernard Eller when he resigned from the committee last fall.

The Committee on Interchurch Relations will submit a progress report on the discussions between the Church of the Brethren and The Brethren Church. In response to a query last year from Northern Ohio District, delegates encouraged "discussions with increased intentionality" between the two churches, who share a common heritage.

A number of new business items will also be considered.

The dove of peace, "symbolic of God's gift of Shalom," and the "circle of wholeness" are part of the Conference design, created by Mildred Morris Gilbert, Kokomo, Ind. "As God's people, we recognize our mission by reaching out to accept this gift."

Guidelines for special queries. Standing Committee asks that special guidelines be used for queries that are potentially controversial, so they can be handled efficiently by the delegate body.

Length of speeches. The 1987 Standing Committee recommends that polity be amended to limit a person's first speech on an item of Annual Conference business to three minutes, and the second speech to two minutes.

Goals for the '90s. The Goals for the '90s Committee and the Goals and Budget Committee of the General Board will bring a mission statement and corresponding goals for the Church of the Brethren in the 1990s.

Covert war. The General Board will bring a statement on covert war.

Volunteer opportunities. A query from Shenandoah District asks Annual Conference to "evaluate the current status of opportunities for professional persons who wish to pursue volunteer service. . . . The query arose out of concern that the church does not have enough specialized positions to accommodate professional people willing to do volunteer work for the church.

Annual Conference moderator William

Annual Conference speakers

Anthony Campolo

Louise Rieman

John Bunch

Clyde Weaver

Betty Ann Cherry

William A. Hoyes

A. Hayes will preside over the business sessions and preach at the closing Sunday morning worship service. This is a departure from tradition—the moderator normally delivers the Tuesday evening message.

Anthony Campolo, professor of sociology at Eastern College, Saint Davids, Pa., will introduce the Conference theme, "Called into Shalom," Tuesday evening.

Business sessions, held Wednesday through Saturday, will begin each day with Scripture teaching, led by Robert C. Bowman, pastor of the Pleasant Valley congregation, Weyers Cave, Va.

Gerry Pence, of La Verne, Calif., is music coordinator; Marcia McBride, South Bend, Ind., is Conference choir director; and Margaret Petry, North Manchester, Ind., is worship coordinator.

Main sessions, exhibits, and programs for children, youth, and young adults will take place in the Cervantes Convention Center, along with some special meals and Bible studies. Other meals and Bible studies will take place in nearby hotels.

Bible studies, scheduled mornings and evenings Wednesday through Saturday, will be available in English, Korean, and Spanish.

Early evening concerts will be coordinated by Doris Coppock, of McPherson College.

A number of special drama or musical events will take place. "The Peasant of El Salvador," a drama, will be presented as an insight session, and for junior and senior high youth. The Association for the Arts in the Church of the Brethren will sponsor chancel plays, directed by Delbert Blickenstaff, and the McPherson College choir will present a concert. McPherson concludes its centennial celebration in 1988.

Standing Committee meets Sunday morning through Tuesday noon. The General Board meets Monday afternoon.

Several other groups will also hold annual meetings before Conference officially begins. The Brethren Health and Welfare Association meets Monday evening and Tuesday, with the theme, "Primary Health Care: First World—Third World." Dame Nita Barrow, ambassador to the United Nations from Barbados, is the speaker. The Ministers' Association also meets Monday evening and Tuesday, with leader Barbara Daté. Mediation is the topic.

Information and reservation forms for childcare and for various age-group activities will be in the packet that is mailed to registered delegates, pastors, and others who request it. The packet, which includes information about registration, accommodations, and transportation, may be ordered from the Annual Conference office, 1451 Dundee Ave., Elgin, IL 60120. (See order form on back cover of magazine.)

David Eberly testifies before a Senate hearing on behalf of the Church of the Brethren.

Eberly gives testimony before Senate hearing

Testifying before a Senate hearing in November, a Church of the Brethren representative urged reauthorization of the US Peace Institute, but also voiced major concerns about how the institute has functioned during its first two years.

The joint hearing of the Senate Committees on Foreign Relations and Labor and Human Resources was held to consider reauthorization of the institute and matters of congressional oversight.

In his testimony November 10, David Eberly, program coordinator of the Brethren World Peace Academy, spoke on behalf of the Church of the Brethren. Leland Wilson, director of the denomination's Washington Office, had submitted written testimony the previous day.

Wilson's statement contained "a strong affirmation of a national institution devoted to the study and pursuit of peace."

But both Wilson and Eberly expressed disappointment and concern over:

—the administration's delay in appointing a board of directors. The final board member was not appointed until nearly three years after the enactment of legislation authorizing the institute;

—the narrow ideological view and lack of representation of important groups on the board, which includes one woman, no minorities, and no one identified with nonviolence or the peace movement. "Indeed," said Eberly, "the appointments give the appearance of being in defiance of the legislative purpose of the institute, judging by the published writings and statements of the board members";

—the institute's lack of effort to develop a constituency of support.

Among recommendations made by Eberly and Wilson were that the board should be less tied to the incumbent administration and more representative of diverse perspectives on peace.

The US Institute of Peace, formerly known as the National Peace Academy, was launched two years ago as the nation's only formal nonviolent, academic program.

Miller participates in prayer for summit

US and Soviet church leaders—including Church of the Brethren general secretary Donald E. Miller—met together for a prayer vigil during the December Reagan-Gorbachev summit.

Sponsored jointly by the National Council of Churches and the Washington Cathedral, where it was held, the vigil began on the eve of the summit with a service where church leaders prayed for peace and a successful summit. Prayers led by the US and Soviet religious leaders continued throughout the summit.

In an open letter to President Reagan and Soviet leader Gorbachev, the church representatives applauded the progress made by the superpowers. "We view this (summit) as a response to the prayers of millions of Christians in our two lands and the longings of many millions more peace-loving people around the world. Thanks be to God."

The statement, on behalf of eight Soviet and two dozen US church leaders who joined in the vigil, was signed by Metropolitan Philaret of the Russian Orthodox Church and Arie Brouwer, general secretary of the NCC.

The church leaders urged their heads of state to go beyond an accord on intermediate nuclear forces and make "rapid progress" on other arms-control fronts.

Church meets state—on Conference issues

Officers from the 1987 Annual Conference "found more support than expected" for views expressed in the statement "A Quest for Order," when they met with government leaders in Washington, D. C., November 16.

The paper calls for the government to act justly in a number of specific areas, including Central America, southern Africa, the Middle East, the Philippines, and on the issues of the arms race and protection for refugees.

"It was nice for a change to advocate policies that were not necessarily a minority point of view," said 1987 Annual Conference moderator Guy Wampler.

Wampler, along with present moderator William A. Hayes and Leland Wilson, Church of the Brethren Washington representative, visited Rep. David Bonior (D., Mich.), Sen. Paul Sarbanes (D., Md.), and two representatives from the White House. The Brethren expressed concerns about US Central America policy and other issues represented by "A Quest for Order."

The delegation received the warmest reception from Bonior, said Wampler. "He was much in sympathy with the concerns expressed in our statement. It was a most encouraging conversation."

Guy Wampler, moderator of the 1987 Annual Conference in Cincinnati (left), and current moderator William A. Hayes (right) discuss "A Quest for Order" with Congressman David Bonior.

Bonior was also given a petition—signed by nearly 1,000 participants at last year's Annual Conference—that opposes all military aid to war-torn Central America. Bonior agreed to deliver the petition to Speaker of the House Jim Wright, said Wampler.

Sarbanes, who served on the committee investigating the Iran-contra affair, "basically supported much of what was said in the Annual Conference statement," said Wampler.

The group also met with a State Department aide assigned to the White House, who conceded that "Washington has been guilty of benign negligence in its policy toward Central America," said Wampler, who added, "We did differ significantly on a number of issues."

Goehle returns to US after Sudan service

Ruth M. Goehle, M.D., completed her term of service in Sudan and returned to the US November 25.

She began work with the Sudan Primary Health Care (PHC) program in Mayom in October 1982, training Sudanese villagers to train fellow villagers in health care.

Forced by civil war to leave Mayom in 1983, Goehle continued to support the PHC program from Khartoum, in northern Sudan, where she also performed administrative duties at the Sudan Council of Churches headquarters.

The Primary Health Care program was developed by the Church of the Brethren under the auspices of the Sudan Council of Churches. Based on the Lafiya health care program created by Brethren in Nigeria in the 1970s, the Sudan program works with human and veterinary medicine, agriculture, and water resources.

Most recently, Goehle developed and was coordinator of the new Maternal and Child Healthcare program in Kubbum. The first of its kind undertaken by the SCC in Darfur Region, Western Sudan, MCH trains midwives to improve pre-and post-natal care for infants.

Ruth Goehle

Goehle, a graduate of the Liverpool, England, School of Tropical Medicine and Hygiene, and the Johns Hopkins University School of Public Hygiene, was expected to return to Sudan after January 1 for several months as consultant for the MCH program, said Ken Holderread, General Board Africa representative.

SERRV closes store near Elgin offices

The SERRV Self-Help Handcrafts program closed its Dundee, Ill., store January 30 after three years of substantia financial losses.

The outlet will relocate to the nearby Church of the Brethren General Offices, in Elgin, and will likely reopen this spring, said J. Roger Schrock, executive of the World Ministries Commission of the General Board.

"We are trying to bring down overhead costs to make the outlet economically viable," he said. The new store will have only one paid employee, relying more on volunteers.

SERRV, a World Ministries program based in New Windsor, Md., provides skilled craftspersons in Third World countries with an outlet for their products.

In an effort to expand its market and witness, SERRV has entered into agreements to supply crafts to two groups, the Foster Parents Program (FPP) and the Holy Childhood Association (HCA). These agreements are helping SERRV reach other audiences and share "who we are and what our mission is," said Mary M. Myers, director.

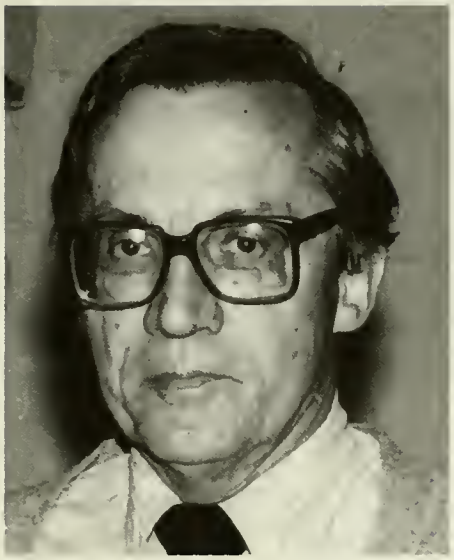
The Foster Parents Program helps people in the US sponsor individual children in Third World countries. Each year FPP publishes a catalog of crafts from countries in which it sponsors children. SERRV will supply about half of the crafts for FPP this year.

The Holy Childhood Association is a Roman Catholic organization that helps parochial schools raise funds. HCA purchases large quantities of certain items from SERRV.

Donald F. Durnbaugh resigns Bethany post

Donald F. Durnbaugh has announced his resignation as professor of church history at Bethany Theological Seminary, effective June 30, 1989. Respected author and the foremost Brethren historian, Durnbaugh has taught at Bethany since 1962.

Well-known among all five Brethren bodies, Durnbaugh edited the *Brethren Encyclopedia* and has been a convenor of the periodic Believers' Church conferences. In early meetings of the *Brethren Encyclopedia* editorial board, said Encyclopedia president Fred Benedict, a member of the Old German Baptist Brethren, "Don impressed us with his openness to each group, and especially his fairness to everyone, including the smallest Brethren groups. I'm sure we each conveyed this to our folk back home, which lubricated the whole



endeavor."

In addition to his work with the encyclopedia, Durnbaugh has written and edited numerous books and has had over 90 articles published in scholarly journals and publications.

Moderator of the 1986 Annual Conference, he has also been on a number of Annual Conference committees, including the committee to study issues of church and state, on which he currently serves.

A graduate of Manchester College and the University of Michigan, he received his Ph.D. from the University of Pennsylvania. In addition to teaching history for four years at Juniata College, Huntingdon, Pa., he has been director of Brethren Service Commission work in Austria, and resident director of the Brethren Colleges Abroad program in Marburg, Federal Republic of Germany.

Durnbaugh will be on leave of absence from the Bethany Seminary faculty during the 1988-89 academic year, serving Juniata College as the J. Omar Good Visiting Distinguished Professor of Evangelical Christianity. He anticipates joining the Juniata faculty outright the following year.

update

500 club. When 15 Brethren ministers from Arizona gathered at the Glendale (Ariz.) church October 31, they weren't lacking experience. The group represented exactly 500 years of set-apart ministry—an average of slightly more than 33 years per minister. Of course, 101-year-old Roy Miller's 79 years of ministry and 93-year-old Bennie Waas's 70 years inflated the average somewhat.

Names in the news. Raymond R. Peters, well-known Brethren leader, received the Soaring Eagle award at the fifth annual benefit dinner at The Brethren Home, New Oxford, Pa. He was honored for his service to the church both before and after his retirement. Also receiving awards were Romaine S. Myers, of the West York (Pa.) congregation, and LeRoy S. Maxwell Sr., of the Waynesboro (Pa.) congregation. . . . McKinley Coffman was recognized November 29 by the Manor congregation, near Boonsboro, Md., for nearly 70 years of ministry. . . . Ken and Ginny Heatwole, of the West Richmond (Va.) congregation, are serving a four-year term through the United Church of Christ at the Sin-lau Hospital in Taiwan.

Campus comments. Crystal Driver Wakeman, of the Manassas (Va.) congregation, received one of two Outstanding Service awards given at Bridgewater College's annual President's Dinner on November 6. . . . Philip C. Smith began January 2 as development assistant at Bethany Theological Seminary, where he is assisting in the seminary's "Developing Leadership for Ministry" capital fund drive. . . . The W. Harold Row lecturer at Bridgewater College was Robert S. McNamara, former US Secretary of Defense and former president of the World Bank. In his December 2-3 addresses, McNamara discussed the risk of nuclear war.

Called to Caregiving. A new, 175-page resource manual for deacons is sponsored jointly by the Church of the Brethren, the Mennonite, General Conference Mennonite, Mennonite Brethren, and Brethren in Christ churches. *Called to Caregiving: A Resource for Equipping Deacons in the Believers Church* (Brethren Press) grew out of the 1983 Annual Conference paper on "The Office of Deacon." Jay Gibble, Parish Ministries staff member and coordinator of the project, is leading workshops in congregations across the country to introduce the book.

Milestones. The Lakewood congregation, near Millbury, Ohio, marked its centennial October 10-12. The celebration included a love feast, a historical display, a tour of their former church building, and the sealing of a time capsule. . . . The Prince of Peace congregation, South Bend, Ind., celebrated its 25th anniversary September 13. . . . The Chesterfield Fellowship, Midlothian, Va., in September baptized its first new members, in the James River.

Remembered. O. C. Sollenberger, 98, died November 20 in Eureka, Calif. He served as a Church of the Brethren missionary in China from 1919 to 1949.

Rockingham Male Chorus presents 500th concert

After 20 years of singing, the Rockingham Male Chorus, directed by Nelson T. Huffman (see November 1986, page 2), presented what was billed as its final concert on November 29. The concert, which was the group's 500th, took place at the Bridgewater (Va.) Church of the Brethren, capping the congregation's week-long Prince of Peace Festival.

This concert was the last one for Huffman, 86, who felt it was time to retire. But at a reorganization meeting in December, members of the chorus elected a new board of directors and decided to continue singing "in honor of Huffman."

Human rights denied in Sudan, says SCC

Over 2,000 people have died in detention or at the hands of the national army/police in Sudan, says the Sudan Council of Churches. The SCC is one of the Church of the Brethren's partners in that country.

In a November report, the SCC said that denial of basic human rights in Sudan "has become common practice." Currently, according to the SCC, the government continues to make attempts to place the church and church institutions under its thumb.

The council says it has made many initiatives to promote peace and reconciliation, "and we will continue to do so until the problem is solved."

On October 11, government-armed militia murdered the deputy president of the National Unity Party, Luk Gatluak. Gatluak was the head chief of the area when Brethren Roger and Carolyn Schrock lived in Mayom, and facilitated their work there.

In October the Sudanese government ordered three Christian agencies to leave because, it said, the worst effects of the famine were over. The three are Lutheran World Relief, World Vision, and ACROSS (the Association of Christian Resource Organizations Serving Sudan).

The Church of the Brethren also works in partnership with the Presbyterian Church in Sudan, and is in the process of recruiting replacements for Ken and Elsie Holderread, who ended their assignment in 1987.

Hispanic Assembly set for June 2-5

The Hispanic Caucus of the Church of the Brethren will hold a Hispanic Assembly June 2-5 at Elizabethtown College, Elizabethtown, Pa.

The theme, based on Psalm 125:5-6, is *"Desafio Hispano 88"* ("Hispanic Challenge 88"). The main objectives of the assembly will include concern for illegals in the US, concern for the war in Central America, lack of Hispanic pastors and leadership for new congregations, and Brethren identity.

All Brethren who are interested in Hispanic ministries within the denomination are invited to attend. Simultaneous translation into English will be provided.

Housing and meal costs for the three-day event are $250, and registration is $25. Partial scholarships are available.

For more information, contact Guillermo Encarnación, 708 Wavank, Lancaster, PA 17603.

Avoid id

by Don Fitzkee

I'm as welcoming as a warm kitchen. .
I'm as frustrated as a laboratory mouse.
I'm as flexible as a camp counselor. . .
I'm as sensitive as a smoke alarm. . . .
I'm as spread out as a road map. . . .
I'm as alone as a ship on the ocean. . .

These were a few of the descriptive s
images shared by the 104 participan
the Student/Young Adult Conferenc
held November 26-28 at Camp Woo
Altars, near Peebles, Ohio. Meeting
the banner of "Created in the Image
participants were challenged by Na
Pence Frantz to examine their imag
self and of God.

"When we talk about God we hav
think in metaphors and images," sa
Frantz, a graduate of Bethany Theo
cal Seminary who now teaches part-
at Mennonite Brethren Biblical
Seminary, in Fresno, Calif. At the sa
time, she cautioned that "there are l
to every metaphor we use." Metaph
enrich and enlarge our understandi
God, but at the same time they limi
define God.

Throughout the three-day event, c
worship, Bible study, group discussi
and even free time, participants con
sidered traditional images of God, s
as Father, King, Shepherd, Friend, I
tector, along with less traditional, so
times less comfortable images, such
Mother, Warrior, and even Antagon

Frantz cautioned against becomi
ated on any one image of God,
emphasizing that each person need
several images to express the depths
God. "If you focus too much on one
image," she said, "you make it an id

Frantz also pointed out the neces
when using metaphors for God, suc
Father or Mother, or considering no
how God is like a father or mother,
how God is not like a father or mot

Stephen Hunt, of Elizabethtown,
commented, "I never realized the ex
to which I use metaphors. Dena ex-
panded my understanding."

The final session of the conferenc

lk: Mix your metaphors

The Student/Young Adult Conference always includes creative worship. But for a large group an impromptu hymnsing in four-part harmony Friday evening was also meaningful. **Upper left:** *Don Horn, Loren Waggy, and Deanna Dibert Waggy accompanied the singers on their recorders.* **Upper right:** *Dena Pence Frantz led the weekend-long event.*

dealt with the potentially controversial topic of male/female imagery for God. Frantz examined the Genesis creation accounts, traditional formulations of the Trinity, and the Gospel of John— settings where almost exclusively male imagery is used—and argued that because so much male imagery has been used traditionally in the church that people have falsely come to conclude that God is a man. "We have come to say men can be God-like and women cannot," she said.

She emphasized that God is and is not like a father, just as God is and is not like a mother. She encouraged young adults to use images of God they find "most strengthening," which could include Father or Mother. "Work with it carefully," she concluded. "My concern is that the church talk about it and at least be working as a body at what it means to talk about God."

Despite a potentially controversial theme, discussions took place in a spirit of understanding. "The way she was sensitive to everyone in the group challenged us to think and understand other points of view without getting upset and emotional," said Christi Stanford, of North Manchester, Ind.

Jenn Whitehurst, of Oak Brook, Ill., agreed: "I liked the way Dena defused the controversial issues of male/female images of God by broadening our perceptions of God before focusing on that issue."

"She gave us all room to be at a variety of places, but helped us realize that probably all of us have too limited an understanding of God," said Chris Michael, General Board staff for young adult ministry. "We were able to talk about our images of God in a non-threatening way."

Michael, along with steering committee members Chris Bohlander, John Cassel, Brian Harley, Melanie Jones-France, David Miller, Loren Waggy, and Donna Walton, planned and coordinated the conference.

In addition to worship and discussion, the conference included much informal fellowship and sharing, as it does each year. Friday evening was highlighted by a marathon talent show featuring dance, clowning, skits, and songs.

Michael says the Student/Young Adult Conference is an important event because it is a way for the church to tell young adults that they are an integral part of the church, while providing them with an opportunity for spiritual growth. "Young adults need to know that the church cares about them," she says.

Next year's conference, reports Michael, will take place at Camp Swatara, near Bethel, Pa., beginning the day after Thanksgiving. □

Back to Ahwa with Mother

by Esther Shull Riley

I had planned our trip to India with the dust in mind. When we arrived in Ahwa, my childhood home, I knew we would be so laden with dust we would immediately have to clean up. Returning from Ahwa to Bulsar, another mission station, we would definitely have to allow time for a bath before continuing on the next leg of our journey.

But that was based on memories of the 1950s and early 1960s. Now, 23 years after my last visit to India, I was amazed to find that the entire road from Bulsar to Ahwa was paved. So eager was I to relive the past, this possibility had never occurred to me.

As a child, I had traveled the road to Ahwa every December when the missionary boarding school I attended in the Himalayas let out for the long winter recess. By December, the hot, muggy or wet weather for which India is famous was over. Weather on the plains was pleasant and dry.

Too dry. The teak forests on the slopes of the Western Ghats, where Ahwa, capital of the Dangs District, was located, were always brown when I saw them, the dryness relieved only by green plumes of bamboo peeking through a layer of dust. But now it was October, shortly after the long rains, and the landscape was green and shining. Waterfalls and wild flowers were in abundance. I had never seen the Dangs look so beautiful.

My mother and I had written to the Ahwa church of our desire to come back for a visit, and they had responded with a warm welcome. A delegation met us with garlands at the railway station in Bulsar, 121 miles north of Bombay. Bulsar had been the first Church of the Brethren mission station in India and for many years the mission headquarters. In 1908 it had taken the earliest missionaries to Ahwa four days to make the journey from Bulsar to Ahwa by oxcart. Now it would take us but a few hours in a rented jeep.

On our way we stopped to photograph the Khapri River. A big bridge now spanned it; the smaller bridge I had used as a child lay in ruins below. Yet when my father rushed his infant daughter, my half-sister, to the mission doctor in Bulsar in 1923 there was no bridge at all. She was carried across the swollen river in a basket on a man's head. Anxiously, my father had asked the man to be careful. "How can I be careless with a pot of gold?" he had replied. I looked at the slippery rocks in the river below and marveled once again at the courage of the early missionaries.

We continued our ascent into the Western Ghats, drinking in the scenery and noting the absence of bamboo-laden oxcarts, which had been a familiar sight in the old days. Then, a few bends beyond a massive bank of yellow flowers we saw a pond, and I knew we were on the outskirts of Ahwa. We followed the main street past shops and schools to the center of town. There was the main government building, and right in front of it the church, built on prime property leased many years ago from the British government. Turning left at the church, we went down a road past the former mission elementary school—to our house.

There it was, the house we had lived in from 1946 to 1952, my elementary school years. I had remembered the colorful bougainvillea, the neatly defined flower beds, and the huge flamboyant tree in the front yard. All vestiges of landscaping had now disappeared and the tree was a mere stump. "Fell down," we were told.

All this could have depressed us were it not for the happy, excited faces of the people who emerged to greet us. Sushilabai and Samuel, daughter and son of our previous cook, headed up the catering team. They knew our desire for mild food and boiled water. A delicious meal awaited us, cooked on three stones on the floor, as the old cast iron stove no longer worked. Neither did the plumbing. Three women hauled water to the bathroom. We asked for a cooking pot to use as a basin, tacked up cloth at the broken windows, arranged the bedding and mosquito nets the church had purchased, and settled in.

News of our arrival quickly spread, and people started to come by the house with homemade garlands to greet us. But the official church welcome was a service that evening in our honor.

The sanctuary looked the same except for the tile that a member of the congregation had donated for the altar area. Electric lights and fans had been added. And the minister wore vestments, a change which occurred when, in 1970, the Church of the Brethren in India merged with other Christian denominations to form the Church of North India.

The ringing monotone of the opening prayer was followed by a welcoming song by a group of women, each of whom garlanded us in turn. Then followed the customary speeches and a Marathi hymn, sung in unison. After the service we mingled with the congregation, joyfully greeting people we had not seen for many years.

The next morning our hosts took us on a tour of Ahwa—to the Catholic Mission which did not exist in our day; to "Sunset Point," a scenic overlook, now developed into a park; and to the greatly expanded government hospital, now occupying part of our former backyard. The former mission elementary school had been turned over to the government; the church's contribution to education was now a boarding facility erected on mission-leased land by a German organization.

But it was our friends in the Christian community whom we really wanted to see. As Mother used to do, we walked around the neighborhood, stopping at people's homes to chat. All my childhood playmates were now married, mostly to people I knew. The mission was no longer the primary employer of Christians; many of them worked for the government as bureaucrats, nurses, teachers, and social workers. Their children were in college, and I definitely felt that the educational gap between the Indians and us had narrowed. My friend Indu, who had exceeded her mother's grade school education by taking teacher training, now had a daughter with a master's degree in English literature. Housing was also more substantial. My friend Usha was adding a second story to her house, while her brother Vijay had bought the older of the two mission bungalows to live in. The old bungalow now boasted a television antenna.

bove: *Esther Riley and her mother, Susan hull, found the Ahwa mission bungalow long cant and missing its familiar shrubbery.* **ight:** *Missionaries pushed education in the angs, as demonstrated by three generations educated women—Gangabai, with a grade hool education, her daughter with grade hool plus teacher training, and her grand-ughter with a master's degree in English erature.* **Lower right:** *Present-day mis-onaries, from South India, using a tape re-rder, preserved the missionary memories of isan Shull.*

While I was not surprised that Chris-ans were doing well in Ahwa, I assumed at there were others, less educated, who ved in the manner I had remembered om before. I was wrong. The round, indowless huts scattered about in hap-azard fashion had all been replaced by ctangular houses laid out along streets. he government had used revenues from e valuable teak trees for a massive ousing project. It was not until the next ay, when we were taken to the new sort town of Saputara, that I saw an old angi house—at the museum.

One of the most interesting experiences e had at Ahwa was meeting the new issionaries, members of the Indian vangelical Mission. These are Indians, ostly from South India, who go to mote places such as the Dangs to do angelistic work. They spend two years arning the language, just as the merican missionaries used to do, and, ke their American predecessors, send eir children to boarding school. The ev. T. V. Gaikwad, former pastor of the hwa church, had resigned to work full-me with this group. His salary is pro-ded by a church in Manipur, near the urmese border.

Largely because of the efforts of these issionaries, the church in the Dangs is ive and growing. At the time of our visit ere were 10,000 members in 57 con-egations, all of whom considered the Ahwa church to be the mother church.

New converts joined the old to see us off, and the departure ceremony was as heartwarming as our welcome two days earlier. Again, the women sang for us, a song so personal we knew it was composed for us. Then all followed us to the bus stop to wave goodbye. As we rode in the bus to Bulsar, our hearts were mellow with the love which had been shown us after so many years of separation. □

Esther Shull Riley is the daughter of Chalmer and Susan Shull, former Church of the Brethren missionaries to India.

Dunker

The problem for us Brethre
concern and social serv

by Vernard Eller

The early chapters of Deuteronomy purport to be Moses' final instruction to the children of Israel—just before he must die and they strike across the Jordan River into the Promised Land. Yet, whatever Mosaic material may be in there, it is rather evident that these chapters serve also as a compendium of later materials which, together, are foundational to that body we know as "Israel" and the faith that much later comes to be called "Judaism." In any case, here lies the "Constitution of Religious Judaism."

My thought now is that the Church of the Brethren in its origins was similiar enough to Judaism that Deuteronomy will serve our purpose in analyzing modern Brethrenism as well. This scripture can tell us something about who the Brethren are supposed to be and how they have fallen into their present state. By our present "fallen state" I have in mind the situation revealed in our Yearbook statistics and in studies such as those by Carl Bowman and others.

First off, Deuteronomy sees it as crucial that Judaism (and we will continue to use that term even though it is not historically accurate until some time after the Babylonian Exile) have a firm grip on its distinctive identity.

> For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever

and Deuteronomy

at we define ourselves in the sociological terms of humanitarian stead of in theological terms of being God's unique people.

heard of. Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? To you it was shown, that you might know that the Lord is God; there is no other besides him (Deut. 4:32-35).

Notice that Judaism's definition of itself is entirely in terms of *theological* distinction, not *sociological*. It is wholly the uniqueness of its *God* that makes it in any sense a unique *people*. Israel is that people created by the quite specific "Exodus action" of that utterly distinctive God. Except when defined in that way, Israel isn't even Israel—and there is no "people" there to define.

And God's intention, surely, is that the "body of Christ" (and thus any particular Christian body) be defined in the same theological way. Who your God is is the total determinant of who you are as a people of his. And the one difference between a Jewish people and a Christian one is that the latter was created by the "Jesus action" of God rather than the "Exodus action."

Now it is plain that the founding Brethren, back in 1708, did truly want to be (and define themselves as) a *theological* body. Any sociological distinctiveness they subsequently displayed was to be explained by the distinctiveness of their *God* (namely, the Father of our Lord and Savior Jesus Christ). It was by the unique character of their God that they meant to be formed and defined as a unique people—as *his* people.

My guess is that no one would be ready to argue that either the Jews or the Brethren have done all that good a job of *keeping* themselves theologically identified; but at least they knew that the Deuteronomy passage was there to tell them how they *should* identify themselves. And the Brethren seem to have held this vision until well into the present century.

I am convinced that a great many Brethren out in the churches *still* desire nothing but a theological definition. Yet, by and large (and institutionally), I'm afraid we've lost it. We no longer have much interest in—or see any importance to—theology. For us, the Brethren now are to be defined by *sociological* determinants. It is not our *God* that determines our character as a church; it is rather our particular configuration of ethical and moral teachings, our posture of social action and concern.

It was on the bulletin board of a Church of the Brethren congregation that I saw the motto "Service Unites; Doctrine Divides." And those four words go a long way in telling where we are. We don't even want to talk doctrinally and theologically (talk about God)—this, for fear of revealing our disunity, revealing our heresy, revealing that many of us have no intention of accepting the New Testament as our rule of faith and practice. We don't even want to talk about it.

Anything but that! So the alternative is that we define (redefine) Brethrenism in the *sociological* terms of humanitarian concern and social service. "Service Unites; Doctrine Divides."

Yet it's the case with Brethrenism as with Judaism that, once you lose your God, you lose your distinctive self-identity. Deuteronomy can in all truth say, "There is no god like our God." But for the Brethren to say, "There is no configuration of humanitarian concern like our configuration of humanitarian concern"—that just doesn't go so well. And why not? Because the truth of the matter is that *our* configuration of social concerns can be and is duplicated all over the place. I'm not convinced that a statement of "Brethren (sociological) beliefs" would even be distinguishable from the platform of a liberal Democratic presidential candidate.

(Granted, the Brethren are not adverse to talking about God as long as we get to say who He/She is—the Ground of Being, World Process, the Spirit of Love, the Sum of Human Potentiality, the Depth of My Experiencing, or Whatever. No, it is only when the rule is that God must be allowed to define himself through his self-revelation in scripture—only then do we suddenly lose all interest in theology.)

HEAR, O Israel: the Lord is our God, the Lord alone, and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall, bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the door posts of your house and on your gates (Deut. 6:4-9).

The "hear" word with which this passage opens is, in the original Hebrew, "*shema*." So, throughout Jewish history, this passage has been known as "the Shema" and considered the golden text of the Bible, the truest epitome of Judaism.

Plainly, the good Jewish rabbi Jesus brought this same text over as the epitome of Christianity as well. When asked about what is the first commandment, he went directly to a quotation of the Shema. Of course, he also added a second commandment to the effect that we should love the neighbor as ourselves. Yet this was no innovation on Jesus' part. That command, also, is part of Jewish tradition—even if not of the Shema itself.

Jesus' going to a doubled commandment does not have the effect of in any way blunting the emphasis of the Shema. Jesus is saying simply that, *if* you actually do love God with all your heart, soul, and might, then inevitably you will find this beloved God directing you to love him also by bestowing love upon that neighbor who needs it. Commandment One itself leads directly to Commandment Two—and not for a moment would

any good Jew dispute Jesus' way of reading the Shema.

Yet the modern reading of "Service Unites; Doctrine Divides" actually has Jesus' commandments reversed. Jesus starts with *doctrine* (talking about the specifically identified God one is to "have" and to "love") and then lets *service* (loving the neighbor) derive from that. Conversely, the motto of much of modern Brethrenism *starts* with Second-Commandment "service" and leaves First-Commandment "doctrine" entirely optional.

So, just as emphatic as was our first scripture text, the Shema is emphatic that God's people be given a distinctive identity through their *theological* commitment to a unique God. Yet when the question is about what we are to *do* with this theological commitment, the Shema gives us a next step: What you are to do is push this commitment in your own home and with your own kids.

We are talking essential Judaism here; but the primary "place" of theological commitments, of religious instruction, of remembering the mighty acts of God—the primary place is at *home*. There is no hint that our first responsibility is to be out somewhere planting churches, organizing Sunday schools, setting up church boards, district boards, general boards, mission boards, and what all. The Jewish faith is meant to be very much *family-based*.

A church in mission? Indubitably—the mission of pointing people to this distinctive God and making him known. Yet be clear that your primary mission field is your own home and your primary prospects your own kids. Evangelism (and for that matter, the very mission of the church) begins at home.

And it is just here that Jesus' Second Commandment gets sneaked in. In "love your neighbor as yourself," our English word "neighbor" actually means "nigh dweller," or "near dweller." And who, pray tell, dwells any nigher to you than your own kids?

So, the Shema tells us, a good Jew is that person who, through the experience of the Exodus, has come to know the utter uniqueness of the God Yahweh, who knows that the uniqueness of the faith community derives wholly from the uniqueness of this God, and who knows that the life and continuance of this unique tradition lies entirely in drilling it into the skulls of the next generation.

It would seen obvious that Judaism has survived for more than three thousand years and grown from a handful of Egyptian slaves to one of the world's major religions, not through any mission to the Gentiles, converting them, but through its mission to its own families, converting its own next generation.

And the early Brethren, I submit, knew the Shema and were themselves very good Jews in this respect. They understood that the truest *church* is the family *home*. With these Brethren, following their founding in 1708, it wasn't until after their move to the New World that, in 1770, they built their first meetinghouse. And what many people haven't understood is that, even after there were meetinghouses, it was unlikely that many of them housed weekly services. As rural people, most Brethren were so widely scattered and transportation was so difficult that actual church meetings would be occasional at best, whenever a traveling minister could make it. To a great extent, each Brethren home *had* to be its own church.

Brethren children spin out of the denomination in two directions—into unchurched secularism or into more conservative evangelical and even fundamentalist churches.

It was another century after the advent of meetinghouses before the Sunday school came along—and Christian education responsibilities began to be shifted from the *home* to the *church*. It was then another half-century before we introduced professional ministers—another excuse for suspending our amateurish "at home" efforts. Yet it seems plain that it was during the two centuries we were a home-based church that we did the best job both of preserving our distinctive faith-identity and of showing continuous church growth. Our record during the long half-century of being a church-based church is not all that good. Again, just as with the Jews, the past successes in Brethren growth apparently came by the Shema Method of drumming our distinctiveness into the heads of our kids.

And it is just this I am afraid the Brethren have now lost—probably forever. We have failed—and are failing—to evangelize our own children. I am fully in support of Passing on the Promise and whatever other evangelism and church-growth programs we undertake; but what chance is there that we can attract others to a "faith" that hasn't proved attractive enough to hold even our own children?

Of course, by "children" I do not mean our "little ones." About one-third of the Brethren membership is now over 65 years of age. And it is the *adult* children and *young-adult* grandchildren of these older parents whose conspicuous absence leaves such a gap in our ranks.

The Amish, of course, have always been an even more family-centered people than have the Brethren. Recently I saw a captivating film-study of them. Interviewed therein was a scholar who had been raised Amish but has left the church. He reported the estimate that presently only about one in every four Amish children grows up to remain in the community and church. Nevertheless, because the Amish have such large families, one in four is quite enough to keep the total community expanding. Their Shema-style evangelism is still working for them.

Ours isn't working for us. I don't know how close we might be to retaining one out of four; but we plainly don't have large enough families to make the formula work in any case. When you have a low retention rate coupled with a low birth rate, you're in big trouble. And because I don't see much to be done about birth rate, let's talk about retention.

My guess is that Brethren children (grown children) spin out of the denomination in two directions. Some spin entirely out of the body of Christ into unchurched secularism. The logic seems to be this: If the home and church have given the impression that Brethrenism is essentially an encourage-

ment for good people to be engaged in humanitarian works for the improvement of society, then the conclusion easily might be that one can do this just as well without any theological baggage at all and without giving up time to go to meetings, sit through meaningless services, et al. If service unites but doctrine divides, why submit yourself to any doctrine at all? Why not go simply with unabashedly *secular* humanitarianism?

The other sort of spin-off comes with those children (grown children) who conclude that the Christian gospel just has to have more biblical-theological meat to it than what their Brethren home and church have served up. They tend to switch to more conservative evangelical and even fundamentalist churches.

This second group, although lost to the Church of the Brethren, is still active in the body of Christ—and there may be some comfort in that. Yet the Shema still tells us that something is seriously wrong when we don't have enough of a grip on our theological identity that we can communicate it to our children and put them forth as the next generation of solid, self-respecting Brethren.

Following up on the Shema, if we ask *what* we are to communicate to the next generation and *how* we are to communicate it, here is the answer we get:

> When your son asks you in time to come, "What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?" then you shall say to your son, "We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand" (Deut. 6:20-21).

That text may strike you as entirely straightforward and unexceptional. Actually though, something very tricky is hidden there. We are talking about "time to come," remember. Nevertheless, even then we are to say, "*We* (you and I, son) were Pharaoh's slaves in Egypt; and the Lord brought *us* out."

Now of course, that just isn't so. Neither that father nor his son were anywhere close to being born yet when the Exodus actually occurred. They can't honestly say that *they* were slaves in Egypt who were redeemed by Yahweh. No, they can't "honestly" say it; but they can "theologically" say it. In truth, here is the secret of the Shema's style of Christian education (sorry, Jewish education, of course). But the point of the Shema's asking you to talk when you sit in your house, and when you walk by the way, and when you lie down, and when you rise, the point is to keep on the kids until they say, "We know; we were there." Until they say it and *mean* it: We were there. *You* were there?" WE WERE THERE.

Transposing the Shema into truly *Christian* education is simplicity itself. The question now is, "Were you there when they crucified my (our) Lord?" And you stick with it—signs on hands, frontlets between eyes, graffiti on doorposts and gates—until together, parent and child, you can say, "We *were* there. There we died with him. And there we were raised with him and made to sit with him in the heavenly places" (Eph. 2:5-6).

Whether we Brethren grow or decline, live or die, in any case let us be faithful, able with our children to say to God, 'Yes, we are your people. We were there when you brought us out.'

It is my belief that if this were the Brethren Shema; if it is this our children could attest to having heard over and over in their Brethren home; if it were here at the cross and tomb that Brethren children could say *they* had been present (just as much as Jewish children can say they were Pharaoh's slaves whom God brought out), if this were the Brethren Shema, it is my belief that our retention rate would be much better than it is, our own children once again constituting our best mission field.

> Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations (Deut.7:9).

> those who love him and keep his commandments, to a thousand generations (Deut. 7:9).

The Shema said, "Hear!" This passage says, "Know!" Fine; what have we come to *know* as a result of *hearing* Deuteronomy?

We have come to know a God—a truly unique God—whose uniqueness, we now are told, lies essentially in the fact that he is the faithful God who keeps covenant and steadfast love with those who love him. And that is to say a mouthful. No greater falsehood has ever been perpetrated than the suggestion that one must await the *New* Testament to have any hope of encountering a God of love and grace.

Indeed, the "steadfast love" phrase in there represents the Hebrew word *hesed*. And that is the Old Testament's technical term identifying God's covenant faithfulness, the term I propose be translated as "O love that wilt not let me go." *Hesed*, I am convinced, is the word that lies behind and provides definition for the rather weak Greek word *agape*—this rather than the other way around of *agape* being back-read to give content to *hesed*.

But for those theologically disinterested Brethren who would prefer to go all-out simply with "love" rather than with the intricacies of Deuteronomy, I propose that a much fuller and richer understanding of both "God" and "love" comes by doing things Deuteronomy's way: witnessing God's mighty action of the Exodus (or of Easter) and from that deducing who he is and what is the character of his covenant-committed *hesed*. A fuller and richer understanding comes that way rather than by starting with your own preferred ideas of what "love" should be and then defining God as the symbol and sponsor of that.

I certainly do not claim to have proposed a method guaranteed to produce a turn-around in our growth satistics. Frankly, I don't know that such a turn-around is even possible for us. No, what I am saying is that—whether for us it is to be growth or decline, life or death—in any case we should want the Lord to find us faithful, heedful of his Deuteronomic instruction, able with our children to say: "Yes, we are your people. We were there when you brought us out." □

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Rahab in

'Our response to life's events is our public confession of how God is at work in dark wombs where, in our fear of the unknown, we can scarcely discern harlotry from holiness.'

by Lauree Hersch Meyer

We know little about Rahab, except her name, her business, and a few life fragments recorded in Joshua 2 and 6. And from Matthew 1, we know that she is one of Jesus Christ's ancestors.

That is a bold connection to make between Jesus and Rahab, a prostitute. From the story of Rahab and the prominent place Matthew attends her in the genealogy of Jesus, we learn what it means to be truly righteous.

As a prostitute in Jericho, Rahab was likely both visible and invisible. She was visible as a prostitute privately serving the public to which she did not belong. She was invisible as a person, belonging to and being cherished by no one. On the margins of society, she declares allegiance to no one, has no one to consider her kin, and no land to call her own.

But in the story of Rahab and the Hebrew spies (Josh. 2), she surprises us. Hiding the spies, she responds to them as a kinswoman and treats the king's messengers with deceit. She extends hospitality to Israel's spies as if *they* were strangers sojourning in *her* land. By relinquishing her position as a neutral stranger in Jericho, she puts her life at risk.

Speaking as a seer who knows the Lord's power, and as Israel's kinswoman familiar with holy history, she says, "I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.

"And as soon as we heard it, our hearts melted, and there was no courage left in any (one), because of you; for the Lord your God is . . . God in heaven above and on earth beneath. Now then, swear to me by the Lord that as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign, and save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death" (Josh. 2:9b-13).

Following her lead, the spies now speak to Rahab as kinsmen. She who

our heart

gave up her neutrality and risked her life for the spies is promised a place in Israel.

After this exchange, Rahab lowers the spies over the city wall by a rope through the window. When Israel invaded Jericho, a scarlet cord in her window identified Rahab's house, and her family was spared. In Hebrew scripture, these are the last words about her: "And she dwelt in Israel to this day" (Josh. 6:25).

In addition to the Matthew reference to Rahab's place in Jesus' genealogy, we find her name in Hebrews and James. In Hebrews 11:31 we read, "By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies." James 2:25 asks, "And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way?"

But these references do not remember Rahab as a kinswoman. Instead, they dismember her, forcibly aligning her with the profession she relinquished to risk her life for Israel.

Because scripture is our inheritance, we make scripture our story by how we remember and interpret it. Like Matthew, Hebrews, and James, how we interpret Rahab reveals the place Rahab has in our hearts, and how we connect her place in our hearts with God's work to redeem creation. Despite Israel's promise, Rahab scarcely lives among us today.

Why is it easier to remember prostitute Rahab than kinswoman Rahab? We sin against Rahab and against scripture when we make her into an object to illustrate our theological point that God justifies even sinners.

We betray our heritage when we bury Rahab in silence, reducing her to even less public status than she knew as a stranger in Jericho. Yet we are continually tempted to domesticate and patronize Rahab as an "other" among us—forgotten, hidden, silenced; crucified, dead, buried.

But for Matthew, Rahab lives among us to this day. By naming Rahab among the Messiah's direct forebears, Matthew identifies her among the righteous of Israel. Matthew presents all those who are righteous of heart as those who align themselves with God's revelation hidden in events that normally offend, frighten, and shame us.

By including Rahab as one of four women in Jesus' "generations," Matthew proclaims that God worked through Tamar, Rahab, Ruth, and Bathsheba to save Israel. Only Matthew risked placing in the Messiah's direct lineage these four outcast, foreign women in Israel whose sexually "X-rated" behavior scandalized children of the law.

By directly connecting Rahab with God's Messiah, Matthew invites us to be as righteous as Rahab and align ourselves with God's work hidden in untimely, offensive events that we long to forget, deny, or flee. By presenting as God's secret agent the Rahab we forget, mistake as a stranger, or confine to harlotry, Matthew forewarns hearers of the gospel that God's redemptive work in Jesus is also often hidden, offensive, frightening, or shameful to believers.

We find it difficult to let Rahab live among us if we fear losing our neutrality or our righteousness. We have little room for Rahab in our hearts when we long for safety. Yet even when fear melts our hearts, we are helped when we identify Rahab as our forebear in faith rather than as a sinner.

When we are fearful, it helps us to remember that Rahab's heart melted in fear when she identified the new thing God was doing. Even amid her fear, she found the courage to give up her profession as a prostitute and neutral security as a stranger in Jericho in order to befriend and protect those in whom she saw God at work.

When we are anxious, it helps us to remember how Matthew was emboldened to let Rahab live by connecting God's work in her with God's work in Jesus. By connecting Rahab with Jesus, Matthew acknowledged that God's new work in Jesus Christ was hidden, appearing scandalous to the faithful. Matthew's Gospel offers the same assurance Rahab gave the spies—that God has already given us a future, however much God's salvation is hidden in what shames us.

When we prefer meditation to choice, Rahab helps us remember that we choose how Rahab lives among us today. We may find like Matthew that God's work in Rahab and in Jesus is connected. We may find like Rahab that God offers us identity at the price of relinquishing our safety and neutrality.

We need Rahab as a kinswoman. We need Rahab, lest we identify the risen and victorious Christ only as Lord, rejecting in ordinary events the very Jesus revealed in the Gospels—the Jesus whom we, as Jesus' first disciples, fail to understand, and whom we also betray, deny, and abandon, when fear grips our hearts.

We need Rahab, lest we post-resurrection Christians be unable to live where our Lord was born, lived, died, and is resurrected—amid injustice, suffering, agony, defeat, death.

We need Rahab, lest we confuse purity, goodness, righteousness, and justice with God; for when we deny that Rahab is identified with our Savior, we silence the voice of our need for repentance.

Scripture is our story. Each of us is Matthew and Rahab, and we complete scripture's stories daily. Our response to life's events is our public confession of how God is at work in dark wombs where, in our fear of the unknown, we can scarcely discern harlotry from holiness. Rahab lives indeed in our heart; and how she lives in our heart connects us with God's salvation, God's redemptive work to renew all creation.

As Rahab, we may extend hospitality to strangers, giving up our safety even amid our fear. We are diminished unless Rahab lives among us, for in her presence we find courage to relinquish our neutrality and identify with God's hidden salvation. May we like Rahab receive new kinfolks as we interpret what God is doing in the world.

As Matthew, we may so understand what God is doing in our midst that we come to expect the unexpected of God when life unnerves and overwhelms us. When with Matthew we view Rahab as one who lives with us to this day, we expect the Messiah to offend our righteousness. May we like Matthew know God's righteous salvation in Jesus Christ, and declare publicly that Rahab is our God-given kinswoman.

Rahab lives in our heart. May we neither reject her, cover her with silence, nor reduce her to a self-serving illustration. □

Lauree Hersch Meyer is associate professor of biblical theology at Bethony Theological Seminary, Ook Brook, Ill.

Let's be honest

by Kenneth L. Gibble

It isn't easy to be honest about prayer. Honest with ourselves, first of all. But also honest with each other and even honest with God.

The reason it's hard to be honest about prayer is that, for those of us who grow up in Christian homes and in the church, prayer very early in our lives becomes an "ought." As in . . . you *ought* to pray.

You ought to pray when you go to bed, I was taught as a child. You ought to pray before eating a meal. You ought to pray for yourself and for your family and for the church and for the sick and for the president and even for your enemies who, early in my life were the bullies at school, Henry Cassel and his cronies. I didn't *want* to pray for Henry Cassel. (As I grew older, I learned from the teachers at school and from the newspapers that my real enemies weren't people I knew by name but instead were the Russians and others called Communists. It was easier to pray for them than it had been to pray for Henry Cassel.)

I tried to pray. I memorized some bedtime prayers, but then heard somewhere that an improvised prayer was superior to a memorized prayer. That was fine, except that I believed bedtime prayers were supposed to be offered as one knelt at the bedside. On cold winter nights in my unheated bedroom, I frequently resorted to a speedy run-through of "Now I lay me down to sleep," and then jumped under the covers. It was so much quicker than trying to think up words to a prayer of my own and shivering in the process. But I always felt vaguely guilty when I did this; it seemed to me my prayer shortcut was, if not exactly sinful, at least a sign that my spiritual life was pretty anemic.

You ought to pray. Isn't that what you learned when you were a child? Prayer, you were told, was good for you, just like oatmeal and cod liver oil and brussels sprouts. Is it any wonder many of us get uncomfortable when the subject of prayer comes up? We don't know why we're uncomfortable, but the feeling is undeniable. We know prayer is good for us. We also know we don't pray the way we should or as often as we should. My hunch is that there are only a handful of Christians running around who don't feel at least a little guilty about their prayer life. And *they* are probably kidding themselves.

Sermons about prayer, I've found, call forth a curious reaction from the worshipers. People have heard many sermons about prayer; and in every case, the preacher came out *in favor of* prayer (to the surprise of absolutely nobody), and the preacher advocated more praying and better praying. The people go away knowing the preacher was right but also feeling somewhat depressed.

For most of us, prayer is still an "ought," just as it was when we were youngsters.

This truth came home to me most clearly two years ago. I was leading a workshop for pastors on the subject of spiritual growth. I introduced the topic of prayer by confessing the guilt I often feel about my prayer life. I was amazed by the response that followed. One after another, these pastors expressed similar feelings. Part of it, of course, was that each of them lived with the awareness that their people expected them to be deeply spiritual, faithful shepherds with a rich and rewarding prayer life of their own. Yes, they could turn out a fine-sounding public prayer for a Rotary luncheon or wedding reception at the drop of a fork, but that ability only deepened their feelings of inadequacy about their personal prayers.

Some told of heroic efforts to get up early each morning for prayer and failing to stick with it for more than a few days. Some admitted sheepishly that they often fell asleep during personal prayer time. I'll never forget one man telling us how embarrassed he has been on those occasions when one of his parishioners has asked: "Pastor, please pray for my uncle who's very sick." He always promised that yes, certainly he will pray for the uncle. Very often he forgot all about it until three weeks later the same parishioner would say: "Pastor, my uncle has recovered. Thank you so much for your prayers." The pastor told us, "I feel so *guilty* when this happens."

Part of our problem with prayer, I believe, is that we suffer from a failure of imagination. Much as I did when, as a child, I supposed bedtime prayers could be offered only when kneeling at the bedside, we get locked into thinking that praying must be done at a particular time or place, or at least according to a particular formula. For many of us, that formula, includes closed eyes, bowed head, and words addressed to God beginning with a phrase such as "Dear God" or "O Lord." Then follow words in which we express our thanks or make our requests.

Part of the reason for this restricted view of prayer lies with the way we pray in corporate worship. When we pray together, we rely on words in order to communicate. Sometimes the words are spoken by the worship leader. Sometimes they are printed on a page. Sometimes they are sung by the choir or the congregation.

But when it comes to our individual praying, we do not have to construct carefully worded prayers. Sometimes we need to let go of words. They can become a limitation of their own. The apostle Paul touched on this when he wrote in Romans: "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit . . . intercedes for us with sighs too deep for words" (Rom. 8:26-27).

Some things do go "too deep for words." Often the best kind of praying may be simply "waiting on the Lord." At such times we are silent, we do not attempt to "make a prayer" to God. Rather, we allow God, the Holy Spirit, to pray in us and through us.

One of the most important forms of prayer and, for many people, the most troublesome, is intercession, praying for others. I can remember, as a seminary student, having a serious discussion with a fellow student on this subject. Both of us rejected the notion that by our praying we could change God's mind on, for example, healing someone who was sick. So what good did intercessory prayer do? Not much, we concluded.

I've come a way since then. I've been helped by reading some books on the subject, but mostly I've been helped by the experience of intercessory prayer, by

bout prayer

en the best kind of praying may be simply "waiting on the Lord."

ying for others and by having others y for me.

Ve pray first for those we love. We ow that our love is not powerful ough to protect them from evil. As Ann d Barry Ulanov state in their book on yer:

"We cannot prevent our own faults m hurting (those we love). When we recognize these limiting effects of our love, it is that very love for our children, our dear friends, our husband or wife that impels us beyond ourselves to confide their souls into God's keeping. Praying for them changes our love from a closed to an open hand, from a hand that tightly holds them under rein to one that holds them loosely. Praying for them makes us supple and flexible in our love for them" (*Primary Speech: A Psychology of Prayer*, John Knox Press).

What about praying for our enemies? There are some dangers here. I've heard Christians say in exasperation to someone with whom they disagreed, "Well, I'll *pray* for you." That attitude is manipulative. It's playing the game of spiritual one-upmanship. Prayer is wielded like a weapon.

How *do* we pray for those we dislike and avoid, those we fear? We can pray that God's goodness will be placed at the center of their actions and attitudes, that God's goodness will work there and flourish. Bishop Desmond Tutu was asked some time ago how he prays for Prime Minister Botha of South Africa. Tutu smiled an impish grin, stretched his hands up toward heaven, and said, "I just hold him up to God and say, "O Lord, do with him what You will.' "

Part of what happens as we pray, in fact maybe *mostly* what happens, is that we are being changed. "Who is praying for whom is lost in the reciprocal, returning currents of healing and hope," as Robert Raines puts it ("The Ridgeleaf," volume 152).

One of the most meaningful periods of my own prayer life occurred when, over a period of time, I prayed by name for people whom I had known as a boy—neighbors, schoolmates, church friends. Most of them I have lost track of. Some have died. But as I prayed for them, their faces, their lives, came back to me. And yes, I even prayed for Henry Cassel, who died tragically at the age of 17.

Whom do you pray for? Whom *might* you pray for? We need to be honest about prayer, and we need to be imaginative too. Prayer can be a trite, lifeless, dull subject, reeking with false piety. But it doesn't have to be. In prayer, we can discover, as someone has written, that "nothing in all creation can stop the tide of grace. No dikes can withstand the healing river. Time, space, death, wash away like sand. All that is, was or ever shall be is porous with praying ("The Ridgeleaf," volume 152). □

Freelance writer Kenneth L. Gibble is promotion consultant for MESSENGER *and co-pastor of the Arlington (Va.) Church of the Brethren.*

Where are your riches?

Your heart will always be where your riches are.
Matthew 6:21

Read Matthew 6:19–21

In these lines of scripture Jesus warns us not to be concerned with earthly wealth. If all we want is a nice car, a big house, beautiful clothes, and a lot of money, there is something missing in our lives. These riches can be taken away in an instant by thieves, fire, or other disasters. And once they are gone we have nothing. When we love only material things we receive no love in return.

Jesus wants us to be concerned about gaining heavenly riches—riches that cannot be destroyed by others: playing with a brother or sister, visiting someone who is ill and making them feel better because you were there, sharing a funny story with a grandparent. There are so many ways to gain heavenly riches. Pass around some love and you will be richer than you ever dreamed.

The ant and the grasshopper

Once there was an ant and a grasshopper. The grasshopper could jump very high with his hind legs. The ant wished he was able to jump like the grasshopper so he made springs for his legs. Instead of making only two, he made four springs so he could jump even higher than the grasshopper. The grasshopper became very jealous so he made springs for his legs. This in turn caused the ant to work furiously to make more springs for himself. The grasshopper did the same. Thus, the springs race was on. Even though they could only wear six at a time, they continued to stockpile mountains of springs in their homes. When the harsh winter came they both froze to death because they were trying to out-do one another instead of storing up food for the winter.

The moral of the story is the people of the world should be using their time and energy to eliminate world hunger rather than financing an arms race. What good are well-stocked arsenals anyway when the earth can only be destroyed once?!!

Holly Crain, age 12
Tryon, N.C.

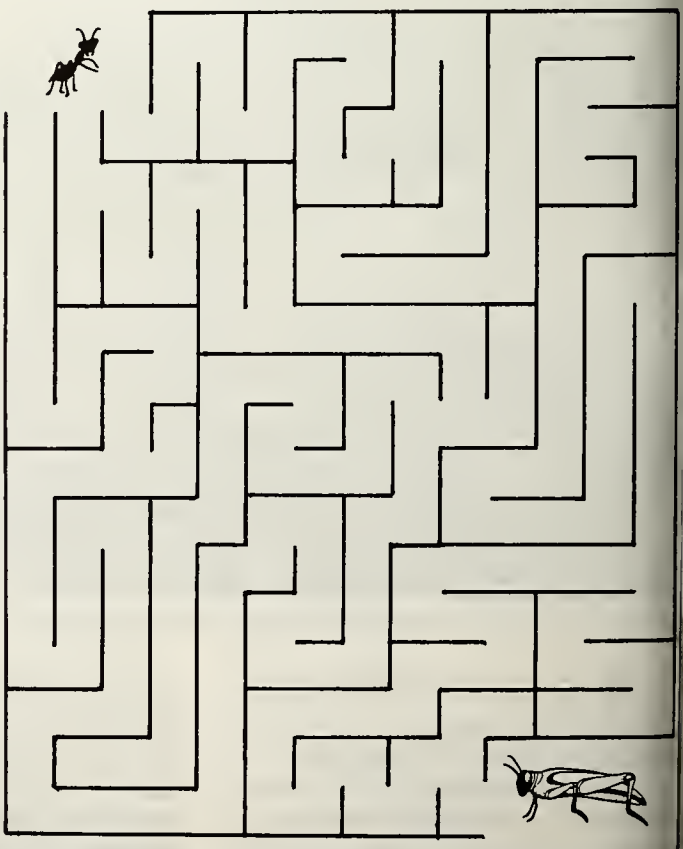
All children need love

All children need love you know;
But did you every really show,
Love to them they really need,
If you haven't you better take heed.
If you treat your children with abuse,
Someday it may lead to drug misuse.
And if you do not keep this rule,
Your children may have trouble in school.
For if you only shout and scream,
You may ruin their self-esteem.
They won't have a good chance in life,
If they live with anger and strife.

Christy Rohrbaugh, age 11
Shrewsbury, Pa.

Happy ending

There might be a different ending to the story Holly wrote about the ant and the grasshopper. What if the ant decided to go talk to the grasshopper about finding an end to the springs race? Can you help the ant find his way to the grasshopper?



Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Doing good wisely

When members of the Good Intentions Community Church heard that a refugee family was crowded into an old trailer, they decided this was the opportunity to put their faith into action.

Through a series of fundraising efforts, they bought a nice home, which was presented to the family at a special Thanksgiving service. The family was overwhelmed. Never had they anticipated being able to live in such a large and lovely home.

They wandered from room to room, feeling the carpets, looking into closets, and sitting first in one chair and then another. The family asked, "Are these things really ours? Does this house and do these furnishings really belong to us?" After being reassured that the new things really were theirs, the family was very grateful.

After a while the refugee family invited two cousins and their wives and children to move in with them. The 12 children frequently could be found playing in the large yard and riding a donated bicycle

by Ruth Davidhizar and Nan Monhout

on the lawn. In a few months the lawn was bare of grass, the saplings were broken, and the yard was littered with toys.

Upon bringing an ill child home from school, the school nurse discovered deplorable living conditions. Follow-up by the health department found children sleeping four in a bed, with some on the floor. There was a bad stench from the plumbing facilities.

Members of the Good Intentions Community Church felt rebuffed in their efforts to help the refugees accept middle-class values. Some were outraged and disappointed. One member summed up their feelings: "Just goes to show, you can't change a leopard's spots. I've learned my lesson; I'll never help those foreigners again."

The Good Intentions church had tried to do good, but the "good" ended up producing hurt instead of healing. What went wrong?

Given the biblical teachings, it's not surprising that Christians especially feel a desire to serve. Many choose to go into service professions, such as social work, medicine, psychology. Christian seminaries and colleges prepare people to help. The Christian community in general encourages people to help.

Unfortunately, many Christian helpers act as if any kind of help is good. With sympathy and altruism they plunge ahead to rescue others. The sense of rescue is based upon the partial truth that a person is helpless at times of crisis, but it denies the ability of most people to cope when given the resources.

Altruistic interventions frequently are set in motion without involvement of the person in crisis. The good acts are not effective or unselfish. There are strings attached to the good deeds in the form of reinforcement enjoyed by the do-gooder for shaping another's behavior.

Paternalistic zeal for helping dependent people is also motivated by a position of moral superiority and the continued existence of helpless individuals. Since helping implies that the helper has something to give, helping is a way of elevating the helper.

And how do the helped people feel? The refugee family thought it was impolite for anyone to try to tell them how to live. If these possessions were truly theirs, what was wrong with using them as they pleased?

They were completely mystified when welfare department representatives informed them that some of the people would have to move out because the house had too many occupants for its size. Puzzled, the family packed their things to move. They decided this was someone's idea of a bad joke—first give them a house, and then tell them how to live in it.

While most people would agree that a "helper" who is a good Samaritan, a humanitarian, and an altruist is genuinely striving to do good, Christian helpers who rush in uninformed and attach their values and standards to another often are doing good poorly. When a self-inflating approach of doing for others is replaced with an approach of listening and facilitation, there is greater potential for personal growth and satisfaction for both helper and the person helped. How might "doing good wisely" look?

'Doing good' isn't easy. When good is done poorly, the identity and autonomy of the person helped is forfeited. When good is done wisely, it helps people help themselves.

The refugee family moved to a new community. Members of the Open Ears Community Church learned that the family had some experience in restaurant management. They helped set up a meeting between the family and the Small Business Association. From this meeting came a loan and education to help start a restaurant.

Church members volunteered to clean and make repairs on a rented building. The church permitted the family to use their printing facilities for menus and advertisements.

The art of "doing good wisely" is learning to help by not doing or advising. This may be in spite of apparently obvious needs or solutions. Doing good wisely involves the ability to use one's personality and presence as the therapeutic agent. It entails the wisdom to recognize the ultimate therapeutic value of getting the whole story and being there.

Wise helpers know that people are capable. They know how easy it is for people who receive help to suffer loss of self-respect and autonomy.

Doing good wisely is based on six suppositions:

1) A helper should not assume the need to give things in order to help.

The truly wise helper provides help that enables those in need to help themselves. "What have you thought of trying?" or "What ideas have occurred to you?" will assist people to verbalize thoughts.

Sometimes people are aware of the appropriate action and simply lack the confidence to act. "That's a good idea," or "Why don't you try it?" can provide needed affirmation.

The art of doing good wisely is the ability to help people feel better about themselves as people and to mobilize their assets to solve their own problems. When the helper solves the problem, it is a Band-aid solution and dependency is fostered. The wise helper does not do something for others that they need to do for themselves.

2) A helper should not assume that there is a solution to every problem.

Even though the refugee family lived in an apartment over the restaurant and had good bus connections to all areas of the city, they wanted a car. "Everyone in America has a car," they said. Rather than providing the money, a member of the Open Ears Community Church worked with them to set up a budget to save for a car after more essential items had been purchased.

In most situations the effective helper is not the person who takes charge. This may be necessary in a crisis, but in general the helper must enable people to make decisions at their own speed. Listening can bring relief from helplessness. Solutions may become evident from the conversation. Helpers should not feel

compelled to produce a solution to the problem presented.

Helpers should not presuppose agreement on the nature of the help. Some people have no wish to be helped in the way that appears most logical. Some obvious solutions do not appear desirable to those who must live with the situation. At the outset there must be a clear understanding of the expectations of both parties.

3) A helper should not assume that people who are unwilling to help themselves can be helped.

When one member of the refugee family spoke of her wish to return to school and earn a high school diploma, the church members supported her decision and gave her the telephone number for registration information. When the young woman did not follow through with attending classes, the church members realized they couldn't force her to continue. Instead they left the decision up to her, assuring their support if she decided to return to school.

The wise helper carefully selects helping situations and avoids becoming involved in situations in which no help can occur. Unless the person needing help reaches out and takes the first step, the help will have little value.

4) Many things that benefit can also cause harm.

A person helped to excess will become dependent on the helper. As with parenting, there can be no maturing and growth without the appropriate withdrawal of help.

Rather than supplying some items for the family, church members offered assistance in budgeting, took the family to the local second-hand store, and helped them place an advertisement in the paper for used home furnishing.

5) Helpers must recognize that there is much they do not know.

Wise helpers know there are other sides to the picture and that their view may be biased. The person trying to do good wisely keeps an open mind and collects information carefully before acting.

6) A helper should not assume that people want to give up their complaints.

Some people in need want attention rather than intervention. Complaining is a common way to cope with difficulties. The individual's readiness to change must be evaluated before the helper puts into motion changes that will only contribute to the frustration of both.

"Doing good" is difficult, and a common-sense approach often is ineffective. When good is done poorly, the identity and autonomy of the person helped is forfeited. When good is done wisely, it helps people help themselves. □

Freelance writer Ruth Davidhizar is a member of the Mennonite Church and lives in Goshen, Ind. She is director of nursing at Logansport (Ind.) State Hospital. Nan Monhout is a clinical nurse at Memorial Hospital in South Bend, Ind.

Windows in the Word

by Timothy K. Jones

Call

One November evening some years ago, I sat watching television with my wife and sons. I've long since forgotten what we watched, but I will never forget the sudden restlessness that settled on me and sent me out into the November night.

As I wrote later in my journal, "I could smell the smoke from neighborhood fireplaces," and under the stars in the fall air "I heard a call." With no warning, I found God addressing me at the depths with assurance. After years of questions, I suddenly knew that my attention to writing was more than a daydream; it was a part of who I was, and who I was called to be. "I felt something deep inside me relax," my journal entry reads, "and say, 'Yes.' "

Not every day, perhaps, but sometimes, nevertheless, God answers our waiting and wondering with the gift of sudden certainty. An unknown shepherd from the obscure Israeli town of Tekoa found this and became the Amos of the Old Testament. "I was neither a prophet nor a prophet's son," he protested, but "the Lord took me from tending the flock and said to me, 'Go, prophesy to my people Israel' " (Amos 7:15 NIV).

Or when a member of Pharaoh's court saw a Hebrew slave beaten by his Egyptian taskmaster, he cringed, met God in a burning bush, and the lifework of a Moses began to unfold. And an otherwise unknown, unlettered Middle Eastern woman named Mary found herself chosen to bear in her womb the hope of the ages.

Whatever we say about these biblical characters, and however we admire people with a sense of calling, talk of God's call of *us* slips uneasily from our lips. We feel awkward, uncertain. Perhaps envious. Or we think that call is the province only of the professional minister, that it has little to do with "everyday" people just trying to make a living.

At times in history, undeniably, people were concerned simply to have a job, any job, that could help them put bread on their tables. That is true for many yet. But where a choice is possible it is often not exercised, writes Elizabeth O'Connor. Too often we are "not inner directed but influenced by salary, prestige, future opportunities, the chance leading of friends, not to mention the conscious and unconscious wishes of parents, so that often people who appear to be privileged are rarely doing work that is related to call." She argues that more people could be building lives around that "summoning voice which comes from above one, and at the same time sounds deep within one's being."

But to do so always requires courage. "Call is more often than not bound up with economic risks, and often does not seem very prudent to those looking on," O'Connor writes. A life bent on creating things of enduring values, or a life spent on serving the needy, rarely is lucrative or profitable.

But unleashing a sanctified imagination when setting our life goals has rewards. Creatively following a sense of vocation carries its own satisfaction. I hope I can remember that, and continue to listen to the summoning voice, above and within, wherever it leads. □

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

On congregations, conformity, Conferenc

Carroll M. Petry

Congregations need not divide

Each congregation of the Church of the Brethren is divided into two groups of people. There are the "locals" and the "trans-locals."

The locals' concept of the church is that their congregation is about the only place where God is working under their supervision. God cannot be trusted to be at work in the district, the denomination, or, heaven forbid, in ecumenical areas such as councils of churches. The locals are reluctant to share generously in the support of these entities.

They will give unstintingly to building a new church (theirs), paving a parking lot (theirs), replacing a furnace (theirs), or erecting a chain-link fence to keep kids off the church property (theirs). The locals have a simple test for giving money: They must *see* its results.

Some folks say the locals are always in ascendancy. I agree. There are always many more of them. They make up perhaps 80 percent of the membership. They nearly always control the budget and get the treasurer of their choice put into office. This large group in nearly every congregation gives a meager amount of money. This 80 percent of the membership often gives as little as 20 percent of the congregation's budget. Yet they have the voting power to determine the direction of the *entire* budget of their congregation.

Over against the locals stands the trans-local group. Trans-locals are almost always frustrated in their congregations. Their small group (20 percent of the membership at most) often gives as much as 80 percent of the budget. They are not a force in voting on elections or the budget. They are often quite vocal in the espousal of causes and ministries beyond the congregation, but, because of their winsome-less approach, they either draw anger or suspicion from their fellow members of the "local" persuasion. So the trans-locals seek fellowship and fulfillment beyond their own congregation. As they do this, their eyes are opened wider to the ministries in which they can share beyond the local scene.

Chart this diversity across the years, and you see the development of two separate congregations that love the same Lord, worship in the same sanctuary, share the same classes, give to the same budget, and vote at the same council meeting, but don't understand or often appreciate one another. What to do? If b now the reader is identifying with either group, please let me make some suggestions:

If you are a local:

—Read Matthew 28:19-20.

—Establish a sharing relationship witl a trans-local as a way of furthering understanding.

—Remember that your group is in the majority, which means you have responsibility to help the minority feel a part ol the fellowship.

—Try not to ignore trans-local concerns.

—Open yourself to trans-local experiences—district meetings, Annual Conference, camp, visits to retirement homes, the college, the seminary, Elgin headquarters, New Windsor, etc.

If you are a trans-local:

—Read Isaiah 55:10-11; Ephesians 3:11-19.

—Establish a sharing/caring relationship with a local to build understanding and find common groun

—Remember that your group is in the minority, and be winsome and warm rather than judgmental and "prophetic" as you espouse your views.

—Try not to ignore locals' concerns, but support them as conscientiously as possible.

—Encourage and invite locals to shar

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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trans-local experiences; volunteer to drive, be a guide, or just accompany them.

—Demonstrate that your involvement in the life of the extended church enhances your participation and involvement as a member of the local fellowship.

What would happen if these two groups of locals and trans-locals would embrace the positive aspects of each other while keeping their own in perspective? Why, then we would have 100 percent of our church people committed to the true Christian position of serving God at home and abroad. Giving would greatly increase both for maintenance and ministry at home and away. Locals would be content, trans-locals would be encouraged, pastors would be enthusiastic, district executives would be amazed, district boards and the denominational General Board would be nonplussed, and . . . God would smile. □

Carroll M. Petry is district executive far South/Central Indiana.

Dale Aukerman

A subtle version of conformity

In a MESSENGER "Opinion" some time ago (August/September 1986), Harold Martin decried the increasing conformity of Brethren to the world and called for a renewal of nonconformity based on taking the New Testament seriously. I am in basic agreement with his concern. But we need to recognize that we can be subtly conformed to the world in ways that are hard to recognize.

As I try to work at that danger in myself, I venture to point out what seem to me to be gaps in the nonconformist outlook expressed in Brethren Revival Fellowship (BRF) tracts, many of which have been written by Harold.

The large majority of us Brethren are quite privileged and well-to-do. This inclines us toward standing with the privileged groups that exercise power in the world—with those at the top, not with those at the bottom. If we ourselves have been doing reasonably well within the present societal arrangements, why would we want to change them?

Harold rightly shows that much in the writings of liberation theologians is quite distant from New Testament teachings. But what he has written on this gives little or no indication that he identifies with the guiding impulse in those theologians—passionate concern for the poor and oppressed. This is a concern that is vibrant throughout the Bible.

In a tract rejecting the Nestlé boycott (a boycott the Church of the Brethren supported) Harold, on the basis of materials put out by that corporation, dismisses all charges, laments the wrong done to the company, and apparently fails to see anything of the suffering and death of infants caused by Third-World marketing of infant formulas.

Of all the issues Jesus addressed in the synoptic gospels, he spent the most time on questions of the rich and the poor, the dangers of possessions and wealth, and the need for radical sharing. At few points in the New Testament are riches spoken of in a positive fashion.

Yet, in the BRF tracts it is hard to find anything of this emphasis of Jesus. Indeed, easy acceptance of affluence is a prime element in American popular religion. Admittedly, I too am more shaped by the lures of the world in this part of my life than I am by the intensely threatening call of Jesus.

The most pervasive idolatry in the world is nationalism—absolutizing the nation-state and finding security in it. The BRF, in line with the historic Brethren understanding of the gospel, rejects that idolatry by not participating in the armed forces. But the underlying manifestation of nationalism is the belief in the goodness, the greatness, the rightness of one's country.

Most Americans don't want this country to be portrayed as in the wrong. And exactly this attitude comes out from time to time in BRF tracts. These express hardly any awareness of the vast suffering and the blighting of life brought about by the projection of American power around the world.

I have not seen in the BRF tracts expression of confessional anguish about this, or about the prospect that US nuclear weapons will do their large part in destroying God's earthly creation. Nor have I seen any call to beware of the merger of militaristic nationalism with allegedly biblical faith espoused by the religious right.

The warning against "trying to influence politics and economics" can derive mainly from a conformist accep-

From the
Office of Human Resources

The International Personnel Office is searching for persons to serve in the following positions in Nigeria.

1. Resource Person for Stewardship and Interpretation
2. Maintenance Engineer

For more information write or call: Karen Shallenberger, International Personnel, 1451 Dundee Avenue, Elgin, Illinois 60120, 1-800-323-8039 or 312-742-5100.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Raad, Goshen, IN 46526.*

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "How To Make A Will That Works." A copy is yours for the asking.

Please send me, without cost, "How To Make A Will That Works."

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#117 2/88

tance of the economic and political status quo. But the mind of Jesus was filled with God's warnings to Israel and other nations through the Old Testament prophets: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within" (Rom. 12:2, Phillips).

Whenever we are freed from that squeeze and reshaped into Christlikeness, it's a miracle of God, especially in this time of overwhelming technological impingements. From Brother Harold and the BRF I have received and am in need of still receiving help toward that miracle. Perhaps the helping can be mutual. □

Dale Aukerman, writer and peace advocate, seeks with his family to live out a somewhat countercultural lifestyle near Union Bridge, Md.

Marlin D. Houff

The AC ballot still needs work

Like the editor (see editorial, "Let's Celebrate the Sisters," August/September), I too rejoice in the election of Elaine Sollenberger as 1989 moderator of Annual Conference. Anyone who is active in the denomination and regularly attends Conference knows how long the Conference ballot has been structured so that the issue of a woman as moderator would be confronted. A couple of times before 1987 it was narrowed to two women, only to have a man nominated from the floor and become a shoo-in for the office. Fortunately the men so elected were good candidates and served well.

The editor over-dramatized the 1987 Annual Conference election, putting it that all held their breath while the floor remained open for further nominations. I wonder if the editor is now turning blue waiting for the first woman general secretary.

I would have much preferred our delegates elect the first woman moderator when she was running against a man. This would have been a much greater affirmation. As it was, it is likely that those who were opposed to a woman being elected finally just "exhaled" and surrendered to the constantly pushed structured ballot.

The really telling factor would be a tally of the 1987 ballots that were turned in with neither candidate marked under the office of moderator. We will never know how many delegates just chose not to vote.

When it comes to the issue of ordination of women to ministry, it was reported in one district that a woman was approved unanimously. When the vote for approval was taken there were no negative votes, and the board minutes reflected this. In reality, however, a number of board members chose not to vote, and their abstentions were not recorded. This is not a *unanimous* approval.

Inequality in leadership positions and honors is not limited to women in our denomination. How often have our moderators and Conference speakers been college presidents, pastors of college churches, Bethany Seminary faculty, General Board or Elgin staff members? How seldom have they been dedicated, committed pastors who have given their lives to spreading God's word without the distinction and honor afforded the highly visible among the Brethren?

How many members of our General Board or speakers at Conference have been from the under-40 age group, who are the church's future? Only a few from this group get on the Conference ballot, and usually they are not elected. This group could voice Ruby Rhoades' words (quoted in the editorial), slightly altered: "*Young people* come up on the short end, unless it is mandated. It's not because we are incapable, but simply because we are *young and unknown.* All we are asking is that *young people* be considered and judged from our leadership skills and capabilities and not for our *age.*"

It will, indeed, be a happy day when we reach the point where no group's inclusion will need to be mandated, and no ballot will need to be structured. We have not done as much to encourage blacks' involvement in our church or been nearly as vocal about structuring the ballot for this. Yet it is curious that Bill Hayes is *preceding* Elaine Sollenberger as moderator.

We have now made these two exciting steps forward, and I hope we will make many more. I hope we can do it quietly and prayerfully. I hope we can do it in an affirming and rejoicing way, rather than having to hold our breath or become so outwardly vocal. This wish may be too idealistic, but I wait for it with hope. □

Marlin D. Houff is the manager of Atlantic Northeast District's Camp Swatara, Bethel, Pa.

CHRISTIAN SINGLES—How much would you invest in the opportunity which could bring you the friend you have been wishing for? $500? $1,000? CROSSROADS, a new introduction service for Mennonites, Brethren in Christ, and Brethren, asks for only $100 for a 2-year membership. Many men and women from all over the US and Canada have already joined. There are teachers, nurses, farmers, ministers, and many others, who are looking for friends who share their interests. CROSSROADS has introduced many of them to each other—why not you? Write to CROSSROADS, Box 32, North Tonawanda, NY 14120.

FOR SALE—McPherson College is offering several memorabilia items for sale to celebrate its 100th anniversary. Official memorabilia piece—pewtertone bulldog mascot bank with college seal. Numbered for collectors. Cost: $20.80 plus $2 shipping. Historical highlights booklet, *The First Century*, by Cynthia Mines. Cost: $5.95 plus $1.25 shipping. McPherson College Photo Calendar, 1988 through January 1989. Features browntone photographs of campus buildings, 8x10 size suitable for framing. Cost: $5.00 plus $1.25 shipping. Write: McPherson College Bookstore, P.O. Box 1402, McPherson, KS 67460.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

TRAVEL—To Australia, New Zealand, Fiji. May 28-June 24, 1988. Tour includes Great Barrier Reef and World's Fair. For info. write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Australia and New Zealand, July 23-Aug. 8, 1988, with John and Naomi Mishler. Tour beautiful countries of the southern hemisphere. Travel by bus, train, boat, and airplane to places of ecstasy and beauty. Famous cities, unusual animals, plants, crops, and people. See farmlands and sheep-herding scenes. Optional two days in Hawaii on return for minimal cost. For info. and brochure, write: John and Naomi Mishler, 168 E. 6th Street, Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—15 day British Isles and Ireland tour Aug. 8-22, 1988 with Wendall and Joanne Bohrer and Andrew and Debbie Wright. Tour the British Isles by bus and airplane. See the mysterious assemblage of Stonehenge, cathedrals and palaces of Edinburgh and Dublin. For info. and color brochure write Wendall and Joanne Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46215. Tel. (317) 882-5067 or Andrew and Debbie Wright, 7536 W. Third St., Dayton, OH 45427. Tel. (513) 835-3626.

TRAVEL—Bridgewater College President's Tour to Alaska leaving Seattle July 10, 1988. Travel by plane, bus, train, and tour ship (Inside Passage cruise). 14 days, July 10-23, 1988. President Wayne F. Geisert and Pastor Raymon Eller are coordinators. For details contact Eller Tours, 303 Kohser Avenue, North Manchester, IN 46962. Tel. (219) 982-6541 or W. F. Geisert, Bridgewater College, Bridgewater, Va., 22812. Tel. (703) 828-3362.

TRAVEL—From Elizabethtown to Annual Conference on air-conditioned bus. Rooms included. For info. write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

WANTED—Teacher of Auto Restoration Technology at McPherson College. Program is important part of Industrial Education Dept. with options in gen. industrial arts, industrial teacher education & industrial technology. Applicant must relate well to broad spectrum of students, faculty, & academic discipline. Begin by Aug. 24, 1988. Rank & salary dependent on experience & qualifications. Apply by Feb. 15, 1988 to Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. Tel. (316) 241-0731 ext. 105. (Equal opportunity employer.)

WANTED—White Pine and Kelley Chapel congregations seek a dedicated, bible-preaching minister either retired or willing to work part-time to supplement salary. Must be willing to live in our modern 3-bedroom parsonage, do visitation, work with children, youth. Average attendance 32 and 40. Located near Moorefield, Romney, and Keyser, W. Va. For more info. contact Susan Jane Stark, Kelley Chapel Church of the Brethren, Rt. 1 Box 136, Burlington, WV 26710. Tel. (304) 289-3685.

WANTED—Applications for tenure-track faculty appointment in mathematical sciences at assistant or associate professor rank, beginning August 31. Ph.D. in mathematics preferred. Background in computer science desirable. Commitment to quality teaching in the liberal arts and scholarship in one's own area of specialization is essential. Teaching load is 24 semester hours. Application deadline: March 1. Send three letters of recommendation (at least one should address teaching performance), vita, and transcripts of recommendation to Dr. Stan Beery, Chair, Department of Mathematics, Manchester College, North Manchester, IN 46962.

turning points

icensing/ rdination

armany, James Ralph, ordained March 14, 1987, Bethel, N. Ohio

gin, Richard Glenn, licensed Oct. 17, 1987, Lynchburg, Virlina

bson, James Howard, licensed Oct. 17, 1987, Lynchburg, Virlina

olsey, John Paul, ordained Sept. 26, 1987, Yorktown Fellowship, Ill./ Wis.

e, Sang Chun, ordained Nov. 6, 1987, Seattle Peace, Ore./ Wash.

tr, Dennis Michael, ordained July 28, 1987, Pine Grove, Shen.

alenke, Betty A., ordained Aug. 8, 1987, Coventry, Atl. N.E.

uwirth, Richard Kothe, licensed June 13, 1987, Poplar Ridge, N. Ohio

cholson, Mary A., licensed Nov. 1, 1985, Morgantown, W. Marva

ice, Douglas Eugene, licensed Nov. 8, 1987, Dupont, N. Ohio

chard, Sue Carolyn, ordained Nov. 1, 1987, Lima, N. Ohio

chard, Wesley Daniel, ordained Nov. 1, 1987, Lima, N. Ohio

vern, Lyman O., ordained Nov. 6, 1987, Outlook, Ore./ Wash.

Simmons, Keith, ordained Aug. 8, 1987, Windber, W. Pa.

Taylor, Louis Raymond, ordained Nov. 6, 1987, Sunnyslope, Ore./Wash.

Weaver, Garnet Edward, ordained Nov. 1, 1985, Kelley Chapel, W. Marva

Yerkey, Berma B., licensed Oct. 22, 1987, Harness Run, W. Marva

Pastoral Placements

Angell, Bobby, from secular, to Ferrum, Virlina, part-time

Bain, Paris, from Pleasant Dale, to Trinity, Virlina

Bookout, Gary D., from secular, to Shiloh, W. Marva, part-time

Chaney, Connell, from Bethesda, to Maple Grove, W. Marva

Flory, Donald R., from Christ Our Joy, N. Ohio, to Covington, S. Ohio

Fryman, Robert P., from Eversole, S. Ohio, to Fairview, Mid. Atl.

Griffith, James R., from secular, to Mt. Zion, W. Marva, part-time

Mauck, Fred W., from Antioch, Shen., interim to part-time

Pugh, Michael, from student, to Selma, Virlina, part-time

Varner, Michael, from Henry Fork, to New Hope, Virlina

Wedding Anniversaries

Blanck, H. Ray and Mildred, Ephrata, Pa., 50

Blocher, Harold and Imogene, Greenville, Ohio, 65

Brehm, Foster amd Eva, Windber, Pa., 53

Jackson, Marion and Jane, Bradenton, Fla., 50

Loucks, William and Fannie, Bremen, Ind., 70

Rummel, Glenn and Martha, Greenville, Ohio, 56

Simpson, Ralph R. and Laura G., Gettysburg, Pa., 50

Walker, Ivan B. and Annie K., Hershey, Pa., 50

Deaths

Adams, John H., 80, Lititz, Pa., Oct. 15, 1987

Andes, Levi, 75, Ephrata, Pa., Sept. 29, 1987

Arion, Bertha Jane, 83, Bridgewater, Va., Sept. 15, 1987

Baker, Veryl, 88, Modesto, Calif., Nov. 4, 1987

Barnhart, Ezra Earl, 94, La Verne, Calif., Oct. 16, 1987

Beam, Bertha, 91, McPherson, Kan., Oct. 24, 1987

Bodkin, Flossie M., 91, Bridgewater, Va., Oct. 30, 1987

Bollinger, Margaret, 59, Mabel, Minn., Aug. 18, 1987

Boyer, John S., 16, Spring Grove, Pa., Sept. 13, 1987

Brubaker, Sue F., 92, La Verne, Calif., Oct. 26, 1987

Callen, Margaret L., 95, Waterloo, Iowa, Oct. 26, 1987

Carper, Effie M., 85, Martinsburg, Pa., Nov. 1, 1987

Cline, Anna M., 89, Harrisonburg, Va., Oct. 17, 1987

Coover, Faye Jean, 64, Bradenton, Fla., Nov. 1, 1987

Crawmer, John Melvin Jr., 59, New Windsor, Pa., Oct. 23, 1987

Crist, Alma, 77, Scott City, Kan., July 31, 1987

Crumbacker, Daniel, 96, Westminster, Md., Oct. 16, 1987

Depoy, Lori Ann, 17, Broadway, Va., Sept. 3, 1987

DeWease, Geneva W., 83, Salem, Va., Sept. 28, 1987

Englert, Lula, 97, Garden City, Kan., Oct. 15, 1987

Farringer, Lulu L., 96, Mt. Morris, Ill., Dec. 31, 1986

Farringer, Roy D., 98, Mt. Morris, Ill., Sept. 9, 1987

Fink, Almeda C., 76, Tyrone, Pa., July 18, 1987

Fleshman, Robert, 65, Roseville, Mich., Oct. 13, 1987

Gowl, Boyd F., 72, Harrisonburg, Va., Sept. 26, 1987

Grimm, Lester I., 85, Taneytown, Pa., Aug. 24, 1987

Hall, Bessie Violet, 97, Martinsburg, Pa., Aug. 26, 1987

Halterman, David Elwood, 23, Harrisonburg, Va., Nov. 6, 1987

Hammer, Grace Moyers, 81, Mount Crawford, Va., Sept. 3, 1987

Helsel, George S., 71, Claysburg, Pa., July 23, 1987

Helsel, Maxine W., 57, Martinsburg, Pa., Aug. 12, 1987

Hoover, Alice Marie, 92, Sebring, Fla., Oct. 27, 1987

Houff, H. Lester, 90, Weyers Cave, Va., Sept. 3, 1987

Hummer, Nina, 81, Garden City, Kan., Aug. 16, 1987

Jeffers, Angeline, 88, Logansport, Ind., May 12, 1987

Jenkins, Joseph E., 74, Baltimore, Md., Aug. 1, 1987

Keller, Bernice, 83, Modesto, Calif., Nov. 5, 1987

Kelly, Susan, 80, W. Milton, Ohio, Aug. 24, 1987

Keith, Carrie M., 86, Martinsburg, Pa., July 24, 1987

Zeigler, Carl W., 77, Elizabethtown, Pa., Oct. 1, 1987

Getting sick of 'gloria mundi'

When I was a young school boy, enamored with history of the patriotic, simplistic type, I was fascinated by the "Hall of Fame for Great Americans," in New York City, on which the *World Book Encyclopedia* lavished a full page of description. I thrilled at the thought of some day seeing those majestic busts in the great colonnade there, and reading the bronze tablets underneath. Enshrined there were great heroes such as George Washington, Thomas Jefferson, and Robert E. Lee, and favorite writers such as Mark Twain and Henry W. Longfellow. (Also enshrined were people I couldn't identify. Ever hear of someone named John Lothrop Motley?)

The years slipped by, and in spite of many trips to New York City, I still hadn't gotten 'round to paying homage at the "Hall of Fame." Then the other day, to my dismay, I read a newspaper article reporting that this pantheon of American patriotism had fallen on evil times.

The great temple, designed by Stanford White and built back at the turn of the century, is now surrounded by a run-down, high-crime neighborhood of rubble-strewn lots, burned-out buildings, stripped cars, and crumbling sidewalks. The population is mostly transient. This is poor blacks and Hispanics—you know, not the sort of place we respectable people frequent. Yearly attendance at the "Hall of Fame" used to number in the thousands. Now only a handful of hardy tourists search out the shrine.

The state has just completed repairs on the great colonnade, but the valuable busts of heroes are almost ruined by air pollution and neglected cleaning—streaked by limestone drippings and a thick green patina that renders some facial features indistinguishable. No one has been elected to the "Hall of Fame" since the mid-1970s, and busts are still lacking for the last five members chosen.

Fame and lasting memory of the sort envisioned by the hall's founders are fleeting indeed if the shocking testimony of the leached limestone and encrusted bronze is to be accepted. The last director, who resigned about 10 years ago, sadly observes, "It was a great place, but the world changed."

Artist Andy Warhol once declared, "The day will come when everyone will be famous for 15 minutes." Warhol is dead now, the world has changed, and the point of Warhol's prophecy pretty much has proven true. Witness Oliver North—hero today, gone tomorrow.

It would be easy to heave a sigh, murmur, *"Sic transit gloria mundi"* ("So passes away the glory of this world"), and let it go at that. Or I could do my third February editorial in a row on "running out of heroes." But that's not what came to mind as I read of bad times at the "Hall of Fame."

One day Jesus and the disciples were strolling around the temple area in Jerusalem, with Jesus pointing out this and that and teaching little lessons about them. As they came out of the temple, one of the disciples got carried away with the architectural grandeur and exclaimed, "Look, Teacher, what wonderful stones and what wonderful buildings!" Jesus sort of laughed, like he knew more than he was letting on, and said to him, "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down" (Mark 13:1-2). And by the time the dust settled between the Romans and the Jews there wasn't.

I attribute to the aging process my sharpening view that the great things of this world don't amount to shucks when you get right down to it. Maybe I could have learned earlier, but I expect everyone only gradually wises up that people are getting older, that change seems to be picking up its pace, and that "you can't take it with you." I am beginning to understand now how that many old people are able to die so serenely, turning loose of this life with such a carefree spirit.

This past year was one in which I lost several relatives to death, and had friends who lost close family members. Becoming more "aware of my own mortality," I am set to casting about to see what there is to clutch onto as life, which I once took for granted, proves itself so gossamer sheer and fragile.

Well can I empathize with the hymn writer who cried out, "Change and decay in all around I see. O Thou, who changest not, abide with me." I, too, yearn for something that changest not.

And, happily, in our Christian faith we have just that, as the hymn writer says so well. That is a great comfort in a world that not only changes and decays, but seems liable to getting blown up in the bargain.

So I guess I will just cast a sigh for all good things past and forgo a visit to the "Hall of Fame." But I still wonder who that John Lothrop Motley is.—K.T.

When disaster strikes or famine threatens, compassionate response follows.

The largest gift may be tallied in the millions: food, clothing, tents, and blankets. Last year the medicines, clothing, and other relief goods packed and shipped from the New Windsor, Md., Service Center totaled 5.6 million pounds.

Yet, it is important to remember the little numbers behind the big numbers.

Nurse Peggy Heiner of the Evangelical Committee for Relief and Development of the Churches in Nicaragua (CEPAD) initiated the request: "Please send 12 ampuls of Oncovine for the treatment of leukemia. Fabricio Espino Pastora is eight years old."

Twelve small glass vials of the life-saving drug were prepared immediately and delivered by a delegation of clergy traveling to Central America. *The smallest shipment to save one small life.*

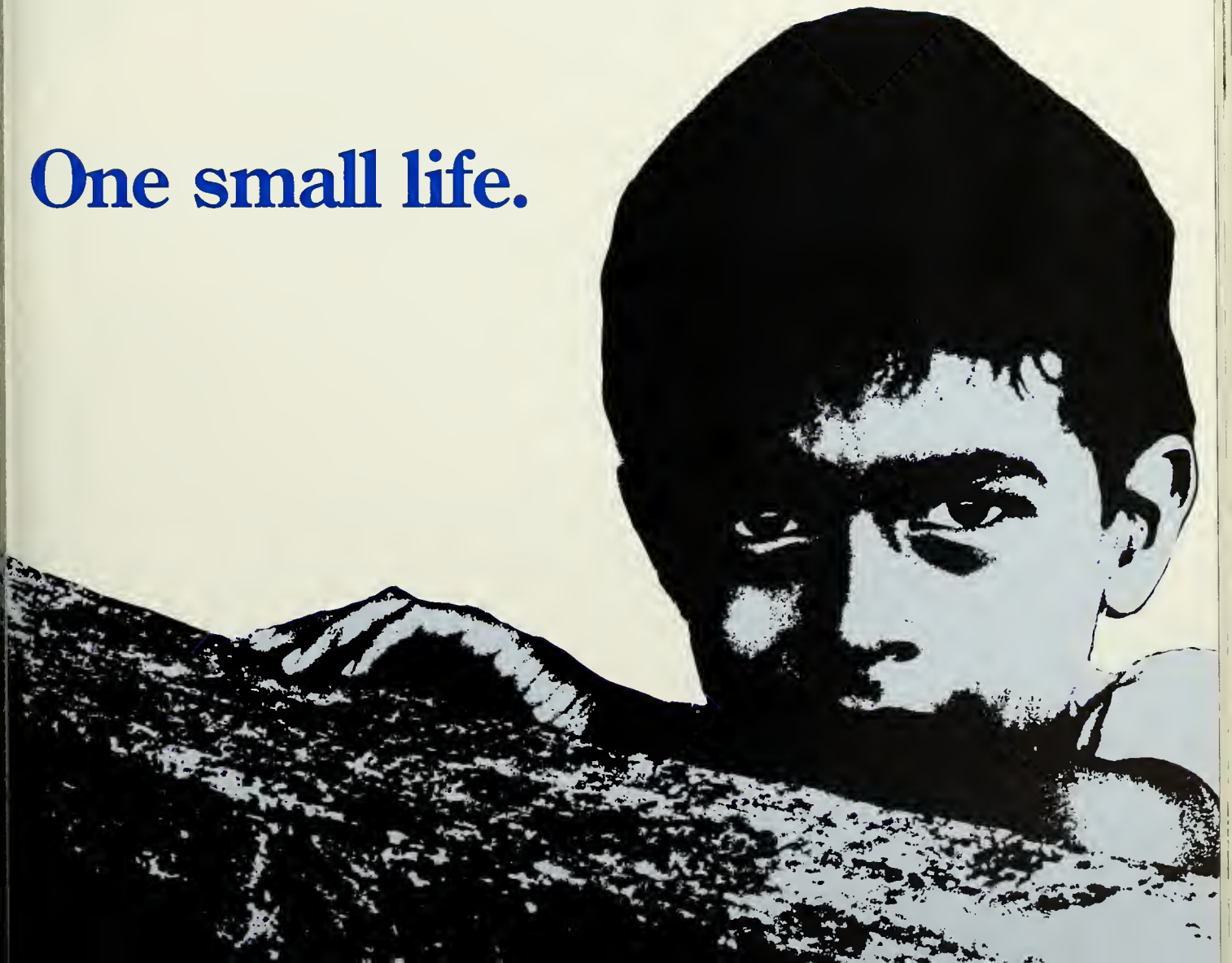
On March 13 the Church of the Brethren observes One Great Hour of Sharing. This special offering supports Church of the Brethren and Church World Service ministries to the hungry, the homeless, and the ill not only in Nicaragua but in 70 other countries as well.

Contribute your One Great Hour of Sharing gift through your local church, or send it to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

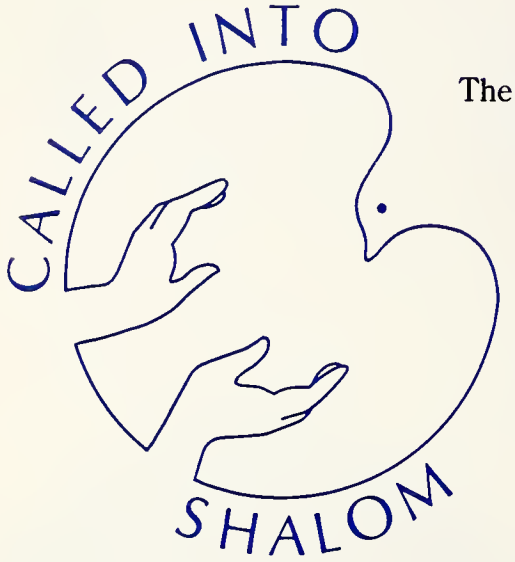
In doing so you support shipments large and small and save one small life again and again.

One Great Hour of Sharing

One small life.



CHURCH OF THE BRETHREN ANNUAL CONFERENCE
June 28 - July 3, 1988
St. Louis, Missouri



The Cervantes Convention Center in downtown St. Louis, Missouri will be the center of activities and events, including worship and business sessions. Exciting programs for children, youth and adults are being planned.

St. Louis, centrally located along the Mississippi River, will be an interesting experience for the Brethren and their families.

. . . MEET US IN ST. LOUIS!

Use the forms at the right to order the Annual Conference Information Packet, the 1988 program booklet, and to volunteer your services in one of the many program areas.
—Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June _____.

_____ Brethren Press Book Exhibit
_____ Registration (type badges, collect fees, sort cards)
_____ Ushers (business and general sessions)
_____ Child care services
_____ Children's activities (age 6-11)
_____ Youth activities
_____ Messengers (Conference business sessions)
_____ Tellers (Conference business sessions)
_____ Information/mail desk
_____ Ticket sales
_____ SERRV Exhibit
_____ Annual Conference office

Please circle approximate age:	16-22	22-30	30-40
	40-50	50-60	60-70

Name _____

St./RFD _____

City _____ State _____ Zip _____

Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

(Available in May)

Please send the following:

_____ copies at $6.00 each of the 1988 Annual Conference Booklet (regular binding)

_____ copies at $9.50 each of the 1988 Annual Conference booklet (spiral binding)

_____ 1988 Annual Conference Information packet. (Add $1.00 for postage and handling)

Name _____

St./RFD _____

City _____ State _____ Zip _____

Amount remitted $ _____

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

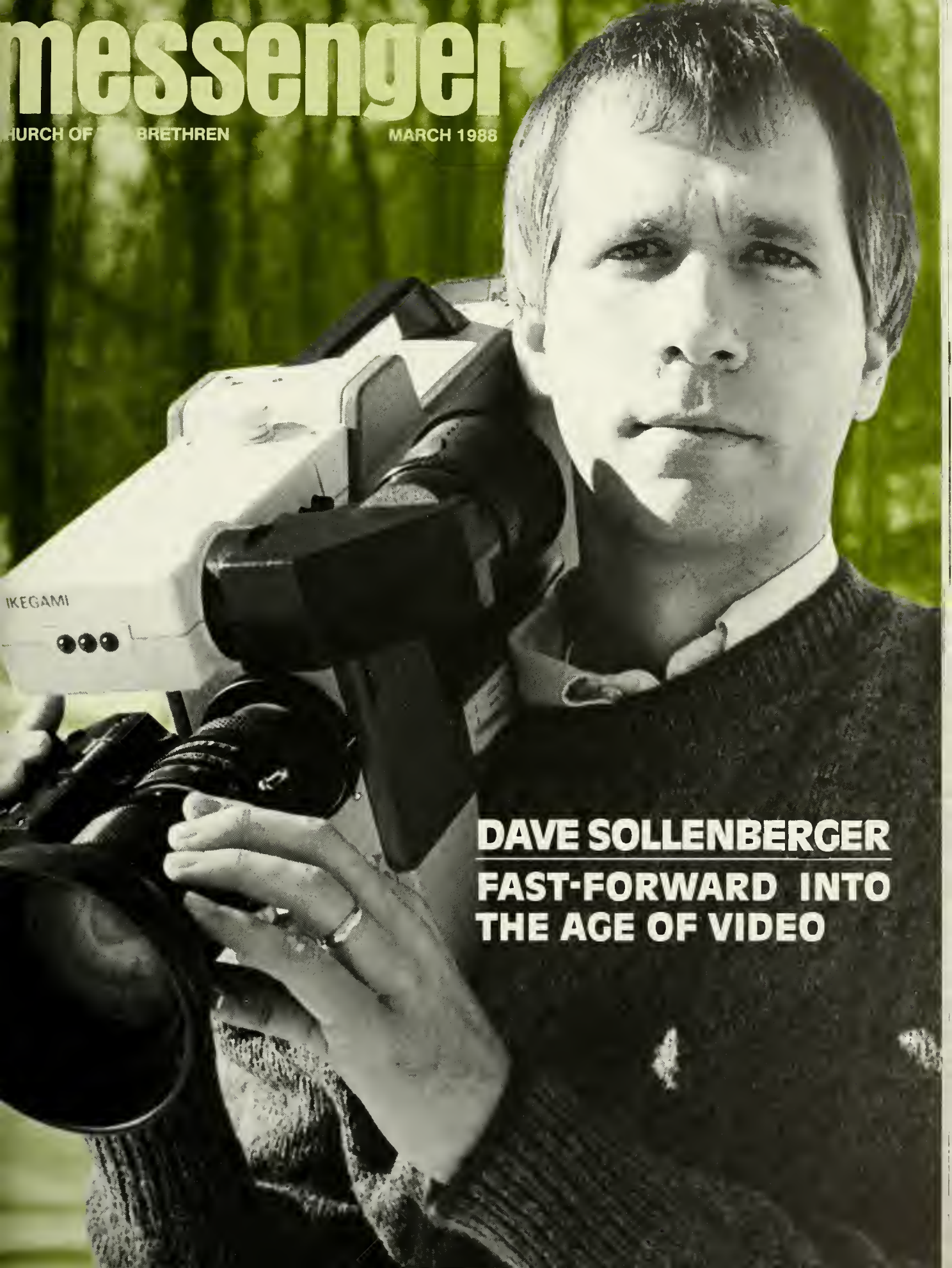
There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger

HURCH OF BRETHREN MARCH 1988



DAVE SOLLENBERGER

FAST-FORWARD INTO THE AGE OF VIDEO

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10 **Dave Sollenberger: A Compulsion to Tell the Good Stories.** Dave Sollenberger has a knack for finding and telling the good stories of the church. But Don Fitzkee tells one story that Dave isn't in a position to tell: It's the one about the man behind the growing number of Brethren video productions.

13 **'Slasher Films' Are Not a Pretty Sight.** Not only that, according to Ramona Pence, chances are teenagers in your family and church family are being harmed by these gruesome movies.

15 **Video Copyright Guidelines for Pastors and Church Workers.** The Ten Commandments are pretty clear on the subject of stealing. Yet, says Jerome K. Miller, many Christians are committing all kinds of video thievery. His guidelines can keep Christians from breaking the eighth commandment and a host of copyright laws.

18 **A Brethren 'Back-to-the-Bible' Movement.** To the Bible, says Dale Brown, we need to spend less time watching those TV preachers and more time counting the cost of discipleship.

21 **Where History Is Made** David Radcliff has a different view of who the movers and shakers of this world are after having returned from Central America.

26 **Don't Settle for Security Instead of the Sojourn.** Eugene Roop cautions against settling for less than God's future.

COVER: Dave Sollenberger doesn't see things the way most people do: His perspective is through the viewfinder of a video camera. On page 10, read how Dave, armed with his Ikegami camera and a compulsion to tell stories, is fast-forwarding the Church of the Brethren into the video age.

In Touch profiles Dewey Broyles, Lindside, W. Va.; Marty Zinn, Athens, Ohio; and Jim Huskins, Mountain Valley, Tenn. (2) . . . **Outlook** reports on Brethren Nicaragua delegation. Haiti election observer. "Peace equivalent" to ROTC. Nuclear-free offices. Disabilities consultation. Brethren Volunteer Service Unit #182. Peace studies chair. Personnel changes. "Devalued" people forum. Doomsday Clock. Anabaptist bioethics forum. Church appeal for end of Israeli occupation (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Special Report,** "The Baby and the Bath Water," by Mankekolo Mahlangu-Ngcobo (9) . . . **Jesus, Man for Others,"** poetry by James Alexander (19) . . . **"How Much Grief?"** by Tim Crouse (21) . . . **"Offering the Cup in Cacptal,"** by David Radcliff (22) . . . **Windows in the Word** (24) . . . **Small Talk** (25) . . . **Opinions** of David Braune and Chauncey Shamberger (start on 28) . . . **Pontius' Puddle** (29) . . . **Turning Points** (31) . . . **Editorial,** "Taking Religion Unseriously" (32).

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messenger

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CREDITS: Cover, 10 Mary Layman Sollenberger. 3 right Bob Hurley, *Greenville Sun.* 4 lower right, 5, 11 top left, lower left and right Kermon Thomasson. 6 upper right Richard Foster. 11 top right, 12 Dave Sollenberger. 20-23 David Radcliff. 26 Three Lions.

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letters

A SAD AND NARROW VIEW

"Let there be peace on earth, the peace th
meant to be. With God as our Father, broth
are we. Let me walk with my brother in p
harmony. . . ."

What true words to a song I have sung
times, but how quickly those words los
meaning if one accepts the view of Galen
man (Letters, August/September 1987), wh
offense at Brethren cooperation with Uni
Universalists. He is "opposed to coope
with religious groups that are not Christi

What a sad and narrow view. If we are
have peace on this earth it will depend
cooperation of all people, not separate eff
various groups. When I join hands with
peacemakers, it does not matter if they are
tians, Jews, or Buddhists, because we are j
hands for the same cause.

World peace is not just a Brethren cau
Christian cause. It is a cause of all human
matter how people worship.

KAREN GALL

Arlington, Va.

CLOSER TO THE KINGDOM

Thanks to the person who wrote "Stop
Gays Over the Head" (December).

The writer exemplifies the attitude of
tance of all sons and daughters of the Su
Being known as God. If only we could follo
example, we would be closer to the kingd
God that is within each of us.

RUTH GREG

Olympia, Wash.

IN SEARCH OF GOSPEL TRUTHS

There are letters in MESSENGER that
never have been printed—letters such a
Warren Dilley's (January). I believe my
which tells me in Acts 4:12 that there is no
tion except through Jesus Christ.

How can our young people find the rig
and the gospel truths when MESSENGER
cultists, liberals, and secular humanists
them answers?

HELEN MCKI

Beaverton, Mich.

NOT A PRETTY PICTURE

Don Fitzkee's Germantown article (D
ber cover story) does a great disservice
community. An outsider reading the
immediately would be persuaded that Ge
town is a place of abject poverty, crime, vio
and unemployment.

The introductory statements of the artic
slap in the face to the many hard-working
and white citizens of upper, middle, and
income status here.

Germantown's is a patchwork commu
which one block may be beautiful and we
with lovely gardens, shady trees, and an en
ing profusion of flowers and shrubs. A
block may be blight stricken. Extreme po
present, but it is by no means prevalent.

MESSENGER readers would not drea
only a five-minute walk from that run-do

ion of Germantown Avenue there are mansions nd an extraordinary mix of marvelous architec- ural designs to be enjoyed. Doctors, lawyers, hemists, and teachers are residents of German- own as well as the people mentioned in the arti- le. Cultural events are held here, and the area is favorite haunt of artists.

A certain highly visible minority with destruc- ve tendencies gives a bad impression of Ger- nantown. MESSENGER should do an article howing the more positive aspects of this historic ommunity. Not all of us live in such dreadful onditions as the article suggests.

MEGAN JEAN BROWN

hiladelphia, Pa.

IGHTING FOR 'THE AMERICAN WAY'

If the Brethren have been politically conserva- ve in the past, why does MESSENGER, our offi- al publication, have so many politically liberal riters? MESSENGER should steer away from olitical opinions and concentrate on Brethren ving the Christian way.

The editor's flippant comparison of the oviets' Gorbachev and our President Reagan ditorial, December) was offensive. President eagan deserves our support in his fight to pre- rve the American way of life. (By "American ay," I mean our country's foundation laid on hristian principles.)

MARILYN SNYDER

hittier, Calif.

GHT HANDLE FOR THAT ORATORIO

As an Ashland College student, I thoroughly joy reading my MESSENGER every month. The ticles keep me in touch with my beliefs, even ough I am away from my home congregation ost of the year.

One article I enjoyed particularly was the ecember piece on Handel and his great atorio. But I have a bone to pick.

Handel's masterpiece is "Messiah," not "*The* essiah." While most people consider it accept- le as you printed it, Handel intended it not to ve the "the" attached to it.

Trivial? Maybe. But it's worth knowing for a ture game of "Trivial Pursuit."

DAVID P. STEINER

hland, Ohio

(We knew better, but caved in to popular usage. en the old music book from which we lifted the acy lettering had it as "The Messiah." Now as for ESSENGER, we don't tolerate folks putting a "the" front of it!—Ed.)

D PAID WITNESSES

I joined the Church of the Brethren many ars ago, and have focused mostly on local ivities. I did not intend to join a political vement.

Church of the Brethren lobbying done in ashington, D. C., is called "witnessing." You n't pay someone to witness for you.

Church of the Brethren leadership has come more and more involved in political ues, taking sides in international conflicts h limited information to go on. The church does not have sufficient intelligence-gathering capability to make these judgments. When it approves humanitarian aid for the communist side only, it has lost its perspective. Many unsuspecting members are being used by the activists to promote their causes.

I will no longer be counted in these actions and have withdrawn my membership from the Church of the Brethren. But I fully intend to continue my fellowship with Christ.

FAY BENTZ

Dayton, Va.

DRIVEL ABOUT GRAPE JUICE

I stopped reading MESSENGER because the editor's writings annoy me. I picked up a December MESSENGER, however, and turned to the editorial.

I noted something about "1987" and expected an evaluation of the church. I read, instead, some drivel about grape juice, and nothing about the state of the church. Then I saw the editor's tired old subject—pure venom expressing intense hatred for President Reagan and Ollie North, contrasted with great admiration for the USSR's Gorbachev.

Truthfully, I can't understand how Elgin puts up with this. There is little wonder that six or eight copies of the December MESSENGER were still lying unclaimed in our church narthex in the middle of January.

Certainly the editorial page could have been used to greater advantage if the editor had noted the decrease in our membership and challenged church leaders to spread Christ's message rather than to engage in politics.

OMER M. LONG

Frederick, Md.

SALVATION—A NO-WAIT OFFER

My heart was deeply troubled by Donald Snyder's Opinion piece, "Nobody's Saved Till Judgment" (January). I'm extremely disappointed in MESSENGER for printing this, for it can have a devastating effect on unsure believers.

It is stated in 2 Corinthians 3:6 that "... the letter killeth, but the spirit giveth life" (KJV). Snyder's use of two great scriptures (Matt. 7:13-14; 7:21) to support his argument against salvation not only negates the essence of the gospel and God's grace, but also wrongly divides and interprets the scriptures, thereby killing their meaning.

Snyder has missed some important scriptures. Mark 16:16 has Jesus stating, " 'He who believes and is baptized will be saved. . . .' " In Acts 2:21 Peter paraphrases the prophet Joel, " '... whoever calls on the name of the Lord shall be saved.' " And Paul writes in Ephesians 2:8, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God. . . ."

I could go on, but those scriptures will suffice. I pray that Don Snyder comes to a realization of Jesus Christ the Savior. I also pray for "... all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4).

ERIC TODD ROJAS

Elgin, Ill.

page one

This is one of those announcements we don't like to make. The good news is that we haven't raised the price of MESSENGER since 1981. The bad news is that we feel we simply *must* raise the rates this year.

Production and postage costs have skyrocketed year by year. Also, when the General Board experienced its financial crisis in 1986, MESSENGER lost $62,000 from its budget. Only by the severest of belt-tightening have we managed to continue producing the magazine. So now the time has come to ask our subscribers to pick up some of our burden. We regret that, knowing that it will be unpleasant news for everyone and create a financial problem for some.

Norma Nieto

But we make the rate hike with the knowledge that even at the new price, MESSENGER is comparatively inexpensive alongside other publications.

So, starting this June, subscription prices will be $10.50 on the group rate and $12.50 on the individual rate. These new rates apply to all congregational clubs that renew in June or after June. The increase does not affect the remaining issues of current subscriptions.

The MESSENGER representative in each congregation has received more complete information. If readers have questions, they should contact this representative, or telephone Norma Nieto at (800) 323-8039.

Norma, a native of Mexico, grew up here in Elgin, and has worked with us since 1984, as subscriptions coordinator. Fluent in both Spanish and English, she is a great asset to our operation. She spends much of her time pecking away at a computer terminal, but she will cheerfully pause to take your call if you have any questions.

In January we announced the beginning of a new project—"MESSENGER on Tape" for the sight impaired. For a quarterly charge of $21.95 plus postage, subscribers to this new service receive each issue of MESSENGER on a tape cassette. Mary Ziegler, of Bridgewater, Va., is the reader for this project, which has been undertaken by the Church and Persons With Disabilities Network (CPDN), a task force of the Brethren Health and Welfare Association and Parish Ministries Commission. For more information write Brethren Press, 1451 Dundee Ave., Elgin, IL 60120, or call (800) 323-8039.—THE EDITOR

in touch

Dewey Broyles: Church tops his list

Asked to rattle off his top 10 weekend interests, a typical high school-age male would likely name girls, cars, girls, sports, and girls, among others. Church would be somewhat farther down the list, while preaching undoubtedly wouldn't even make the top 100.

That is unless the high school-age male were Dewey Broyles. For Dewey, church and preaching rate right up at the top. He is deeply involved in both.

A member of the Spruce Run congregation, near Lindside, W. Va., Dewey preached his first sermon in October 1986 at the ripe old age of 16. He has been at it ever since.

He preaches once a month at the nearby Oakvale Church of the Brethren, which currently has no pastor, and also fills in at his own church sometimes. All told, he preaches about twice a month.

Dewey recalls, "They asked me if I'd do a short sermon one Sunday. I just sat down and listened to the Lord. . . ." The Lord gave him the words to say and continues to do so.

In addition to preaching, Dewey is Sunday school superintendent at Spruce Run, Sunday school song leader, sings in the choir, and is active in the youth group "whenever it's active."

Those are some pretty heavy responsibilities for a high school kid, but Dewey seems to handle them well. "It is unusual," he admits. "You don't hardly hear of it."

Now a lay speaker, Dewey isn't certain about licensing and ordination. That's a decision he hopes to postpone until after college, where he is considering agriculture and ministry as majors.

"It looks like he's a pretty good prospect for ministry," says pastor William Biddle. "I think it's real interesting that a boy that young isn't out with the other boys running around," he adds.

That's not to say Dewey isn't popular at Peterstown High School, where he attends. He is president of the Future Farmers of America chapter, a member of the National Honor Society, and also active in Students Against Drunk Driving.

His junior year he was one of two Peterstown students to receive the

national I Dare You Award in recognition of his personal integrity and motivation for leadership.

Other students seem to look up to hin says Monnie Martin, a member of the ministerial board at Spruce Run, who serves on the Virlina District ministry commission. "Dewey is an outstanding young man who is respected among his classmates," she says. Some have even come to church to hear him preach.

His parents, Dewey and Linda, are understandably proud. "They think it's pretty good somebody young like me ca be speaking and accomplishing the things I've accomplished," says Dewey.

Pastor Biddle also sees great potential in Dewey, but he adds, "Of course, he's got room to grow." At age 17, he probab has time to grow too.—DON FITZKEE

Marty Zinn: Taking care of business

It might seem like Marty Zinn has trouble minding her own business, but that isn't the case. It's just that other people's businesses are her business.

Since 1984 Marty, a member of the Highland Avenue congregation, Elgin, Ill., has been working in the depressed Athens, Ohio, area to create jobs for under- and unemployed people.

Concerned that many in this Appalachian region were excluded from the mainstream economy and lacked means of support, Marty and two friends saw that forming worker-owned cooperative businesses was one way of helping people help themselves.

So Marty and friends formed their own business, the Worker Owned Network (WON). Since 1985 WON has helped six worker-owned businesses get off the ground, employing approximately 50 people, many of whom had no work.

Included are a home care cooperative, a restaurant operated by about 20 worker-owners, a wholesale bakery, a cleaning services business, and most recently, a women's craft cooperative and a machinist's cooperative.

WON is based on the idea that "everybody can participate in and exercise leadership," says Marty. "A lot of it has to do with being able to see others clearly, see their potential and give them the right kind of support and encourage ment so their skills grow and flower."

WON helps worker-owners get organized to raise funds and get off the ground, and then provides ongoing support. Marty explains that WON acts as a kind of "alternative Chamber of Commerce" where new businesses then "sha experiences and help each other solve problems."

But Marty hasn't always been so concerned with businesses. After graduatin from Bridgewater (Va.) College, she spe six years in Europe with the Internation Fellowship of Reconciliation, three of those years as a Brethren Volunteer Service worker.

Back in the US, she settled in the Athe area, where she met her coworkers throug consumer food cooperatives. They gained an understanding of cooperative enterprises and used their new-found know-ho to form WON.

Since then WON has received widespread respect and support from the Presbyterian Church and the communi who recognize a good thing when they see it. "We've been able to generate a re feeling of ownership in the community, says Marty.

"Of course, worker-ownership isn't fo everybody," she is quick to add. But for least 50 people in Athens it is just what

Jim Huskins: Horsin' around with Hannah

im Huskins isn't opposed to a little horsn' around. In fact, that's what he's nown for.

Since Jim became pastor of the Mounain Valley (Tenn.) Church of the Brethren last June and began making astoral calls with his Amish-style horse nd buggy, he has become somewhat of a elebrity among local residents.

As a result, he has had many opporunities to talk to people about Christ nd the Church of the Brethren. "I really ee the carriage as a way I can tie into ur traditions," says Jim. "And it gives ne many opportunities to tell folks outde the church of our simple, noncometitive, nonmaterialistic approach to ving."

Jim himself is relatively new to the Brethren. He grew up Southern Baptist, and later was part of the Christian Church, but became disillusioned. "I had really come to some views concerning peace, service, and nonviolence that weren't supported by my church," he says.

He "stumbled upon the Anabaptists" and ended up with the Church of the Brethren a few years ago. "I find a lot of people looking for a type of Christianity that's not 'God-and country-Baptist,' " he says.

Although Jim is new to the Brethren, working with horses isn't new. He and his wife, Beverly, and children Julia, Laurel, and Warren, farmed in North Carolina before they came to Mountain Valley. He used draft horses to help with the farmwork.

"There are lots of common sense uses for horses," he says. "They are not suited for every situation—not at all—but when something works as well as a horse in many cases, I say let's use it."

When he sold his North Carolina farm to take up pastoring, Jim had already decided to buy a horse and buggy to make pastoral calls. Last summer, while vacationing in Lancaster County, Pa.—an area thick with Amish— he purchased his buggy and "Hannah," who provides the power.

Jim usually uses Hannah and the buggy only for pastoral calls within a six- or eight-mile radius of the parsonage. For longer trips there's the family VW bus, and "a pickup truck that doesn't work."

"I don't want to sound backward and archaic about it," Jim told a local columnist, "but I feel safer driving the horse and carriage than driving a car. And the exhaust goes into the compost pile, not into the air that we breathe," he adds.

To keep in touch with farming and his parishioners, many of whom are farmers, Jim still makes harnesses when he has time, and tries to spend a couple days each month working on his parishioners' farms. "It's good for me, and good for them too," he says.

The same can be said for Jim's horse and buggy, which have helped spread the message of the Church of the Brethren in Mountain Valley. All it has taken is a friendly preacher who isn't opposed to a little horsin' around.—DON FITZKEE

Marty Zinn (seated) discusses plans for WON with her partner, June Holley.

ey needed. They are no doubt grateful at Marty Zinn's business is taking care businesses.—DON FITZKEE

Brethren group makes Nicaragua peace trip

An interracial delegation of Church of the Brethren members visited Nicaragua in December, as part of Witness for Peace. The interracial aspect came at the request of the people they visited—the predominantly English-speaking black and Indian groups of Nicaragua's Atlantic coast.

The 12 participants ranged in age from 18 to 73. Five were black, six were white, and one was Hispanic.

The Atlantic coast is a complex area because of its varied ethnic groups, religious backgrounds, and social dynamics, noted Yvonne Dilling, General Board staff for Latin America and the Caribbean. "What we experienced was a war within a war."

The black and Indian coastal peoples have long histories of struggles with various white rulers, including the current Sandinista government. Only recently has a significant autonomy treaty been worked out that grants rights to indigenous people, said Dilling.

Rather than the overtly violent side of war that is sometimes seen by Witness for Peace delegations, this group saw the economic hardship of war, Dilling said. At one point, for example, they were without fuel and could not get to their next destination, a short boat ride away.

In the midst of the complexity and the different people encountered, there was virtually a unanimous voice, said Dilling, that the contras are not an answer to anything.

Cliff Kindy, North Manchester, Ind., heard the same message. "Even among groups with strong opposition to the democratically elected Sandinista government, the furthest option from their mind is support for the contra." He quoted a restaurant owner, who said, "If the US would just get out of here, Nicaraguans would decide who they want, and also who they don't want."

The Brethren delegation also visited Managua, where they worshiped with members of Misión Cristiana, the denomination that has a partner relationship with the Church of the Brethren.

On behalf of Northern Plains District, the group delivered $4,000 to the relief and development agency CEPAD, which will use the money for desperately needed grain.

Brethren have had on-going involvement in Haiti for more than 25 years through Brethren Volunteer Service workers such as Kathy Zimmerman and Kyle Richmond.

Haiti election effort has Brethren observer

Ellen Layman, a member of the Dayton (Va.) Church of the Brethren, represented the Church of the Brethren as an observer of the unsuccessful election attempt in Haiti on November 29. She is legislative director for Rep. James Olin (D-Va.), and went as part of a coalition effort developed by the Washington Office on Haiti, Bread for the World, and the Society for Africa Missions.

Layman, three other Americans, and two Haitians were at the Argentine de Bellgarde school just minutes before the massacre that claimed 15 lives. The State Department evacuated US observers because of the violence, and Layman returned a day earlier than planned.

"We left with two competing observations," Layman reported. "The unimpeded violence that eventually shut down the election and claimed the lives of people whose only offense was desire to vote or an obligation to report the news, and the intense determination of the Haitian people to participate in the democratic process. They displayed an unmistakable resolve that the dream of free and fair elections must some day be realized."

The Caribbean Conference of Churches, which also sent a delegation of observers, said, "A gang of thugs and others, apparently with the complicity of the government forces, effectively aborted the birth process of the new Haiti. This was the dream and project of the vast majority of the Haitian people and of those committed to peace, freedom and justice around the world."

The Church of the Brethren General Board, which currently has three volunteers in Haiti, has been monitoring the tense situation there and sent telegrams to government leaders in October. At th end of October, Northern Plains distric executive James Miller represented the board on an ecumenical delegation tha made a pastoral visit to Haiti (see January, page 4).

ROTC peace-equivalent endorsed for colleges

The head of the Peace Corps has endorsed calls for a government-funde "peace equivalent" to ROTC military training programs in colleges and universities.

In a December speech to Catholic educators, Loret Miller Ruppe suggeste that undergraduate students be offered breaks in tuition and living expenses "i exchange for a commitment" to join th Peace Corps or other voluntary agencie after graduation.

Ruppe, a Reagan administration appointee, praised the so-called Hesbu Pell initiative recently offered in Congress. The initiative calls for the establishment of an ROTC-like progra to foster participation in the Peace Co and private agencies like it as an altern tive to ROTC. It is named for Theodore Hesburg, the former Notre Dame Univ sity president who proposed the idea, a Sen. Claiborne Pell (D-R.I.), sponsor of the legislation.

Under the proposal, the federal gove ment would cover the education expens of juniors and seniors in colleges. Just a ROTC students receive training for military service, Hesburg-Pell recruits would take courses preparing them for other voluntary service, especially in foreign countries where the Peace Corp operates.

Church heads advocate 'nuclear-free' offices

The headquarters of three denominations, including the Church of the Brethren, are Nuclear-Free Zones, based on past actions of their governing bodies. Now the heads of those three churches are calling on 20 other denominations to follow suit.

Donald E. Miller, general secretary of the Church of the Brethren; John O. Humbert, general minister of the Christian Church (Disciples of Christ); and William F. Schulz, president of the Unitarian Universalist Association, have sent letters to the heads of 20 other denominations. In it they say why they think a symbolic action such as this is an important one for churches, and they encourage the church leaders "to undertake whatever steps are necessary to have our own headquarters declared a Nuclear Free Zone."

"To declare a building a Nuclear Free Zone is to declare it the incarnation of the dream of a nuclear-free future," wrote the three churchmen. In addition to expressing "loving support for that wider witness" of those around the world who have done the same, the action "has inspired hundreds of our local congregations to consider carefully the perils of a nuclear future."

In March 1984 the Church of the Brethren General Board declared all its property to be Nuclear-Free Zones.

Consultation examines church, disabilities

The needs and gifts of disabled people have not been recognized, said Laura Abernathy, after returning from an international consultation on the church and disabled people.

"It has to start in the churches," she stressed. "Even in our church fellowships and denominational organizations we still do not fully accept the handicapped and disabled and the abilities they have to offer."

Abernathy coordinates the Church of the Brethren's Church and Persons with Disabilities Network (CPDN), which works to integrate disabled people into the church. She was one of about 60 church representatives at a November World Council of Churches regional consultation in Montevideo, Uruguay. The participants included people with disabilities, parents of disabled children, public health officials, medical people, clergy, lay persons, and journalists from the Americas.

Ten percent of the world's population lives with some type of disability, the large majority in developing countries, according to Lynda Katsuno, WCC disability program consultant and coordinator of the consultation. Of those in developing countries, only two percent receive any support or assistance.

For these reasons, the consultation also addressed the causes of disabilities in developing countries—torture, war, poverty, famine, disease, lack of good health care, and disasters. The group said Christians must take responsibility for ending disability caused by human error through war, famine, political conflict, and other forms of oppression.

"I was impressed by the pleas of other countries to turn our attention to the prevention of disabilities," said Abernathy, who also serves on the National Council of Churches task force on developmental disabilities.

Those at the South America consultation urged the church to "recognize and acknowledge the gifts of persons with disabilities for ministry, leadership, and participation," and to "foster public awareness about the nature and needs of persons with disabilities."

They also called on the church to "refrain from perpetuating sin, guilt, and lack of faith as reasons for disabilities," and called instead for a "positive theology" to "prepare clergy for accepting persons with disabilities and their families into full participation in the life of the church."

The group also called for "partnerships to exchange information and human, financial, and technological resources in response to people with disabilities" in the First and Third Worlds; urged all governments to set aside at least two percent of their defense budgets to assist persons with disabilities"; and suggested that the WCC set an example by increasing the number of disabled representatives on its staff and in its decisionmaking bodies.

The consultation was the first of a series bridging the issues of justice, peace, and "the integrity of creation" (JPIC), a major program thrust of the council. Much of the work at the Montevideo consultation will be consolidated with the two later meetings in Africa (1988) and Asia (1989).

BVS unit #182 completes orientation

Brethren Volunteer Service unit #182 held its orientation in Chicago October 26—November 14. Project assignments are listed on page 31.

New volunteers are pictured above. **Front:** Jude Komyatte, Barbara Ferry, Lori Paulus, Gerry Tyrrell, Charles Pieri, Kimberly Milligan. **Second row:** Keith Rutter, Pam Rutter, Ingrid Halverson, Joy Lapp, Susan Godfrey (leadership), Joe Detrick (leadership). **Third row:** Nancy Shallenberger, Philip VanAlsburg, Hugh Garrott. **Fourth row:** David Toney, Iskender Sami, David Gibson.

Ohio church heads up peace studies project

The New Covenant Church of the Brethren in Columbus, Ohio, is small and new. It has 37 members and held its first worship service less than two years ago, on Easter Sunday 1986.

But the New Covenant fellowship is spearheading efforts to raise $1.25 million to establish an endowed chair in peace studies at Ohio State University.

The idea grew out of a congregational planning retreat in January 1987, said pastor Fred Bowman. As it turned out, faculty at the Mershon Center at Ohio State University were talking about the same idea.

Furthermore, after a meeting with staff there, church members learned that one of the university's development staff was Lester Barnhart, a member of the Donnels Creek Church of the Brethren, near Springfield, Ohio.

With all these green lights, it wasn't long before the project was off the ground. Providing major leadership were New Covenant members Ken Frantz and David Jehnsen, said Bowman.

The idea is receiving strong support from the Ohio Council of Churches, whose president is Joseph Mason, executive of the Church of the Brethren's Southern Ohio District, another supporter of the project. The council of churches is taking primary responsibility for publicity and promotion.

Ohio governor Richard Celeste, who has a reputation as an advocate for peace education, has also expressed interest in the project.

The chair will be the first of its kind in Ohio, says the university. According to the director of the Mershon Center, the holder of the chair in peace studies will be a scholar whose career has been devoted to peace research and education and who has demonstrated creativity in developing new ideas in the quest for international conflict resolution and peace.

Personnel changes announced by board

Lydia Walker began January 1 as director of the cooperative disaster child care program, based in New Windsor, Md. The ecumenically supported program is part of the Church of the Brethren's disaster

Lydia Walker

Mary M. Myers

Linda Weber

Larry Glick

response program.

Walker has experience in management, training, counseling, early childhood education, and ecumenical associations. She has owned her own management consulting practice, Holos Consulting.

Mary M. Myers has resigned as director of SERRV Self-Help Handcrafts. She began her position August 1, 1987.

Linda Weber has resigned as administrative secretary in the Washington Office, effective February 8. She began her work there in June 1985.

Larry Glick has resigned as field associate for ministry training, effective June 30. He has held this one-third time position since July 1982, working closely with Richard B. Gardner on the Education For a Shared Ministry program.

Glick will continue as associate district executive for Shenandoah District, where he carries responsibilities for nurture and witness.

Forum topic is church and 'devalued' people

About 50 people gathered October 30-31 at Camp Mack, near Goshen, Ind., for a theological forum on disabilities and mental health that was both scholarly and experiential.

Sponsored by the Brethren/Mennonite Mental Health Awareness and Education Committee, a joint venture of the Brethren Health and Welfare Association (BHWA) and Mennonite Mental Health Services, the forum addressed the theme "Toward an Anabaptist Understanding of Healing Community."

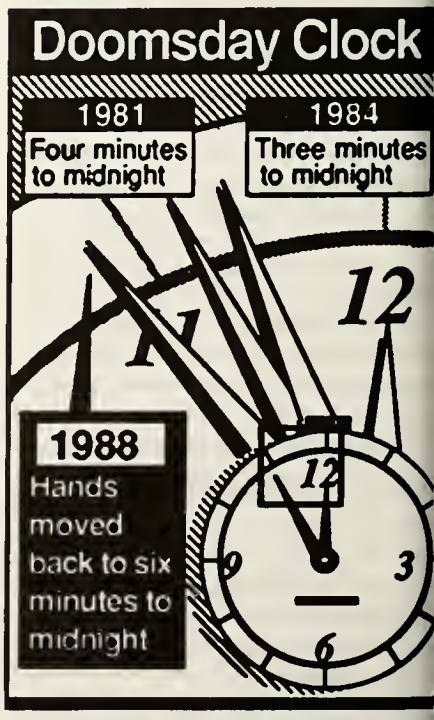
Through the forum, church leaders from congregations, colleges, seminaries, and denominational agencies met with "devalued persons"—people who have experienced emotional, mental, or physical disabilities.

The central purpose of the forum, said Jay Gibble, executive secretary of BHWA, was "to take a more serious look at devalued persons" and to examine how the church can "be more open and regard them as equal and whole persons."

The main presenters were Melanie May of the Church of the Brethren General Board staff and Willard Swartley, of Associated Mennonite Biblical Seminaries.

Four people who have experienced disabilities were then "invited to share their story, in terms of how they did or did not experience the church as a healing community," said Gibble.

The forum was one of several to be held in the US and Canada. The major presentations from the forums will be assembled into a resource for use in the larger church, said Gibble.



Doomsday Clock hands move back 3 minutes

The hands of the "Doomsday Clock" symbolizing the chances of nuclear war were moved back three minutes in 1987. According to the Bulletin of Atomic Scientists, the new six-minutes-to-midnight mark is partly due to the signing of the superpower arms reduction agreement in mid-December.

ıabaptists examine ıiotechnology issues

couple goes to a sperm bank and lects their baby's sex, desired per- ıality traits, and physical ıaracteristics.

Sound like something from a science ction novel or film?

No, a distinct possibility by the turn of e century, given the rapid pace of dvancements in human reproductive iotechnology.

Genetic engineering, embryo splitting, ıultiple surrogates, cloning, male ontraception—where will such ıpabilities take society? What are the nplications for Christians?

Some 730 people tackled such questions from an Anabaptist perspective in a bioethics forum at Eastern Mennonite College, Harrisonburg, Va.

Gary Killian of Penn State University and Dennis Overman of West Virginia University Medical Center opened the forum with a crash course on human reproductive systems and early development stages. The focus then moved quickly to the question of what happens when theology intersects with new capabilities in biomedicine. How does God as Creator intervene in natural laws and social values?

After reactions to the prospects of a technology that appears to be running ahead of people's ability or willingness to question the consequences, several speakers agreed that a basic question is, "Are we on the right track?" One said "We have to keep asking what is worth doing—not just in terms of cost factors, but in the ultimate value and benefit to human life."

A panel—made up of an ethics professor, lawyer, nurse, pastor, pediatrician, psychiatrist, sociologist, and theologian—sought to move the discussion toward practical responses. The panelists noted that the church is seldom seen as a place to turn for help.

In the closing session, speakers Donald B. Kraybill of Elizabethtown (Pa.) College and Marlin Miller of Goshen Biblical Seminary, Elkhart, Ind., pointed out the need to "create communities of moral discernment" for dealing with bioethical concerns.—JIM BISHOP

Jim Bishop is public relations director at Eastern Mennonite College, Harrisonburg, Va.

worldwide

The Amity Printing Press, designed and built by Chinese Christians and funded by the world's Bible societies, was dedicated in Nanjing on December 5. This is the first printing press in China wholly dedicated to publishing the Scriptures, and is the project of the Amity Foundation, a social service organization founded in 1985 by Chinese Christians, in cooperation with the Jiangning County Industrial Corporation. "There are as many Bibles now on order for distribution in China as the press can handle," said the chairman of the Amity Foundation.

The Coalition on Southern Africa (COSA) has been formed by a group of black and other religious and educational leaders. Its purpose is to provide an independent base of private support for blacks in South Africa and to help foster a democratic, nonracial, post-apartheid society.

Evangelicals for Social Action (ESA) is circulating a statement on South Africa that was signed by 54 evangelicals from around the world. The "Kabare Declaration," signed in Kenya at a conference of evangelical mission theologians, warns that "increasingly, many black South Africans conclude that evangelicals worldwide are unconcerned" about their plight. In urging evangelicals to join with South Africans "in a renewed struggle to end apartheid now," the statement calls on them, among other things, to "condemn all governments and economic interests that overtly or covertly support the apartheid government," reject "the lie that the only alternatives for South Africa are apartheid or communism," and "work for a free, just democratic society in South Africa where all persons are equal."

The General Board of Friends United Meeting has adopted a policy of not withholding the federal withholding tax of employees who are conscientious objectors to paying taxes for military purposes. "As Christians we seek to be biblically obedient," said the General Board. "We accept our subordination to government and our obligation to pay taxes. However, we must witness to governments our conviction that war and preparations for war do wrong to our neighbors and are contrary to the will of God as revealed in the teachings of Jesus Christ and his death, resurrection, and ascension to Lordship." Along with the Church of the Brethren and the Mennonites, the Quakers are one of the three historic peace churches.

Indiana members of the Religious Society of Friends have launched an advertising campaign to improve their public image. Although Quakers traditionally have kept a low profile, a declining membership due partly to the urbanization of the church's predominantly rural constituency has forced Quaker leaders to reevaluate that image. To remind their neighbors that the Quaker religion is alive and well, the church has launched a newspaper advertising campaign in several Indiana cities. The November ad included a photograph of several boxes of Quaker Oats, with the trademark bearing the placid face of a white-haired man in old-fashioned Quaker clothing. The ad says, "These aren't the only Quakers in town."

Churches call for end to Israeli occupation

The wave of violence that began in December in the West Bank and Gaza Strip points up the need for an "end to the status quo" in the Israeli-Palestinian conflict, said a coalition of 14 national church agencies, including the Church of the Brethren.

In testimony submitted to a Congressional panel and made public in January, Churches for Middle East Peace said, "The uprisings by Palestinians in the occupied territories and within Israel proper send a clear message which our government should not ignore: 1) the Israeli occupation of the West Bank and Gaza must end, and 2) the peace process must begin."

In response to the church appeal, B'nai B'rith International leader Seymour D. Reich said he agrees with the call for an end to the West Bank status quo but that the statement seemed to cast too much of the blame on Israel.

The churches, most of which have missionary and overseas arms in the Middle East, said the uprising has marked the most widespread protests by Palestinians since Israel began occupying the West Bank in 1967. They said the rioting is "more than just another cycle of violence" and underscores the lack of political avenues for the Palestinians.

The churches called for Middle East peace negotiations involving "all interested parties," including Israel, Arab nations, the Soviet Union, and "the leadership designated by Palestinian people"—an allusion to the Palestine Liberation Organization.

"The prospect for launching an effective peace process requires a major, sustained US initiative or at least vigorous support for a viable initiative from other quarters," said the coalition.

update

Scare tactics. The Melvin Hill and Mill Creek congregations, near Columbus, N.C., resorted to scare tactics last Halloween to raise $2,100 for Southeastern District's Camp Carmel. More than 800 brave souls ventured into a haunted house created and run by members of the two congregations.

Fowl play. There's a Brethren angle to a Thanksgiving event in the Oval Office, reports Washington representative Leland Wilson. "Hawaiian Charlie" was the name of a turkey presented to President Reagan by the National Turkey Federation. The first part of the name refers to the place where the federation held its 50th anniversary convention. The second part was for the federation's first president, the late Charles Wampler, a Virginia Brethren.

Fair play. The Bakersfield (Calif.) church provided volunteer childcare at the Kern County Fair, caring for 158 children during the week. Volunteers took care of 80 lost children in one night alone.

Considering the alternatives. The York Center congregation in Lombard, Ill., held an Alternative Christmas Fair and raised $6,000 for various hunger and homelessness programs. Fair-goers could purchase "shares" of heifers, pigs, rabbits, and beehives. The living gifts were given to Heifer Project International. Other agencies that benefited from the Christmas fair were Greenpeace, Habitat for Humanity, Mennonite Peace Center, PADS Program of DuPage County, UNICEF, and SERRV Self-Help Handcrafts. The congregation plans a second Alternative Christmas Fair for 1988.

Play dough. A group of 10 women in Western Pennsylvania District—all ministers or ministers' wives—has raised more than $1,000 for world hunger over the past two years. The group has presented a comedy, "Welcoming the New Minister," close to 20 times, donating all offerings and contributions to fight hunger. "The play has been therapeutic for the cast as well," writes director Sara Wilson.

Names in the news. For the first time Congress has a member from the Church of the Brethren. In December, Rep. Thomas J. Downey (D-N.Y.) and his wife, Chris, joined the Washington (D.C.) City Church of the Brethren. They are retaining membership in the Methodist church back home. . . . John Mishler, of Peru, Ind., was one of the first people to be inducted into the new Pioneer Hall of Fame, created by the Indiana regional office of Church World Service-CROP to honor people who have made unique contributions to CROP. Mishler, who has pastored six Church of the Brethren congregations in South/Central Indiana, has been a CROP volunteer for about 30 years. . . . Hollis Edwards, of the Jackson Park church, Jonesborough, Tenn., was named Tennessee Highway Hero for 1987 by the Goodyear Tire and Rubber Company. A truckdriver, Hollis pulled a woman from a burning car in December. . . . Pat Buckingham, of the Prince of Peace congregation, Dayton, Ohio, was named National Distinguished Principal by the US Department of Education and the National Association of Elementary School Principals.

On campus. Willy Brandt, former chancellor of the Federal Republic of Germany, will deliver the first John F. Chubb Lecture on Business, Public Policy, and World Affairs at Elizabethtown College on April 21.

Coming up. Church of the Brethren youth from the "Southeastern region" are invited to participate in Roundtable '88 April 23-24 at Bridgewater College. Keynote speaker Jim Myer will address the theme "Brethren Youth with a Mission." For more information, write Interdistrict Youth Cabinet, Box 75, Bridgewater College, Bridgewater, VA 22812.

The baby and the bath water

by Mankekolo Mahlangu-Ngcobo

Some of the friends I grew up with don't understand why I am still professing Christ as Lord and Savior when Christianity through colonialism and now through the South African government has oppressed them so much. They don't believe in a Christian God. Some say if God really cares about black South Africans, why doesn't he intervene, like he did with the children of Israel in Egypt? I understand them clearly. They have part of the point but not the whole point. It took me some years, even though I grew up in a church, to understand the gospel and what it means, especially to us at this point in history.

I just want to praise Jesus' name, because the day I accepted him as personal Savior 17 years ago my eyes began to see the difference between the child and the dirty water. I don't throw the child out, but I pick up the child, because the child is vital, and then throw away the water. In this case I took Christ and rejected the colonial system and apartheid.

I took Christ because faith in him made sense to me. The Apostle Paul articulates this clearly when he says that "there is no Jew or Gentile, bound or free, male or female." And I add black or white. We are all one in Christ. With this statement there is not room for segregation, apartness, apartheid. Also Christ prayed that we be one.

The theology of apartheid emphasizes the Tower of Babel, where people received different languages. The apartheid supporters believe in separate development, but in my experience separate development has never been equal separateness.

The system we found ourselves under is dominated by a minority. The color of your skin, from conception until your grave, determines where you are going to live, go to school, vote or not vote, become a citizen of South Africa or of the Bantustans. If you are discriminated against because you don't know how to read and write, surely that is bad. However, if you can get someone to teach you how to read and write, the discrimination will be over. But if you are discriminated against because you are black, what are you going to do to be white? Also is it necessary that we all have to be white to be able to be citizens of our country and to vote? No, I believe that God created us in his image and if the color of our skin is different, that does not mean that one race should dominate the other one. We have to live together, with our differences.

We have a system of apartheid in South Africa which goes against black people and divine and human right. And people who support that system are Christians. In fact, they call apartheid Christian nationalism. That is why some of my friends cannot see the difference between oppression, apartheid, Christian nationalism, and real Christianity.

In South Africa, when you fight against the unjust system, you are labeled by the government as a communist or terrorist.

I was detained in May 1978, held under section 6, Terrorism Act. I was not a terrorist, but that was the name they baptized me with in detention. Fourteen days were in complete solitude—nothing to read, no visitors, no one to talk to. The last seven days I went through interrogation. For how I survived the solitary confinement and interrogation, I give the honor to my God.

Now, I cannot complain. I was discharged with no allegations. I was forced to spend 21 days of my life in jail. Detention without trial is frustrating because you don't know whether you are going to be released or charged. Also the brutality during interrogation is supposed to shock you so much that you quit struggling for liberation. With me, it was a baptism to further the struggle of liberating ourselves. I continued. However, I was in much danger and I fled the country.

My experiences outside South Africa made me angry. I saw people outside living like people. I know there is still racism and prejudice, but the constitutions governing such countries protect all of their citizens.

On my way to Helsinki in 1980 to the United Nations Conference on Women, I passed through Heathrow Airport. I was surprised to see a white man scrubbing the floor. In my 30 years of living I had never seen that. Under apartheid we were brainwashed into believing that all manual work and blue collar jobs are to be done by blacks. Whites can only be supervisors. When I was at home in South Africa, we would see whites stand watching blacks working. When I traveled to Canada, I saw whites doing those kinds of jobs. They were happy with them and the heavens were not falling.

Life became great when I saw in this country people riding together in trains and buses. You sometimes forget that you are next to white people. You see them as *people*, unlike at home, where you have to be cautious of where you are moving, whether it is a white-only area or not.

The situation in South Africa is sometimes very frustrating because when you try to change it by peaceful means you are either jailed or forced into exile, except for a few who are internationally known.

However, I hope that one day South Africa will be free from this heresy and the South African government will see the light. My prayer and my activism is to see Nelson Mandela and other political prisoners released unconditionally, the exiles being given amnesty, and the African National Congress, the Pan American Congress, and other political organizations which were banned unbanned, and preparations for one South African constitution for all, black and white. I don't think these are too much to struggle for.

We of South Africa need you, especially Christians, to be prophetic and form solidarity with the black South African oppressed people and progressive whites.

I believe we, black and white, can live together. "Thy will be done on earth as it is in heaven." If we are going to live together in heaven, we better start here and now on earth. □

Mankekolo Mahlangu-Ngcobo is a South African woman who is now in exile living in Baltimore. She was the speaker at the Mid-Atlantic Brethren Peace Fellowship annual meeting in October. These remarks are reprinted from the November-December 1987 issue of the BPF newsletter.

Dave Sollenberger: A compulsion to tell the good stories

by Don Fitzkee

Dave Sollenberger can tell you the exact date his first church video premiered in Atlantic Northeast District three years ago. His wife, Mary Lahman Sollenberger, gave birth to their first child that same day.

Dave recalls, "The premiere of the first MICAH Mission tape was the day Joshua was born, and I had to leave Mary to go set up six monitors at the Lititz (Pa.) church. That went over real well. She had an emergency C-section about noon and the showing was at seven. So I had to make sure that everything was basically okay with Mary and Joshua, and then dash down from Harrisburg to Lititz, set up the monitors, and run back."

Howard Royer, director of interpretation for the General Board, has worked closely with Dave on a number of video projects, including that first MICAH Mission tape. He remembers that during production of that video (and Mary's pregnancy) staff colleague Dale Minnich had jokingly suggested that the Sollenbergers name their first child Micah. Alas, the first son was named Joshua.

When son number two was born last year, however, they named him Micah. "So their work for the church has come pretty close to shaping their family," says Howard with a smile.

While the Sollenbergers' production of sons has dropped off since the birth of Micah, the video business has expanded enough that Dave and Mary could have a hard time deciding on a name if they were to have a third child.

Since 1985 Dave has done more than 15 videos for program areas of the General Board, districts, and other church-related agencies. A freelancer from the Annville (Pa.) congregation, he has become "Brother Video" for the Church of the Brethren.

He has created videos such as "New in Mind and Spirit," which looks at essential ingredients of vital congregations; "Time to Make a Difference," highlighting the Brethren Volunteer Service program; "Gathering for a Purpose," capturing the spirit of Atlantic Northeast District's annual disaster relief auction; "Is Any Among You Suffering?," the video on anointing that debuted last year at Annual Conference; and most recently a video on homelessness, "A Place to Call Home." At least six more are on the drawing board.

"There are so many stories out there that can be told and so many things that lend themselves to video," says Dave. "I read MESSENGER and cringe, knowing that we missed this or we missed that. So many things need to be preserved! I

*Although Dave has had no formal training for producing videos, he mastered all the aspects of the operation, from camera work (**below left**) to editing (**above right**). **Upper left:** World Ministries executive Roger Schrock tucks his mike under his shirt as Dave prepares to shoot a video about the Nigeria program. **Below right:** Dave works with director of interpretation Howard Royer on many of his videos. Howard marvels at Dave's intuition, which tells him how to put many fragments of a story together to make a compelling whole.*

ust have a compulsion to tell people the good stories that are happening. This is as close to a 'calling' as I've ever had."

Because of his somewhat unusual training for a videographer, Dave is a "one-man production show," says Howard. "His introduction to video came not with the technology, but as a journalist, in front of the camera."

Radio was Dave's early interest. A communications major at Manchester College, North Manchester, Ind., he got involved with the college radio station, but soon found disc-jockeying to be "trivial" and went into news. The day after graduation he began in the news department of WFEC radio in Harrisburg, Pa. From there he went to WHP radio, the CBS affiliate in Harrisburg, where he soon transferred from radio to television.

Shortly after Dave made his switch to television, the tragic nuclear accident occurred at Three Mile Island, just outside Harrisburg. Dave was sent to cover the story and stuck with it for some time. "I found it fascinating," he says. "I liked that story long after everyone else was sick of it." He admits that part of his fascination with the TMI story could be attributed to the national exposure some of his reports received.

After six years with WHP Dave became chief of the Harrisburg news bureau shared by KDKA-TV in Pittsburgh and KYW-TV in Philadelphia. He filed

Left: *One of Dave's latest videos tells the plight of America's homeless.* **Above:** *Dave's wife, Mary, works with him on video projects.*

stories daily from the Harrisburg area to both stations. But more and more he found himself covering state government in Harrisburg. "I got so that I couldn't stand to go into the capitol building anymore," he says.

The last straw came in January 1987 when Dave was on hand as state treasurer Bud Dwyer was to announce his resignation. Instead, Dwyer pulled a pistol from a manila envelope and killed himself as the cameras rolled. "My first reaction was that I have to get out of this business," said Dave. "For some reason that incident typified my whole fedupness with state government, even though that was obviously not a typical thing. I was just really tired of politicians and the whole state government situation."

He had already begun doing freelance projects for the church on weekends and during vacation times and was "starting to find a lot of meaning in visualizing stuff for the church." He confesses that he "borrowed" company equipment to do his first two church projects. "On both occasions I almost ruined the camera," he recalls. "After that I realized, 'This is crazy. I'm going to get caught, fired, and disgraced.' I felt that if I was going to do that kind of work I might as well do it right."

So he and Mary, with much of their own money and a generous gift from Mary's parents, bought their own equipment. After several more months of working a full-time job plus doing freelance work, Dave finally quit his job last August and became a full-time freelancer, working mostly on church videos. He now does just enough non-church projects to supplement his income so he can afford to charge less for church-related projects. "My goal was to stay above the poverty line," he says facetiously, "and we are meeting the goal."

Howard Royer suggests that one of the reasons Dave may be able to keep costs low on church videos is that he has the specialized skills to do the work of three or four people, despite the fact that most of his training is in front of a camera. "The guy is extremely gifted," says Howard.

"I really have no formal training other than knowing what I need to tell a story," says Dave. He picked up his photography and editing skills by watching his photographers when he worked for WHP-TV, and asking questions. By the time he left there he was editing his own stories, something most reporters don't do. "A lot of it is intuitive with him," says Howard. "He's a fast learner."

Most people don't realize the amount of work that goes into making a 15- or 20-minute videotape. Off the top of his head, Dave estimates he worked between 100 and 200 hours on the video on homelessness. In the tape documenting the 1986 National Youth Conference, he boiled 20 hours of tape down to a half-hour production. "Somehow you have to wade through those hours of interviews and pick out 10 seconds here and 5 seconds here that will be the crucial clips that tel the story or prove the point," says Dave. "There's a lot of editing."

In addition to taping interviews, Dave also tapes background shots to help tell the story, and writes a script using the interviews, before editing the tape and putting it all together.

"To be interviewed by him is not easy because he asks the same question over and over," says Howard. "His interview technique is geared to getting the most colorful, clear kind of statement possible."

Part of what makes Dave a good videographer is that he knows what com municates. Howard recalls reading a statement by a well-known Brethren leader in the script for one of Dave's early videos. "Upon reading the words," says Howard, "I said, 'Dave, that section needs to be cut. It doesn't add a thing.' But when Dave put it on the screen and heard the inflection in the speaker's voic and saw the twinkle in his eye, the statement communicated a lot, even if the words didn't go anywhere.

"It was a good lesson for me," Howard continues, "that there's a lot more to communication than words. Dave has a feel for that."

So does Mary. In some of the earlier tapes Mary did much of the camera wor and she still shoots occasionally. These days, with two young boys, "most of her work is advice and oversight," says Dave "Oftentimes I'm saved by her coming an saying, 'That's not going to work.' You need that extra perspective. There's only so much you can do by yourself."

But with the help of Mary and some others, Dave is doing a lot to preserve th past and promote the present of the Church of the Brethren. Driven by a "compulsion to tell the good stories," he is fast-forwarding the church into the video age. □

'Slasher films' are not a pretty sight

Are you aware of what films the kids are watching these days . . . at the theater or on your VCR? You might be horrified to find out!

by Ramona R. Pence

"My dad and I watched a movie together. It was an adult movie, I think, not a little kid's movie. It was so scary I couldn't sleep that night."

"Why did you watch it?"

"I wanted to be with my dad!"

So went the conversation with a six-year-old boy in one of my media awareness workshops. The same message is heard in other age groups—from the teenager who goes to see violent movies in order to be with friends, to the wife who watches a horror film in order to be with her husband.

Since 1977 I have led more than 200 workshops on media education, and the most painful and distasteful part of my work occurred last September when I attended the Interfilm, North America, seminar on media violence and values. I was shown excerpts of popular movies that were not just violent, but gruesome and gory in ways that made me wonder why Christians are not speaking out.

Perhaps most Christians are like I was—unaware of the problem and unaware of how popular these films are among teenagers and young adults. Some people think these are harmless "suspense" films, similar to Alfred Hitchcock films. This is understandable, since they are listed in video books under deceptive titles such as "science fiction/horror." Furthermore, it is difficult to find statistics on how many people rent these films because distributors are not required to carry MPAA ratings. Since they don't carry an age restriction, children can rent them without their parents' awareness.

While some earlier films were simply "scary" movies, the popularity of films depicting greater sexual violence has led to the creation of what critics and educators call "slasher films."

A slasher film is one that shows gory killings of young girls in an erotic atmosphere. Usually these are rated R and PG and are easily available in video stores. The sex is not explicit, so it doesn't get an X. The targeted audience is teenagers. These simplistic films have similar themes and simple plots. The killer usually is one who has been wronged and comes back for revenge, thereby causing the audience to sympathize with the killer.

According to Ray Bentley, owner of major Richmond, Va., theaters (one of which draws from 2,500 to 6,000 people a weekend): "Unrated horror films—those that are so grotesque they couldn't get a rating under an X—are big draws. The audience loves the excitement of them" *(Richmond Times Dispatch,* Dec. 28, 1987).

Video rental store owners tell me that these slasher films go "like hotcakes" and don't stay on the shelf. People will watch movies at home that they never would watch in a theater for fear of being seen.

Teenagers, particularly, watch slasher films. Even teens who don't own VCRs watch these films at parties or in a friend's home. In the church youth groups I have talked to, the majority of the youth have seen these films. Peer viewing and peer influence relate.

How does this affect our young people? Edward Donnerstein, of the University of Wisconsin, conducted a research project on the influence of slasher films on young males. From his research he concluded that males who viewed sexually violent movies displayed more aggressive behavior toward women. Slasher films equate sex and pain as pleasurable.

In the news there are many examples of "imitation" murders, where a killer says he got the idea from a movie. At the media violence seminar last fall, I noticed a woman who cried softly throughout the discussion. At the end she told how her own brother, his wife, and their children were murdered by a man who in his trial defense claimed he had been watching a slasher film. "I'm here to tell you—these films do influence people!" she declared.

Based on workshops I've led, I have concluded:

1) Watching "horror" films is a popular group activity for youth.

2) Most girls hate these films and most boys are "uncomfortable" watching them, but they rarely speak against them with each other.

3) Youth are unaware or have never thought of the effect these films have on their views toward women.

4) Many young children see these videos in the home. Children like to imitate teenagers in their choices of dress, music, and videos.

5) Adults in churches are unaware of the existence or popularity of these slasher films.

What can you do about the problem?

Become aware. Gather facts and determine if it is a problem in your community or church.

Discuss. Churches need to lead the way in equipping children and youth on how to survive with Christian values in a complex media age. Youth meetings and Sunday school classes should have discussions on these movies.

Act. Determine ways to share your

Ramona Pence is a media education volunteer who holds workshops that teach children how to watch television shows without being negatively affected by the material they see.

feelings with others around you and become active in educating your community. Very few people ask video store owners about the movies they rent or whether they adhere to the policy of not renting R-rated films to minors. A cry in the wilderness is often heard.

You can also do your own critiquing of movies. After seeing a movie, ask yourself:

1) Is the movie well done, or cheaply produced?

2) What view of life is being presented?

3) What attitudes toward the main character are being shown?

4) How do I feel about myself and others?

5) Is this a positive and uplifting film?

6) Would I want my parents (or my children) to see this film?

7) How would someone of the opposite sex feel watching this movie?

8) What age, if any, should one be to see this movie?

9) Is there a Christian message in this movie? Does the movie have a message?

10) Is this a movie my church youth group or Sunday school class can watch?

I firmly believe that youth and children themselves need to control their viewing. Too often parents or adults will not be around to make their decisions. Therefore, it is crucial to help educate ourselves and others to the dangers of slasher films.

At the end of one of my workshops at a church, a 14-year-old boy said, "You know, Mrs. Pence, I watch this type of movie all the time. In fact, when I get home I have a juicy one to see. But they don't affect me at all!"

I replied, "That's what worries me most of all—the fact that they have no effect on you at all." □

Ramona R. Pence, of Port Republic, Va., is a media education volunteer for the Church of the Brethren.

Video

fo

by Jerome K. Mille

The Copyright Law (Title 17, U.S. Cod is designed to protect the interests of "authors," including the creators of fil and video. Copyright protection gives "authors" almost complete control ove the duplication of their creative works including videocassettes. It also gives "authors" the right to regulate public p formances (showings or screenings) of copyrighted videocassettes.

Showing videocassettes in church, classrooms, meeting halls, etc.

Public performances: When the copyright act was revised in 1976, Sect 106(4) gave copyrighted proprietors su stantial control over public video perfo mances. With two exceptions all video performances require a license from th producer or distributor—usually from distributor. The first exemption center on "public" in public performance, wh is defined in Sect. 101:

To perform or display a work "publicly" means:

1) to perform or display it at a place open to the public or at any place whe a substantial number of persons outsi of a normal circle of a family and its social acquaintances is gathered; or

2) to transmit or otherwise commun cate a performance or display of the w to a place specified by clause (1) or to public, by means of any device or process, whether the members of the publ capable of receiving the performance display receive it in the same place or separate places and at the same time o at different times.

The exemption was intended to authorize performances in the home f the family and immediate circle of friends. Questions have arisen about p formances for other small groups of pe ple. This question was recently tested i *Columbia Pictures v. Redd Horne.* The federal district and appellate courts he that video performances in a small bo

opyright guidelines

astors and church workers

at was open to the public, regardless of e number or the relationship of the ewers, were public performances. To ut it simply, almost all performances utside the home are public performanes and those who organize or conduct ese performances violate the copyright w if the performances are given without license.

One should not be too easily disouraged, though. Films and videos supied by religious distributors frequently clude a limited performance right, alled "audiovisual rights." This is a rericted right authorizing film and video erformance in a nonprofit setting, ithout an admission charge.

Whether you are showing a video in Sunday school, videotaping a program off your TV, or broadcasting a video or film, you need to know and follow copyright laws.

udiovisual rights are also available for tles distributed by educational film and ideo distributors, such as *Encyclopedia ritannica: Films Inc.; Simon & Schuster; ime-Life;* etc. If the information about udiovisual rights does not appear in the atalog, ask the distributor for the inforation. Videocassettes labeled "For Iome Use Only" are sold without udiovisual rights.

Face-to-face instruction: The second xemption for the right to regulate perforances concerns face-to-face instruction n the classroom. Schools and colleges, including Christian and parochial schools, have a special exemption in Sect. 110(1) that permits teachers and pupils to perform copyrighted works in face-to-face instruction, without a license. This permits teachers to use any videocassette in the classroom, if the following criteria are met:

1) the performance must be made from a legitimate copy;

2) the performance must take place in a classroom or similar place devoted to instruction;

3) attendance at the performance is limited to the teacher and pupils in the course;

4) the performance must be part of a "systematic course of instruction" and not for the entertainment, recreation, or cultural value; and

5) the performance must be part of the "teaching activities of a nonprofit educational institution."

To comply with Sect. 110(1), all the above criteria must be met. The first criterion is easily met, so long as the videotape was not illegally duplicated. The second criterion can be met by holding the performance in a classroom, meeting room, library, or other room where classes meet. The third criterion indicates the performances are to be seen only by the teacher and enrolled pupils. The presence of other viewers appears to invalidate the exemption.

The fourth criterion requires the performances to be part of a "systematic course of instruction," which should not be a problem for Christian or parochial schools. The fifth criterion specifies that the performance must be part of the teaching activities of a nonprofit educational institution. The guidelines were written for public and nonprofit private schools, so Christian or parochial schools should have little difficulty meeting the requirements.

The question then arises about classroom use of videocassettes labeled "For Home Use Only." Products displaying that label may have been sold for the home market, but the Sect. 110(1) exemption is not restricted by labels on a product. They may be used in the classroom so long as all the Sect. 110(1) criteria are met.

Does this exemption apply to Sunday school classes? The criteria for Sect. 110(1) are very specific and if Sunday school can meet these criteria, I assume the exemption applies to them.

The question centers on the last two requirements, "a systematic course of instruction" and "nonprofit educational institutions." Some Sunday schools may be able to demonstrate that they follow a "systematic course of instruction." Subject-oriented materials (not entertainment programs) incorporated in a well-organized and well-documented Sunday school program seem to meet this test.

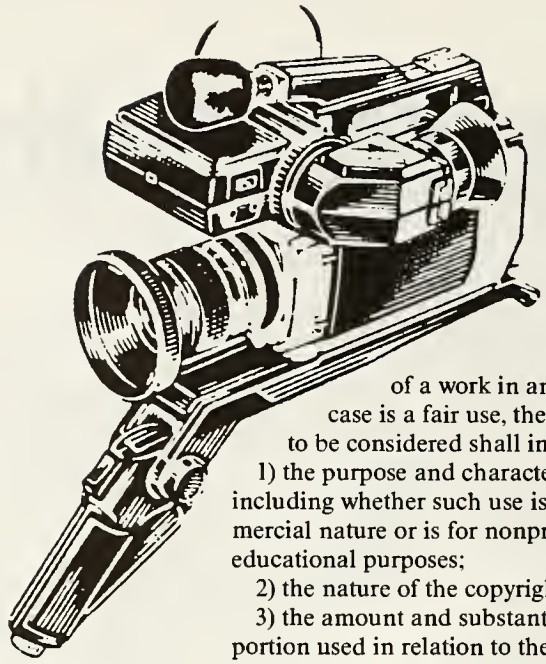
The other problem centers on the definition of "nonprofit educational institution." This term is not defined in the copyright act and it has not been clearly defined by the courts. It is unclear at the moment if church education departments meet this requirement. The application of Sect. 110(1) to Sunday schools is not entirely clear, so it seems best to act cautiously in this regard.

It seems quite clear, though, that religious services, Sunday morning nursery programs, youth meetings, weekend retreats, and similar gatherings do not meet the requirements. Video performances in those situations require licenses.

Videotaping off the air

A little copying of a small part of a work by photocopying or other means is permitted as a form of "fair use." The theory of fair use was developed by the courts to justify scholarly quotation and other noninjurious copying. In time, the judicial concept led to criteria for judging a defendant's claim of fair use. Those judicial criteria are incorporated in Sect. 107 of the copyright act.

In determining whether the use made



of a work in any particular case is a fair use, the factors to be considered shall include:

1) the purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes;

2) the nature of the copyrighted work;

3) the amount and substantiality of the portion used in relation to the copyrighted work as a whole; and

4) the effect of the use upon potential market for or value of the copyrighted work.

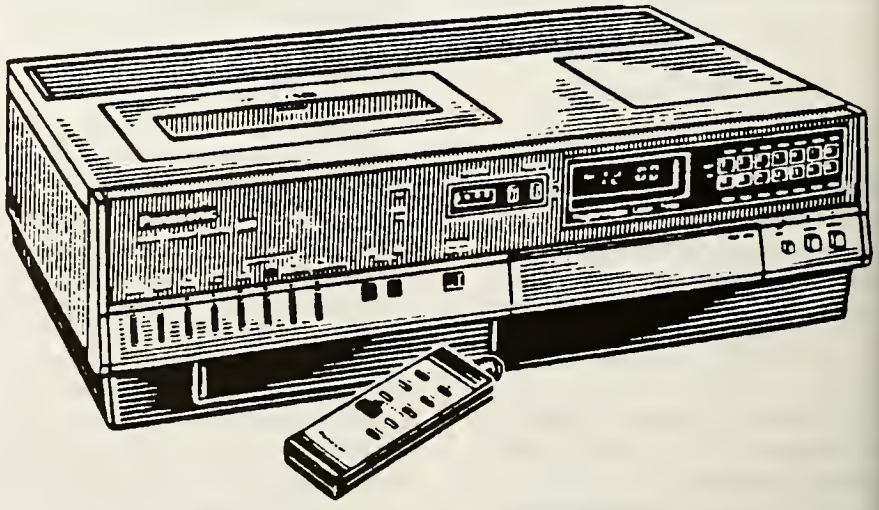
All four criteria must be applied to each situation. It is relatively easy to use these criteria to justify photocopying a few pages from a magazine or an encyclopedia because the amount copied is small and noninjurious to the copyrighted proprietor. Likewise, it is easy to justify quoting a few lines from a book, because neither the author nor the publisher is injured by this practice.

'I find it unsettling to hear pastors and church workers say copyright infringement is necessary to advance the work of the Lord. To put it simply, copyright infringement, regardless of the purpose, is stealing.'

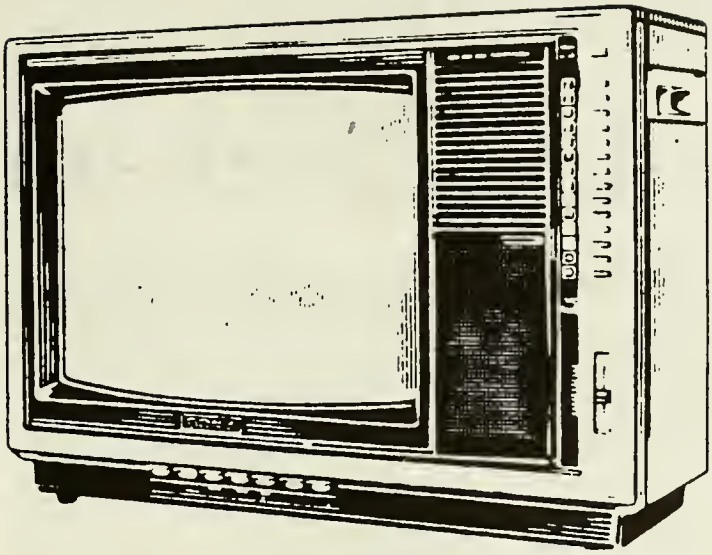
It is difficult to use the same criteria to justify duplicating a copyrighted television program *in its entirety*. To clarify this matter, Congress urged the copyright owners and educators to develop fair use guidelines for videotaping off the air for classroom use. The copyright proprietors insisted the practice was illegal and educators insisted it was essential for good teaching.

Under congressional prodding, the two parties developed an "Agreement on Guidelines for Classroom Copying in Not-for-Profit Educational Institutions." The document takes a middle ground on this issue by permitting the practice but restricting its application. The guidelines allow teachers to videotape programs off the air for classroom use, if the tapes are used only in the first 10 "teaching days" after the broadcast and are erased within 45 days of the broadcast.

These criteria clearly apply to parochial or Christian schools, but they have limited application to other situations, and it is unclear if they apply to Sunday schools. The document states: "The guidelines were developed to apply only to off-air recording by non-profit educational institutions." As noted in the above section, it is unclear if Sunday schools meet this criterion. If they do, then the teachers are probably free to videotape programs off the air and use them within the limits of the guidelines.



It seems clear, though, that performing programs videotaped off the air at scout meetings, youth meetings, clergy conferences, retreats, and the like is illegal without a license. Teachers who videotape off the air should obtain a copy of the congressional guidelines and follow them carefully.



Broadcast and cable transmissions

The performance rights discussed above apply with special vigor to broadcasts and closed-circuit transmissions. Specific broadcast or transmission licenses are required for all applications. Parochial or Christian schools with closed-circuit television facilities can frequently obtain an in-building transmission license, without charge, when the programs are purchased. Previously purchased programs can frequently be cleared for in-building transmission by writing to the distributor. Many church and educational film and video distributors automatically grant in-building transmission rights for all or most of their titles. Information about these rights appears in some film and video catalogs. Broadcasting a film or video always requires a broadcast license and almost always requires an additional fee. Transmitting a film or video via ITFS or CATV system always requires a transmission license and usually requires an additional fee.

Copyright and the work of the Lord

I find it unsettling to hear pastors and church workers say copyright infringement is necessary to advance the work of the Lord. To put it simply, copyright infringement, regardless of the purpose, is stealing. Copyright infringement deprives authors of income from the sale, rental, or licensing of their property. I am often told that a little copying won't hurt CBS, NBC, or MGM because they have lots of money. The argument is specious. Most copyright royalties are paid to individuals and small firms that need the money to pay their bills. Copying, performing, or transmitting their creative works without remuneration is theft.

Questions and answers

Q. Can a church that buys videotapes labeled "For Home Use Only" use the tapes in a church setting?

A. No, the tape was sold without "audiovisual rights," so it can be used only in a private home, including the pastor's home, or in classrooms under the Sect. 110(1) exemption. All other performances, including performances in meetings or religious services, require a license.

Q. If the videocassette does not have a "For Home Use Only" label on it, can we use it in a church meeting?

A. This can be answered only by the distributor whose name appears on the tape (and not from the store where you bought it). Many church and educational distributors grant "audiovisual rights" with the purchase. Many firms grant the rights fee for a small charge. Videocassettes selling for less than $25 frequently do not include "audiovisual rights."

Q. Should religious video producers include information about performance and transmission rights with our products?

A. Yes, please include the information in your catalog and in the documents accompanying the videocassette. Why not place the information just below the copyright notice at each place the notice appears?

Q. What kind of a copyright notice should I put on cassettes?

A. The notice consists of: 1) the C-in-a-circle symbol or the word "Copyright," 2) the year the work was created or entered distribution, and 3) the full name of the copyright owner. This notice should appear: 1) in the front credits, 2) on the cassette, and 3) in the front of the user's manual.

If you place a copyright notice on a work, you are required to deposit two copies of the work with the Copyright Office. Copyright registration costs $10 and is highly recommended. Request the PA registration form from the Copyright Office, Library of Congress, Washington, DC 20559. The forms are free and are accompanied by a helpful pamphlet which includes a number you can call for additional information.

Q. A church bought videocassettes that do not have audiovisual rights. Can they be used in a youth meeting? Can the tapes be used at an adult retreat?

A. In both instances—no. Neither situation can be described as part of a "systematic course of instruction" which exempts performances under Sect. 110(1). These situations also do not fall under the private performance exemption. These situations require a license, which may be free for religious works, but which may be expensive for popular movies. In situations like this, it may be easier and less expensive to rent the film or video from a church or university rental library. In so doing, be sure the library holds the audiovisual rights. These rights are almost always available for 16mm films. The situation is less predictable for video materials.

Q. Can I copy a 30-second scene from a video and incorporate the scene in a religious video I am producing?

A. If the scene is not very significant and the amount of copy is very small, and only one copy of the program will be made, and the program is not to be broadcast, transmitted, sold, rented, or financially exploited—this may be fair use. However, if the program you are producing will be duplicated to make multiple copies or if it will be broadcast, transmitted, sold, or financially exploited in any way, you must request permission to make the copy and to perform, transmit, or broadcast that segment of your new program. □

Jerome K. Miller, president of Copyright Information Services, is the author of books, articles, and audio seminars about applying the copyright law to nonprofit institutions. This document was produced under contract with the National Council of Churches.

A Brethren 'back - to - the - Bibl

by Dale W. Brown

A radiant plain Mennonite sister persisted with the agenda she brought to a class of the Keystone Bible Institute. To whatever we discussed she brought her concern about the lack of prayer in public schools.

After a lengthy discussion I asked her why she was more worried about this issue than about the inroads of militarization into public education. Her shy response was: "I don't know." I teased: "It might be that you have been watching popular TV preachers too much." It was a relief to behold her beautiful smile of assent.

This incident illustrates how easily we allow the world, dressed in the sheep's clothing of the popular religious networks, to undermine our heritage. (Many others among us, however, may need to confess how a steady diet of secular programs softens prejudices against promiscuity and violence.)

As we struggle to remain faithful to Christ and our Brethren heritage we must carefully examine the message of the so-called electronic church. Let us acknowledge what is good: the call to return to God and traditional Christian values, biblical authority, the importance of the Christian family, condemnation of drugs and pornography, and the focus on the sacredness of human life as expressed in concerns about abortion. But we must also recognize where the message of television celebrities falls short of biblical faith as understood by the Brethren. Since there are many media preachers, my analysis will be unfair to some and may not apply to others. My hope, however, is that we might grow in our ability to "test the spirits" (1 John 4:1) as we examine the shortcomings of the message of the electronic church.

Depersonalization. In spite of authentic personal conversions and the emphasis on a personal Savior, the electronic church cannot reflect the personal nature of biblical revelation. Christians believe a Person to be the clue to reality. Our relationship with the resurrected Christ comes through relationships with people in his body, the church. Through this body, we know the sacramental quality of face-to-face relationships among those who weep when we weep and rejoice when we rejoice.

Our experience with television involves one-way communication. One cannot engage in conversation with, or know personally the one who teaches, preaches, or sings.

In a joint seminar on evangelism sponsored by Bethany and Northern Baptist seminaries and the graduate school at Wheaton, a conservative student from Canada wrote a devastating critique of the electronic church. She judged it to be a distortion of the incarnation. I responded by saying that I could not be as harsh as she. I appealed to her to think of the shut-ins, the elderly, the ill who otherwise might not hear the reading of the Word, inspiring old hymns of the church, and fervent preaching. She responded immediately: "You are trying to tell me that a false Christ is better than no Christ."

Though I remain hesitant to be as critical, we need to realize the danger of bestowing to a popular personality the whole ministry of the church. The strong tendency has been to cultivate church members who become spectators, who want to be entertained, who adulate those who will carry out the ministry of the church for them. This may be responsible, in part, for the present longing for pastors to be more like tele-evangelists, leaders who perform miracles and ask nothing except the giving of our money. In *Life Together,* Dietrich Bonhoeffer may reflect the views of early Christians and early Brethren: "The Church does not need brilliant personalities but faithful servants of Jesus and the Brethren."

Idolatry of the gods of our culture. I agree with the electronic church's attack on secular humanism when this label implies that we can solve the problems of our lives and the world without God. The popular preachers are right: We cannot. But I do not appreciate their applying this label to anyone who shares basic concerns for humanity. And in issues related to peace and war, their emphases seem to resemble the secular humanism they oppose. The preachers talk about human rights, freedom, and security. They preach a pagan self-relian peace-through-strength philosophy that places more faith in the bomb than in th way of Christ. Instead of affirming that love casts out fear, the message nurtures fear and hatred of secular humanists, communists, and of other Christians.

Christianity is often identified with US values in such a way as to nurture an idolatry of the state. The sins of the Soviet Union are emphasized, but our national participation in the sins of racism, materialism, militarism, and economic exploitation are ignored. We can agree with the call to be good citizen and to love our country. Media preacher generally fall far short, however, of the discernment of the peace churches that in Christ we know an allegiance to brothers and sisters in other places that transcends the dominant "America first" philosophy of our culture.

> *The electronic church preaches a theology of glory and success without a theology of the cross. Alexander Mack's advice to 'count the cost' of discipleship is often absent.*

Cheap grace. It is true that the tele-evangelists preach themes we often neglect, such as the empowering nature of the Holy Spirit, the necessity for personal commitment to Christ, and the gift of the Spirit. At the same time the message generally ignores fundamental biblical themes. Though creationism is preached in reference to Adam and Eve, the application of the goodness of God's

ıovement

:reation to ecological concerns is seldom nade. In spite of the hundreds of biblical ›assages about justice, it is the tes-imonies of the rich rather than the poor hat are featured by fashionably dressed ıosts and guests.

More violated than any other theme, ıowever, is one basic to the Brethren—ıamely, the way of the cross. Media ›reachers ask us to make war on ıemonic forces by giving money to a eligious crusade. If we make this capital ıvestment, we will reap rich rewards. We ill be delivered from illness and overty. We will not need to sacrifice. We an enjoy the American way of life on ur way to heaven.

For the Brethren, however, the biblical ıessage is clear. The way of the cross as not only God's way of dealing with vil, it is to be our way. In the *Cost of Dis-ipleship*, Bonhoeffer wrote that cheap race is the justification of sin without ıstification of the sinner. In cheap grace, ins are forgiven and blessings given ithout transformation of the sinner. But hen grace is costly, the sinner who is orgiven cannot help but forgive other inners. Living thankfully, the one who as been blessed can do no other than egin to be a blessing for others. The eliverance message of the electronic hurch sounds forth a theology of glory nd success without a theology of the ross. Alexander Mack's advice "to count ıe cost" of discipleship is often absent.

If Mack and the early Brethren could dmonish us, I am certain they would ant us to love all Christians and all peo-le, including the disciples of the elec-onic church. But, I am convinced they ould warn us from entering the wide nd easy way of popular religion, which an lead to destruction. Instead they ould ask us to enter the narrow gate of ıe way of the cross; though hard at mes, it leads to life (Matt. 7:13-14). A rethren back-to-the-Bible movement ould call us from our infatuation with levision to more active participation, ven in weak and struggling communities f faith. □

Dale W. Brown is professor of Christian theology at thany Theological Seminary, Oak Brook, Ill.

Jesus, man for others

by James Alexander

Jesus,
Man for others,
When I look at You,
I feel the chains of my sin.
You are so meek,
So tender,
So forgetful of self.
But me,
What of me?
I am sold into slavery.
My slavery is deeper,
Deeper than the Children of Israel,
Deeper than the black man,
Treated like cattle.
Their slavery was from without.
But in the heart,
The spirit soared free.
From their pain was born strength.
From their strength was born courage.
But my slavery
Is born of cowardice.
My taskmaster is so cruel.
I am slave to self.
All I do is for self.
Even in my hour
Of apparent altruism
I serve myself so often.
Yet the Good Book says,
"I have brought thee out of bondage."
"Have no gods but me."
Oh, but my freedom is an illusion,
For I have a god,
My god, the rival of my God.
For I am priest, prophet, and god,
To myself.
Still, Jesus,
Man for others,
His gentle eyes beckon me.
He calls to me,
"Put away doctrines, dreams, and desires."
"Put aside power and pride and prejudice."
"Put aside your schism,
"Come out of your prison,
"Abandon your 'isms,'
"And be like Me."
And so I long
To be as Christ,
To be a man for others.
But the way is so narrow,
And the road so long,
It is easy to lose sight
Of the grace He gives.
"Father, forgive us for lying to ourselves."
"Father, forgive us, for we know not what we do." □

James Alexander pastors the Greenwood and Mountain Grove (Mo.) congregations of the Church of the Brethren.

How much grief?

by Tim Crouse

Last summer the Church of the Brethren sponsored Tim Crouse for a short term of service in Betania refugee camp in El Salvador. Tim described himself and the other four international volunteers as "living among the refugees, symbols of the camp's neutrality, witnesses of the refugees' pain, students of how the human spirit withstands hardship of degrees unknown to us."

Tim marveled at the depth of the Salvadorans' faith. "They identify closely with Jesus' humble social status and his suffering. Campesinos I lived with drew strength from the knowledge that Jesus felt the pain of the poor and blessed the weary with hope for new life."

Following are some of Tim's ponderings as he lived among El Salvador's poor and dispossessed.

How much grief can be endured, inflicted, witnessed before there is a transformation?

The children in the refugee camp usually settled down near their sleeping places by nightfall. But one night a group of them was in my room giggling and laughing, entertained by drawings in a medical information book. I finally shooed them out, and their giggling trailed after them into the darkness.

Then I turned and nearly tripped over a small naked body, a dirty little boy with a belly big with parasites. His delighted smile was quickly replaced by a look of horror. Realizing he had been left behind with me, he let out a loud wail of bewilderment and loneliness. I stood there looking the poor, oppressed people of El Salvador in the face. I had never gotten such a close view of the abrasive violence of poverty. The boy ran away, and his crying chased after the fading laughter.

Will the hopeful spirit break in complete despair? Will the greedy spirit repent in the liberating embrace of sharing? Will the impartial spirit awake from its easy slumber?

Freddy isn't very dynamic. He is a foot and a half shorter than I am. He blows his nose with his thumb. Among the refugees he was my closest friend. He showed me the cornfield spring where I could take a bath, and later he took me to his mother's fireplace for fish soup.

One evening I asked Freddy how he liked living in the refugee camp. "At least I can sleep," he said. He went on to tell me about the nine months he spent with a small group of campesinos pursued through the countryside by the army.

Hector, another refugee boy, who a short while ago had shot two soccer goals with the prosthesis on his left leg, listened to Freddy and me talking. He nodded affirmation when my facial expression revealed doubt that Freddy's horror stories were literally true. How could a mother strangle her child, even if his crying *did* threaten the fleeing group's safety?

Where is Christ's spirit in it all?

I was riding the back of a pick-up truck, my legs astraddle a large crate of eggs to prevent my falling onto the mountainous highway. There were three people in the cab and seven of us on the back, perched on watermelons, potatoes, oranges, bananas, and medical supplies. We were returning to the refugee camp from our bi-weekly trip to market.

I watched the passing countryside, wondering at its innocent appearance. The sound of wind in my ears was broken by the rumbling of a truck, much bigger than ours, coming toward us. It was loaded with Salvadoran men, dressed in military clothes, and bristling with guns. I pretended to ignore them as we passed. I felt joy circulate through my North American body as the wind resumed its uninterrupted roar in my ears. In that moment I felt I had escaped the prison of militarism, riding in a truck that promoted life, not death.

Hasn't Christ blessed the lives of people living on both sides of the river of material wealth? Why then does the river's water nurture only one side, leaving the other side parched? Why is there such an inpenetrable fog between the two sides, despite the light of Jesus' teachings? Why is there a lack of bridges when there is an abundance of building materials?

The Pacific Ocean could be seen from various points in the refugee camp. Often I gazed longingly at the vast blue in the distance because it seemed so free of human sickness; so free of fences, firearms, garbage, and flies; so free of greed, politics, and inequality; so free.

I dreamed of God's kingdom out there in the purity of nature, a refuge for all the good we humans have the potential for doing. If only we could get away from guns, greed, and flies. If only we could be spiritually transformed in the wise, caring spirit of Jesus Christ. □

Tim Crouse, a member of the Community Church of the Brethren, Orlando, Fla., is currently a Brethren Volunteer Service worker in the Latin America/Caribbean office and the BVS office, in Elgin, Ill.

"Hasn't Christ blessed the lives of people on both sides of the river of material wealth? Why then does the river's water nurture only one side, leaving the other side parched?"

Where history is made

by David Radcliff

It is as if God has a special compassion for the poorest among us, like a mother giving all her attention to an ailing child.

My flight from Guatemala City landed over an hour late in New Orleans. With a mad dash I managed to get aboard my flight home to Virginia just in the nick of time. It would be good to get home again after two weeks in Central America learning about the problems of its impoverished people and what can be done to alleviate their distress. (See accompanying story.) I was still "high" from the intensity of my seminar schedule, my involvement with people I learned to understand and to help, and the close fellowship I had developed with my traveling companions.

I dropped into my seat on the airplane and tried to catch my breath. When I looked around me, I felt a sense of shock. I had been transferred swiftly from one world to another. There were no Heifer Project T-shirts, no gaudy Honduran hats, no warm smiles of friendship and recognition. This looked like the Yuppie Express. My fellow passengers were young, white, and impeccably dressed, each lost in a newspaper or novel, or busy with a calculator and open attaché case. Only bothered glances acknowledged my intrusion. I sat down beside one of these Yuppie types, and was grateful I had the window seat. My eyes would much rather focus on infinity than on anything close at hand, such isolation was I feeling.

Later I glanced around, and a newspaper headline told me about baseball teams and some "series." I wondered if this was a play-off game or whether it could be the World Series. It seemed as if time had stood still for two weeks. On our trip we had heard snatches of news about flooding and other disasters, of hostage-taking, of fighting in several troublespots, of political upheavals in others. And now they might even be playing the World Series before I got back home!

But, somehow, it all seemed to pale a bit. The past weeks had taught me that all the world's history is not written in and about North America. I had seen history in the making as well during my travel among the campesinos and development workers in Honduras and Guatemala. Much of it will not be the history that is recorded in the great annals of time, but it is by some measures even more important than the happenings in Moscow or Washington . . . or in baseball stadiums.

This history is a kind of "counter-history," the history created by people directly involved in the struggle to create a better, more just, more peaceful world. The principal actors are not presidents or senators or ambassadors or generals or guerrillas, but peasants and development workers and Christian missionaries . . . and God.

In fact, this is the history in which God is best seen, as common people, impoverished people, desperate and dignified people sacrifice their sweat and sometimes their blood in order to achieve the humble, North-American-taken-for-granted goals of human dignity, adequate food and shelter, and a future with hope for their children. . . . The United States president may snatch the headlines, even in this region many miles from US soil, but he cannot steal the spotlight from the

(continued on page 23)

Offering the cup in Cacptal

by David Radcliff

As our four-wheel-drive pick-up clawed its way up the steep hillside, I wondered if Dan West ever imagined that his dream of helping the world's hungry would become reality in such a remote place as Cacptal, Honduras. Miles from the nearest highway we had had to abandon our vans and take to these more rugged vehicles. But now we were in Cacptal, and a crowd of friendly people greeted us. Their beautiful smiles complemented the beauty of the landscape around their village.

I had come to Cacptal as part of a seminar called "Hunger and Justice in Central America," sponsored by Heifer Project International (HPI). Heifer Project, now an ecumenical organization but founded by the Church of the Brethren some 40 years ago, ships animals such as heifers, goats, pigs, and rabbits to needy people around the world or supplies projects with the necessary funds to purchase animals locally.

But it doesn't stop at that. The gift has a wonderful way of multiplying through Heifer Project's "passing on the gift" strategy. Each recipient family is obligated to pass on the first female offspring, until many families benefit from the original Heifer Project gift. In this way families are not only recipients, but also share in the joy and responsibility of providing for others.

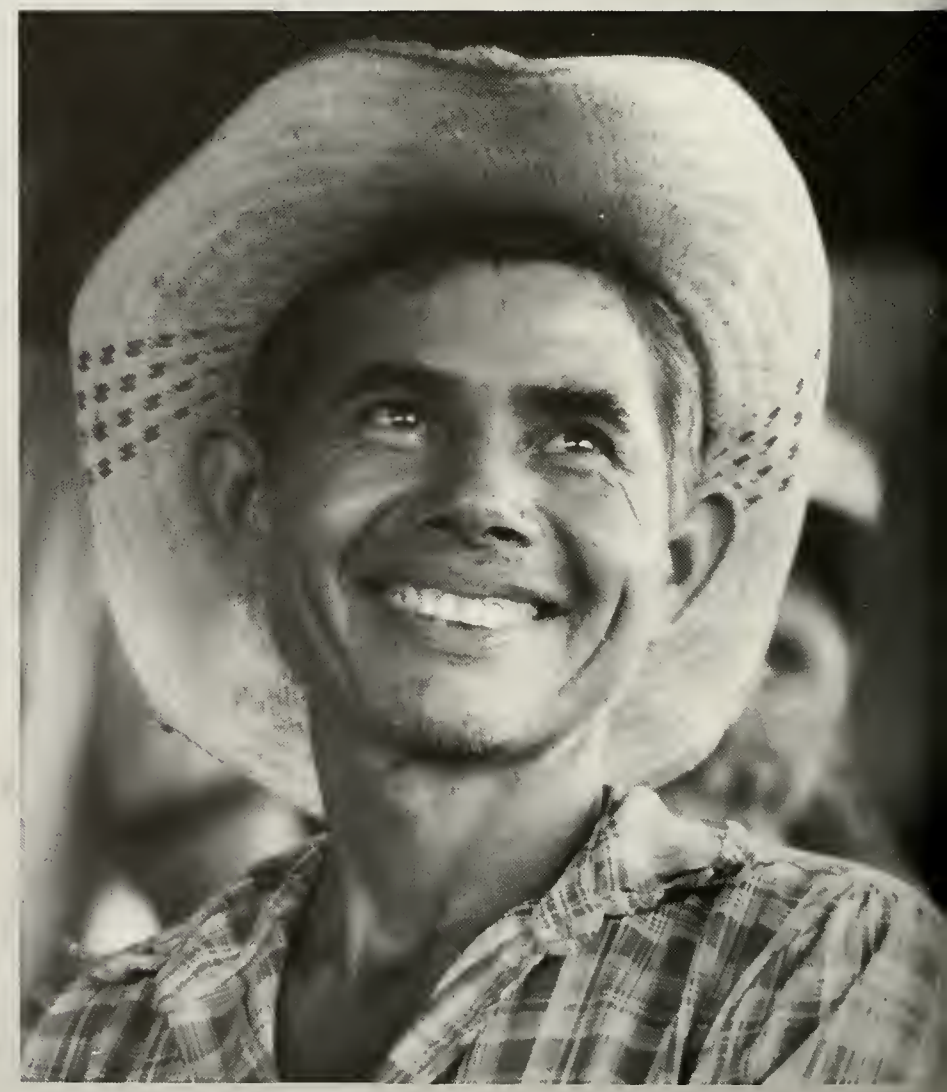
The Cacptal cooperative is representative of the programs in which Heifer Project is active in Central America. As is often the case, HPI here does its work in cooperation with another relief and development organization. At Cacptal, as at 30 other project sites in Honduras, the other agency is CCD (Christian Commission for Development), an ecumenical Christian organization based in Tegucigalpa, Honduras.

It was CCD that made the first contact in Cacptal. After discovering the community's needs, CCD placed a request with Heifer Project for 10 bred heifers. These were received, along with 10 milk goats, and a few pigs. The 29 families of the Cacptal co-op were in business.

Care for the livestock is provided by families taking turns being "on duty," during which time they must have someone at the livestock area for 24 hours. That sounds easy enough, but the village is over two miles from the livestock area, and all traffic is on foot. The five-gallon milk containers from the morning milking must be carried by people on their backs. (The calves get the afternoon milk.) The morning milk is consumed by the "on-duty" families except for that used in cheese-making. There is no refrigeration.

While not serving on a work shift, family members, including young children, tend nearby grain fields, usuall small plots on steep, terraced hillsides. Cacptal villagers also work one or two days a week for larger land-owners, in order to have an income. Because the minimum wage is only a few dollars a day, they do not make much more than the $260 per capita annual income that most campesinos earn. Among other con sequences of their poverty, none of the Cacptal families can afford to send its children to secondary school.

Yet the Cacptal folk are proud of their accomplishments. They have gone from having nearly nothing only a few years ago to having a good-sized herd of live-



ck, a strong community organization, eral sheds and storage buildings, a thane gas project, and greatly proved health for their children.

They also have something else, which I ed in my diary:

The most poignant moment came en one of the older women offered h of us a cup of warm milk. Some of felt guilty at taking something these ple obviously needed much more n we. Yet, they, too, have a need—vever poor they may be—to express ir appreciation to us for coming a go' way to see them and to display ne of the fruits of their labor. It was te a gift—and good to boot."

he Cacptal cooperative still has a g way to go. Nutritional and cational needs are far from being npletely met. But the people now have andle on their problems, and may —with a good measure of faith, hard k, and love—find their way out of r desperate situation.

It is the people in such places as Cacptal that are most impressive. That courage, that faith, that hard work and love makes them shine forth out of the dark despair that often is the background for the poor of Central America. In the face of government oppression, foreign intervention, disease, blight, and illiteracy, they have not given up. Their faith in God is everywhere in evidence.

They also have faith in us, Christians from other, more materially wealthy areas of the world. At another HPI site, in the highlands of Guatemala, we were told by one poor farmer, "You must be the eyes and ears to see and hear our need and to tell others."

The vision of Heifer Project and the mission of Christ are made real when we not only see and hear, but choose to become involved—giving and receiving the cup of God's love. □

David Radcliff is pastor of the Midland (Va.) Church of the Brethren, and is enrolled in the Doctor of Ministry (peace studies) program at Bethany Seminary.

osite: *Erasmas Romos is one of the Honduran campesinos benefiting from the Cacptal erative livestock project.* **Below:** *Honduran boys pet a calf born to their new herd of cattle. e poor nutrition and inadequate education are surface problems, the root problem for Hon-s' campesinos is lack of land. Foreign corporations own 20 percent of the arable land in the ry. The government and large landowners have large shares also.*

(continued from page 21)

history-making, suffering, and triumphs of a people striving to bring salvation to their land or from a God who is there with them as their companion, their co-worker, and their Lord.

Thinking back through history, this is the place where God is always most likely to be present and where God's activity is most likely to be recognizable. It is as if God has a special compassion for the poorest and most destitute among us, like a mother who cares for her ailing child, giving all her attention to that child, until its recovery is complete.

In the Old Testament, God chooses a rag-tag bunch of wanderers to call his people, leading them out of oppressive slavery into a glorious land of promise. When this people attains prominence as a national power to be reckoned with, God is then there to constantly prod this wealthy and powerful nation to care for its poor and its widows, and the strangers and sojourners in its midst. Indeed, the health and future of the entire nation seem to hinge on how the people in power treat those who are without power. God cares for these little ones, and will not stand by to see them ill-treated.

Isaiah 53 brings this historic concern of God for the poor to a new level, as God reveals that his purposes in history will be realized by people who are poor, oppressed, and pushed into the ditches alongside history's path. It is through these people that God's own power and majesty will be revealed, for through their suffering and affliction will flow redemption and healing for others. In the end, they themselves will find God's blessing, as the rich and the powerful are made to share their spoils with these who have for so long been without.

It is in the life of Jesus, however, that the words of Isaiah find their full meaning. He was despised and rejected, oppressed and afflicted, and eventually cut off from the land of the living. And yet it was through the life of this solitary suffering servant that God made history in the biggest way it has ever been made. The politicians and generals of that day are remembered because they were on the stage at the same time as this poor, young rabbi from Nazareth.

Nazareth. Nathanael wondered aloud whether anything good could come out of

Nazareth. And yet it did. And yet it does. And God has blessed it. And God has made history through it.

On our last day in Guatemala, we were scheduled for a visit with the United States ambassador in the morning and for a trip to the picturesque town of Antigua in the afternoon. Alberto Piedra was everything one might expect in an ambassador—gracious, urbane, witty, and articulate.

We talked with him about US policies in Central America, about land reform, and about human rights, all of which have a direct bearing on the lives of the peasants with whom Heifer Project and other development agencies work. We told him our concerns over the US tendency to seek violent rather than negotiated settlements in the region, an noted that this was contrary to the spiri of Heifer Project. Being a presidential appointee and clearly sharing the administration's thinking, Ambassador Piedra differed with us on some of our assessments, but stated repeatedly that o of the great things about a democracy is that its people can openly disagree with one another. He compared this to Nicaragua, which he condemned for a lack of pluralism and for the absence of tolerance for dissenting viewpoints.

Most of us felt that we had been hear by the ambassador, even if he did not agree with us. A little group of us went to Antigua for our afternoon visit. Whil we were there, the Heifer Project office Guatemala City received a phone call from the office of Ambassador Piedra. HPI was told not to bother ever to try scheduling another meeting between th ambassador and representatives from Heifer Project. It seems that the ambassador felt that our group was mo interested in politics than in agriculture Apparently "open disagreement" only goes so far, even in a democracy.

Before we heard about the phone call a friend and I had visited a cathedral in Antigua. The ornate and massive sanctuary, with its bright colors and its high-arched ceiling, dazzled our eyes. I thought how this building witnessed to the love of these people for their God. Otherwise, how could they provide such house for God when they, themselves, live in such poverty? We often talk abou God not forsaking the poor in Central America. And God has not. But neither have the poor there forsaken God, even though there are surely times when it might seem fair to do so.

At our closing reflection that evening, as I considered both the response of the US ambassador and the response of the people of Antigua, I had no doubt abou where God was most visibly present. An I had no doubt about where history was truly being made. □

David Rodcliff is pastor of the Midland (Va.) Church the Brethren, and enrolled in the Doctor of Ministry (peace studies) program at Bethany Seminary.

Windows in the Word

by Timothy K. Jones

Hands

Lately I have been noticing Jesus' hands. The gospels frequently mention them, showing hands devoted to kindly service. We see, for example, Jesus using them to break bread at a meal. His hands held and blessed children. He placed healing hands on the eyes of the blind. And strong carpenter's hands reached down to wash the feet of disciples. They were even nailed to the cross before Jesus died. And I can picture, as some writers have, how his hands might have worked with wood in a carpenter's shop, making yokes for oxen, beds, chests, stools, bins, and kneading trays. In hundreds of everyday acts his hands revealed his humanness.

His hands also tell us something about God's involvement in people's daily lives. They reveal a God willing to reach into everyday life with compassion and concern. The touch of these hands conveyed the warmth and power of God's love, restored the lame, unbound the possessed, and lifted up the depressed. It is no accident that in one of his first Easter appearances, Jesus tells unbelieving Thomas, "Put your finger here, and see my hands. . ." (John 20:27). Jesus' hands signed and symbolized the love of God made human.

A story illustrates what I mean. A small boy was once trapped in a brush fire. His father rescued him by running through the flames, wrapping the boy in a rubber raincoat and carrying him back through the flames to safety. The boy was unharmed, but the father suffered severe burns, which scarred his hands for life. Years later, when the boy had grown to be a man, he used to say that if he ever had any doubts about how much his father loved him, all he had to do was look at his hands.

When we doubt God's compassion and involvement, we can look at the hands of Jesus—hands extended in love and given in sacrifice. We see profound love at work, made real and tangible, visible and unmistakable.

Noticing Jesus' hands and how he used them also gives us a clue to how we can use ours. When we, like Jesus, stretch out our hands to wash the feet of our friend, or embrace a lonely stranger, or give bread to the poor, our human hands become like Jesus' hands. They express the same divine love that prompted his hands. In a sense they *become* his hands, carrying on the work God began in him.

A famous painter once captured Jesus' hands in a way that helps me understand this. Portraying the gospel story of Jesus cleansing the temple, the artist curiously omitted the customary halo around the head of Jesus. Instead, Rembrandt put the halo around his hands. Whatever Rembrandt may have meant, the image is profound and suggestive: God means for hands to be haloed, employed for his purposes, as Jesus' were.

God did a great deal through the hands of Jesus. We have only to look at them to see that. And God continues to communicate through the healing acts and caring touch of people like us. Especially when we not only notice Jesus' hands, but yield and offer up our own, for use in God's service. □

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

You have nothing to fear

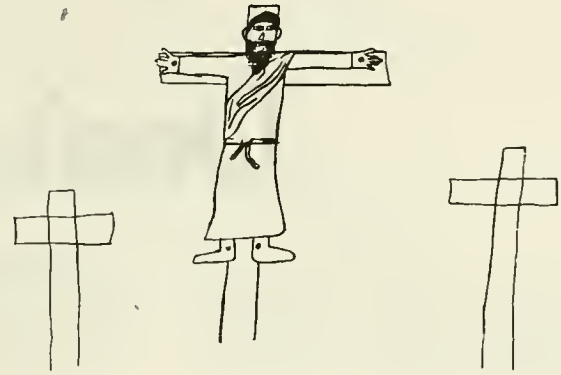
He is not here—he has been raised!

Mark 16:6

In going to the cross and dying, Jesus proved there was no need to fear death. On Easter morning something wonderful happened. The stone sealing Jesus' tomb was rolled away, and once again he walked upon the earth. He was alive!

Just imagine the amazement of Jesus' disciples and friends when he appeared to them. They must have been frightened, confused, happy, and bursting with questions. Everything that Jesus had told them had come true. What joy they must have felt having their teacher with them again.

Easter really happens for us when we, like the disciples, realize what Jesus taught us. Fear nothing—not even death. He was and is telling us to change the world. And we can do that because we know there is nothing to fear.



Randy Litzinger, age 8
Johnstown, Pa.

Miriam Kindy, age 7
North Manchester, Ind.

Jesus God

Michael Lang, age 4
Ephrata, Pa.

Scripture hunt

Read the scriptures listed below. Then draw a line from the Bible reference to the two things found in that scripture. (The items listed in the right column were taken from the Today's English Version translation).

1. Genesis 37:12–24
2. Psalm 23:1–6
3. Matthew 7:15–20
4. Luke 9:10–17
5. Mark 14:66–72

a. wolves
b. five loaves
c. well
d. servant girl
e. shepherd
f. briers
g. rooster
h. banquet
i. 12 baskets
j. long robe

Answers: 1 (c, j); 2 (e, h); 3 (a, f); 4(b, i); 5 (d, g)

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Don't settle for securit

'Sometimes I find myself tempted to give up on God's future and settle for whatever I can get out of the present.

"Christ in Joseph's Shop," by F. Mueller.

by Eugene F. Roop

The Saturday television schedule was crowded with national and international track competition preparing athletes for the 1988 summer Olympic games in South Korea. I watched eight women run a 10,000-meter event.

Not far into the race the women no longer ran as a single group. Instead two runners had moved well out in front; three others ran together about a quarter lap behind; two more followed a few paces farther back; and one lone runner lagged farther behind yet. The camera focused on the two in front, with occasional glances at those who trailed, but almost never the woman running last. Nevertheless, I wondered how she was doing, because I would have been behind her yet.

The heat on the race track had climbed to almost 100 degrees, so officials held out cups of water the women could take as they came around. I don't know if my favorite took water. In fact I wasn't sure she was still in the race until the two leaders passed her on the last lap, bringing her once again in view of the television camera. There she was, looking exhausted but still putting one foot in front of the other. She didn't win, but I'm sure she finished all 10,000 meters, although the announcers didn't report it.

I think this woman (more than the ones cruising along in front) was the kind of runner the writer to the Hebrews had in mind when he used the image of a long-distance runner to encourage the faith-weary readers to keep running.

"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us,

ıstead of the sojourn

ɔoking to Jesus the pioneer and perfecter f our faith, who for the joy that was set efore him endured the cross, despising ıe shame, and is seated at the right hand f the throne of God" (Heb. 12:1-2).

With this text, the writer of Hebrews as changed from the pictures of "aliens nd sojourners" in chapter 11, to employ ıe image of runners in a marathon. But ith either set of images, the author ddresses a faith-weary people, calling on ıem not to quit, but to look toward Jesus the one who pioneered the life, i.e., ıodeled the way to run, and perfected eir faith, i.e., empowered them to run ı. Let us look for a moment at Jesus as e *pioneer* of the life of the sojourner and en as *perfecter* of faith.

Jesus lived in a certain time and place. e lived as a first-century Palestinian, a an from the tiny village of Nazareth. he New Testament does not preserve any stories of Jesus' residential life—at life which he shared in common ith the other residents of his time. evertheless, the Gospel accounts do ɔrtray Jesus as a carpenter, a teacher, a ıysician, and a religious Jew.

Apparently Jesus grew up in the home Joseph, from whom he learned carpen-. The very brief references to Jesus' life Nazareth require that we depend on cheology and imagination to allow us feel the blisters of long hours of car-ntry and to realize the satisfaction of e carpenter's finished product.

We have several stories of Jesus' teach-g as a rabbi, but not in an institutional tting such as the later rabbinical hools. Rather, like other teachers, who re found especially astute in their ıderstanding of the Torah or practical sdom, Jesus attracted students ıerever he went; some of them became rticularly close to him and others thered occasionally to hear what he d to say.

Jesus also functioned as a physician. ıe Roman world did not provide a ghly organized health care system, but ly gifted individuals with special hands to help those who were ill. The "physician" would stop by the side of the road or in the market place to assist the infirm. The "doctor" would visit the house or sanctuary to minister to the sick.

Jesus worshiped as a first-century Jew—in the temple when he traveled to Jerusalem, in the local sanctuary on special days, in the home on Sabbath. Jesus lived and died in Palestine in the first century of the Common Era—a responsible resident in that place, a person accountable to that time.

And yet Jesus did not fit his time and place. He announced the inbreaking of the long-expected reign of God: "Today this scripture is fulfilled in your hearing" (Luke 4:21). He called on his family, friends, and even enemies to live now in the future God has promised.

Most of the stories passed on to us in the Gospels tell about the trouble that came because Jesus lived out God's tomorrow. For example, when choosing between a person's health and attention to current religious expectations, Jesus acted on the assurance that in God's world the lame will walk. When choosing between a meal with sinners and tax collectors and the religious sensibilities of his day, Jesus ate in the confidence that in God's world none will be disqualified from the table. When choosing between teaching adults and playing with children, Jesus lived out the conviction that children have a special place in God's new world.

The writer of Hebrews called on those who feel faith-tired and journey-weary to look to the *pioneer*—the Palestinian Jew from Nazareth, resident in the Roman Empire, but who announced God's new world. He lived in its power; he died in its pain; he arose in its glory—the *pioneer* of our faith.

For the writer of Hebrews, Jesus serves as more than the pioneer, the model of one who ran with God's future in mind. Jesus functions as the perfecter of the faith—preeminently in a priestly role: "High priest. . . seated at the right hand of the throne of majesty" (Heb. 8:1), the "perfecter of our faith. . . seated at the right hand of the throne of God." (Heb. 12:2).

In the biblical tradition, the priest was entrusted with the task of maintaining the connection between God and the people. Through song, story, and ritual the priest kept the people connected with their God, empowering them toward a world of justice, righteousness, steadfast love, and compassion. Through prayers of intercession, the priest reminded God of the oppressed, the widow, the orphan, the alien, the ill, bringing healing to those who thought they could not even participate in the race.

To return to the analogy of the televised 10,000-meter run, Jesus functions not only as a model runner (the pioneer), but perfecter, the one who offers a cup of cold water and with it a word of encouragement enabling all the weary runners to keep going. In addition, somewhat different from the Olympics, Jesus announces to the crowd witnessing the race that all participants have won a gold medal. Everyone can stand on the victory platform and receive the cheers of the crowd.

When the farm business fails, or the parents separate, or illness follows upon injury, through the Pioneer of our faith, God shows us the way to the day when work provides satisfaction, when families enrich life, when all God's children gather around one table.

Sometimes I find myself tempted to give up on God's future and settle for whatever I can get out of the present, security instead of a sojourn. But God, through the Perfecter of our faith, enables me to live today in God's tomorrow, to walk, indeed even run on in faith—the assurance of God's promised future and the conviction of God's new world. □

Eugene F. Roop is Wieand professor of biblical studies at Bethany Theological Seminary. This article is an adaptation of a Bible study delivered at the 1986 Annual Conference.

On military might, Brethren future

David Braune

Trust God, not military might

In an interview about the attack on the USS Stark and the death of 37 men in the Persian Gulf, a Defense Department spokesman stated that a continued presence there and the associated risk was the price of being a superpower.

The word superpower is nearly always used in the context of military power. We are asked to accept superpower status as an admirable goal, and then expected to make great sacrifices to maintain the status. I question the wisdom of this mentality.

Is it not this superpower mentality that propels us into the continuing struggle for military supremacy over the Soviet Union? Our leaders repeatedly deceive us by misrepresenting the relative strengths of the two nations and convince us to pay for building more and more advanced weapons systems. Decisions are made from an attitude of fear, which inhibits clear thinking, and has resulted in mutually assured destruction.

Why has our nation fallen into the trap of a superpower mindset? Coming from a Judeo-Christian tradition, we should remember the lesson to be learned from the biblical story of David and Goliath.

Last year's embarrassing attack on the USS Stark by an Iraqui jet is certainly characteristic of the ancient story: A small plane using the element of surpris downs the mighty giant! Yes, the USS Stark had all the weapons needed to defend the crew, but when will we learn not to put our trust in weapons? This is not the first time that our machines and our modern technology have failed and resulted in the loss of precious human life.

As our nation spends billions for a "shield" as outlined in President Reagan's Strategic Defense Initiative, w can learn an important lesson from another Bible story—Joshua and the fal of Jericho. To rely on the security of a technological shield in the heavens is nothing short of idolatry and will give n greater security than the wall around Jericho. A paraphrase of Psalm 20:7 states: "Some boast in great warships ar others in nuclear umbrellas, but we should remember the name of the Lord our God."

We have a rich heritage and can lean from the Scriptures as well as from history. The word superpower is a new wor for our age, but there have been many world powers in the past; all have fallen into the temptation to exercise power ar all of them have been diminished. Are v not falling into the same pattern and ca

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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e not expect the same decline?

We have yielded to the temptation to hibit our might, rather than concentrat-g on the positive offerings that we uld make to a world with an abun-nce of need. Our nation spends the ajority of its resources on the develop-ent of an ever-greater military strength d finds itself more hated and more lnerable with each passing day. Our tizens are kidnapped, tortured, and urdered. Our military men are killed by rrorists in Lebanon, in Germany, and El Salvador. A powerful Navy vessel is ined and more lives are lost, and we ntinue to think that these problems ve military solutions.

A nation with superpower status has fficulty becoming humble. The stronger e military becomes, the greater the mptation to be proud. It has become a rvasive part of our society to strive to "number one." There is great danger this superpower mentality and it has en foretold from the beginning of time. y insolence the heedless make strife, t with those who take advice is wis-m" (Prov. 13:10).

The choice is clear. We will worship e gods of militarism and technology d put our trust in superpower strength, we will worship the one true God. "If you forsake the Lord and serve reign gods, then he will turn and do u harm, and consume you, after having ne you good" (Josh. 24:20).

The choice of superpower strength ds to destruction. □

David Braune is a member of the Westminster (Md). Church of the Brethren.

Mauncey Shamberger

Who we were and who we will be

It was not uncommon a generation ago to s young people, singly or in groups, ep in thought trying to find out who y were. Today some Brethren are llowing the same trend, wondering who t Brethren are.

Some seem to think the Brethren have ne out into the wilderness and lost

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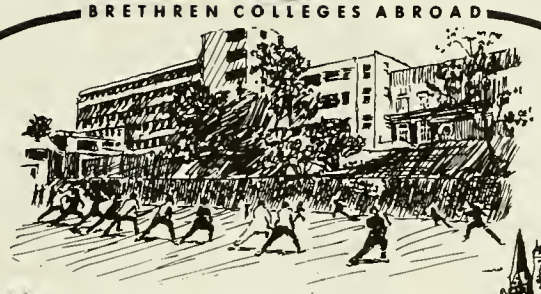

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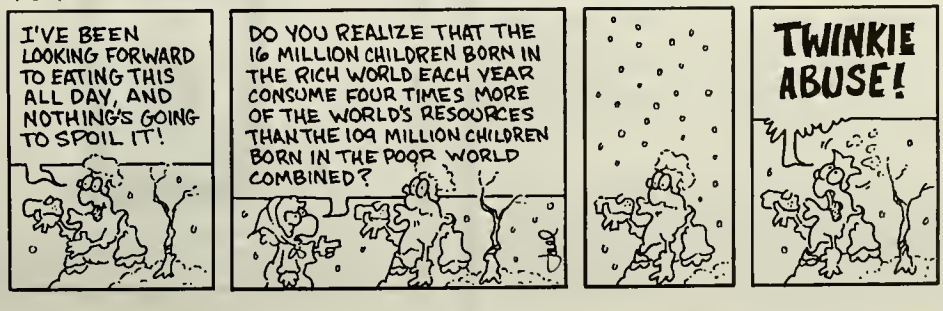

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INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

TRAVEL—To Australia, New Zealand, Fiji. May 28-June 24, 1988. Tour includes Great Barrier Reef and World's Fair. For info. write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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their way. Others see the church going beyond its rural roots and functioning encouragingly in a new environment.

When the Brethren assemble in St. Louis, Mo., for the Annual Conference there will be little resemblance to the Conference held in St. Joseph, Mo., in 1911, or at the Sedalia, Mo., fairgrounds at another time. It would be ludicrous to suggest that the burning question at St. Louis this year could be whether the church should disfellowship women who refuse to wear bonnets or men who wear neckties, but those were the subjects considered at St. Joseph only 76 years ago.

A recent newspaper article told of a minister and his wife starting a Mennonite church in Tennessee. The minister said, " 'Mennonite' conjures up images of horse-drawn carriages and 19th-century clothing. . . . People don't realize that 90 percent of Mennonites are functioning in society like anyone else."

That would seem as accurate for Brethren as for Mennonites, but I wo if another statement by the same Me nonite minister would also fit the Brethren. He said, "Church officials we will have 400,000 members by 199 twice as many as the current membership."

When we try to get a picture of wh Brethren are, we must take into acco who the Brethren were—a church ex ing almost exclusively among farme Today the Church of the Brethren m meet the needs of a wide variety of p ple. That is a task of such vast propo tions that it defies definition.

While some stand aside and wond whether the church has a future, oth are working hard to establish a new tity. Blessed are those who see a new church functioning in the future. □

Chauncey Shamberger is a member of the Fruitl (Idaho) congregation.

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82nd BVS
rientation Unit

rientation completed Nov. 1987)

rry, Barbara, Spring Valley, N. Y., awaiting assignment

arrott, Hugh, Northbrook, Ill., to Jubilee House Community, Statesville, N. C.

bson, David, Union City, Ohio, to Irish Council of Churches, Belfast, Northern Ireland

alverson, Ingrid, Yankton, S. D., to Jubilee House Community, Statesville, N. C.

omyatte, Jude, Hammond, Ind., to Casa Juan Diego, Houston, Tex.

opp, Joy, Port Allegany, Pa., awaiting assignment

illigan, Kimberly, Greensburg, Pa., to Brethren Woods, Keezletown, Va.

ulus, Lori, Muskegon, Mich., to Friendship Day Care Center, Hutchinson, Kan.

eri, Charles, Batavia, N. Y., to CIPAX, Rome, Italy

arter, Keith, Ephrata, Pa., to Center of Theology and Public Policy, Washington, D. C.

atter, Pamela, Ephrata, Pa., to National Coalition to Abolish the Death Penalty, Washington, D. C.

umi, Iskender, Carbondale, Ill., to Fraternal Workers, Berlin, West Germany

allenberger, Nancy, Baltimore, Md., awaiting assignment to Northern Ireland

rrell, Gerald, Louisville, Ky., to Minnesota AIDS Project, Minneapolis, Minn.

nAlsburg, Philip, Moundsville, W. Va., to Bar 41 Ranch, Wilbur, Wash.

icensing/
rdination

allers, Eston Lee, licensed Oct. 7, 1987, Mt. Carmel, Shen.

hnson, Elwood (Woody) O., ordained Sept. 22, 1987, Front Royal, Shen.

antz, Shelvie Jean, licensed Oct. 7, 1987, Oak Hill, Shen.

umma, Emily Jean Metzger, licensed Aug. 8, 1987, St. Petersburg, Fla./P.R.

eger, Alexander Thomas, licensed Aug. 8, 1987, North Fort Myers, Fla./P.R.

agner, Kenneth, licensed Nov. 8, 1987, Valley Point, Mid. Pa.

astoral
lacements

ash, John, from Ridge, S. Pa., to Pittsburgh, W. Pa.

ldredge, Charles, from Midway, Atl. N.E., free ministry, to Mt. View, Mid-Atl.

Elliott, Susan, from other denomination to Douglas Park, Ill./Wis.

Finkbiner, Audrey, from Oakland, S. Ohio, to Huntsdale, S. Pa.

Finkbiner, Jeffrey, from Oakland, S. Ohio, to Huntsdale, S. Pa.

Ford, Charles Wesley, from Melvin Hill, to Kingsport, S.E.

Haldeman, James, from Chiques, Atl. N.E., free ministry, to Stevens Hill, Atl. N.E., part-time interim

Hylton, Dale L., from Hatfield, Atl. N.E., interim to 3/4 time

Kimmel, Myers, from Boones Chapel, Snow Creek, Virlina, to Leamersville, Mid. Pa., full-time, interim

Richardson, Bert G., from Pleasant Grove, to Johnson City, S.E.

Rummel, Donald, from Codorus, S. Pa., to East Fairview, Atl. N.E.

Sizemore, Curtis, from Mud Lick, S. Ohio, to Flat Creek/Mud Lick, S. Ohio, interim to full-time yoked

Wedding Anniversaries

Baile, Roger and Mary, Hanover, Pa., 56

Buryanek, Clarence and Ruth, McPherson, Kan., 50

Fair, Harold W. and Mildred E., York Springs, Pa., 55

Foulke, Harvey and Hazel, Quakerstown, Pa., 50

Gibson, Merlin and Lois, Keota, Iowa, 50

Graves, Tommy and Pauline, Garden City, Kan., 50

Hixson, Dale and Mary, Quakerstown, Pa., 50

Hoffman, Elbert and Hilda, Somerset, Pa., 60

Lehman, Harry and Margaret, Canton, Ill., 60

Ludlum, Clyde and Mae, Canton, Ill., 60

Miller, Galen and Grace, Bridgewater, Va., 64

Overholt, George and Marion, Freeport, Mich., 50

Rohrer, Clyde and Mae, Canton, Ill., 60

Strapel, James and Gladys, Windber, Pa., 51

Tucker, Glenn and Viva, Cushing, Okla., 52

Webber, Ralph and Martha, Hughson, Calif., 50

Wiley, Edith and Russell, Warren, Ind., 50

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Akers, Roy A., 92, Floyd, Va., Oct. 21, 1987

Alford, Sally, 75, Waynesboro, Va., Aug. 31, 1987

Angle, John A., 92, Roanoke, Va., Aug. 23, 1987

Baird, Suzanne Kensinger, 74, Bradenton, Fla., Oct. 15, 1987

Baum, Beulah C., 74, Hanover, Pa., Dec. 7, 1987

Black, Warren Henry, 71, Linville, Va., July 27, 1987

Boardman, Anna A., 59, Flora, Ind., Dec. 9, 1987

Bodkin, Bessie Mae Propst, 85, Bridgewater, Va., Sept. 30, 1987

Brenner, Betty, 60, Middletown, Pa., May 27, 1987

Butterbaugh, Anna, 88, Lancaster, Pa., Aug. 5, 1987

Cline, Jacob Allen, 79, West Alexandria, Ohio, May 8, 1987

Cover, Roy, 85, Lancaster, Pa., Nov. 23, 1987

Cripe, Naomi, 79, Modesto, Calif., Nov. 19, 1987

Crithfield, Florence, 83, Jennerstown, Pa., Nov. 10, 1987

Cumberland, Robert P., 68, Westminster, Md., Nov. 14, 1987

Cupp, R. Carlton, 81, Dayton, Va., July 26, 1987

Dellinger, Bobby A., 49, Broadway, Va., Aug. 22, 1987

Dinkle, Robert W. Sr., 60, Churchville, Va., May 29, 1987

Ditterline, Ronald A., 52, Allentown, Pa., March 2, 1987

Dolby, Lydia, 90, Huntington, Ind., Aug. 1, 1987

Dotterer, Margaret, 72, Elizabethtown, Pa., Sept. 24, 1986

Echard, Jacob H., 88, Harrisonburg, Va., Oct. 31, 1987

Estep, Frances, 68, Dayton, Va., Oct. 20, 1987

Estes, Mattie Lee, 64, Dayton, Va., Aug. 30, 1987

Farka, Patricia L., 54, North Fort Myers, Fla., Oct. 25, 1987

Farthing, Stanley, 78, Huntington, Ind., May 13, 1987

Fisher, Charles, 85, Fulks Run, Va., Aug. 21, 1987

Flora, Emily S., 73, Roanoke, Va., Aug. 24, 1987

Freeman, Ethel, 69, Elizabethtown, Pa., Oct. 21, 1986

Garber, D. Wilmer, 91, Woodbridge, Va., Oct. 28, 1987

Garber, Lessie Blanche, 86, Woodbridge, Va., Aug. 19, 1987

Garber, Melvin, 69, Weyers Cave, Va., Aug. 12, 1987

Garber, Novella Virginia, 72, Mount Crawford, Va., Oct. 14, 1987

Garrett, Clara, 75, Flora, Ind., Dec. 6, 1987

Ginder, Naomi, 86, Lancaster, Pa., Dec. 15, 1987

Glick, Norma H., 79, Bridgewater, Va., Oct. 28, 1987

Griffith, Lewis, 63, Luray, Va., Aug. 3, 1987

Grove, Miriam, 82, South English, Iowa, Dec. 16, 1987

Hackman, Henry W., 79, Palmyra, Pa., Sept. 24, 1987

Hamstead, Joy V., 84, Bridgeville, Del., Dec. 25, 1987

Hart, Nina, 99, Huntington, Ind., Jan. 3, 1987

Haupt, Ethel M., 88, Roanoke, Va., Aug. 19, 1987

Heddy, Josephine, 89, Lancaster, Pa., Nov. 3, 1987

Helsel, Norman M., 72, Roaring Spring, Pa., Oct. 31, 1987

Hironimus, Leon, 56, Ligonier, Pa., Nov. 20, 1987

Hoch, Gary, 42, Huntington, Ind., Sept. 9, 1987

Horn, Herman L., 84, Mount Solon, Va., July 28, 1987

Hovatter, Mabel, 82, Grottoes, Va., Aug. 31, 1987

Howell, Samuel Luke, 78, Cordell, Okla., Oct. 20, 1987

Huffman, Nora A., 91, Wenatchee, Wash., Nov. 22, 1987

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King, Charles C., 87, York, Pa., Oct. 17, 1987

Kipps, Galen S., 73, Broadway, Va., Sept. 23, 1987

Kitchel, Victor, 76, Logansport, Ind., Nov. 19, 1986

Kline, Anna M., 89, Bridgewater, Va., Oct. 17, 1987

Kline, Mary Roller, 78, Bridgewater, Va., Oct. 28, 1987

Kreig, Arthur, 96, Cerro Gordo, Ill., July 25, 1987

Landis, Vivian U., 83, La Verne, Calif., Oct. 17, 1987

Lang, Bertha, 90, Bradenton, Fla., Nov. 1, 1987

Langdon, Margaret, 95, Sebring, Fla., Dec. 14, 1987

Lanter, Herb, 91, Cerro Gordo, Ill., Nov. 28, 1987

Laughman, Maurice, 23, Littlestown, Pa., Sept. 21, 1987

Lavey, Thelma, 77, W. Milton, Ohio, June 14, 1987

Law, C. Raymond, 74, Wenatchee, Wash., Nov. 22, 1987

Leavell, Mervil Bowman Sr., 85, Weyers Cave, Va., Aug. 26, 1987

Lehman, Bertha, 95, New Oxford, Pa., Sept. 4, 1987

Lehman, Joshua R., 14, Elgin, Ill., Dec. 27, 1987

Lingenfelter, Ross, 80, Claysburg, Pa., July 20, 1987

Lucabaugh, Noah S., 36, Hanover, Pa., Sept. 4, 1987

Mann, Dorcas C., 76, Ossian, Ind., April 11, 1987

Mann, Gloria Miles, 26, Leonard, Mo., Nov. 22, 1987

Martin, Luther Charles, 60, Weyers Cave, Va., Oct. 15, 1987

Martz, W. Frank, 72, Broadway, Va., Sept. 10, 1987

Messer, Ruth M., 79, Waterloo, Iowa, Nov., 13, 1987

Mick, Robert, 87, Franklin, W. Va., Sept. 25, 1987

Milex, Marie, 86, Ephrata, Pa., Nov. 2, 1987

Miller, Edwin H., 54, Gettysburg, Pa., Sept. 25, 1987

Miller, J. Francis, 74, Harrisonburg, Va., Oct. 26, 1987

Miller, Olen Garber, 80, Harrisonburg, Va., Dec. 18, 1987

Minnich, Mary, 79, West Milton, Ohio, Nov. 15, 1987

Mitchell, Evelyn Arlene, 65, Broadway, Va., Aug. 23, 1987

Mow, Anetta C., 98, La Verne, Calif., Oct. 18, 1987

Moyers, Emma V., 104, Bridgewater, Va., Oct. 3, 1987

Munns, Bessie B., 56, Cody, Wyo., Sept. 12, 1987

Musselman, Ethel M., 77, Claysburg, Pa., July 28, 1987

Musselman, Sarah A., 77, Claysburg, Pa., Nov. 9, 1987

Myers, Della, 40, Linville, Va., July 27, 1987

Myers, Doris, 50, Weyers Cave, Va., Sept. 16, 1987

Nail, Carl, 80, Garden City, Kan., May 29, 1987

Nair, Edna, 88, Somerset, Pa., Nov. 25, 1987

Nissly, Gladys, 77, Des Moines, Iowa, Oct. 28, 1987

Oakes, Daisy M., 78, Roanoke, Va., Oct. 27, 1987

Patton, John, 72, Kokomo, Ind., Dec. 9, 1987

Pearson, Ruby, 88, Huntington, Ind., June 4, 1987

Peckover, Alma Katherine, Buhler, Kan., Oct. 25, 1987

Prough, Alice Olive, 75, Rochester, Ind., Oct. 16, 1987

Ramsey, Virginia E., 67, Todd, Pa., Aug. 27, 1987

Randolph, Cecil Franklin, 69, Harrisonburg, Va., Oct. 30, 1987

Ream, Verna L., 94, Quakerstown, Pa., April 10, 1987

Reed, Mary, 95, Saxton, Mich., Aug. 11, 1987

Reynolds, James S., 51, Staunton, Va., Aug. 26, 1987

Ridenour, Daniel E., 76, Edgemont, Md., Oct. 8, 1987

Ringeisen, Garold, 71, Kokomo, Ind., Oct. 24, 1987

Risser, Jay S., 84, Lancaster, Pa., April 19, 1987

Ritchie, Thomas Edison, 82, Fulks Run, Va., Oct. 26, 1987

Robinson, Ednamae Brallier, 66, St. Petersburg, Fla., June 28, 1987

Rohrer, Esther, 88, Elizabethtown, Pa., May 7, 1987

Rust, Arch, 90, Cabool, Mo., Dec. 4, 1987

Seese, Joseph, 84, Ephrata, Pa., Aug. 3, 1987

Shaffer, Emma Wageman, 79, New Oxford, Pa., Oct. 22, 1987

Shober, Alma, 84, Martinsburg, Pa., Aug. 10, 1987

Shoemaker, Ford Emanuel, 64, Fulks Run, Va., Oct. 30, 1987

Shoemaker, Ralph E., 86, Wenatchee, Wash., Oct. 7, 1987

Shumake, Edith, 84, Grottoes, Va., July 24, 1987

Simmers, Tommy, 61, Lacey Spring, Va., Oct. 23, 1987

Smith, Carrie M., 86, Roaring Spring, Pa., July 24, 1987

Taking religion unseriously

A MESSENGER reader wrote me, "President Reagan deserves our support in his fight to preserve the American way of life."

I began having problems right there. What *is* "the American way of life"? The writer explained—not too clearly—that "by 'American way' I mean its foundation in Christian principles."

I have my misgivings about "the American way of life" concept. I never hear the term explained in a way that makes it sound like something I want to be a party to "preserving." But I sure do want to be a party to "reforming" it. Every time I talk with someone for whom "the American way of life" is a buzzword, I begin seeing an image of "the good ol' USA" that no one projected better than illustrator Norman Rockwell, whose works are preserved in huge books and enshrined alongside family Bibles on coffee-table altars.

This is an image I resist because it is "the American way of life" only for certain privileged classes and groups of Americans. It exploits the "Third World," ignores the plight of the poor and despised both here and abroad, and is a lifestyle for people smug, self-satisfied, and self-righteous in their comfort. It is comfort for the few, paid for by the discomfort of the many of God's children. It is a "greed is good" society. It is not just. It is priests and Levites passing by on the other side.

Since the "fight to preserve the American way of life" is likely to be prolonged into the next US president's term of office, it is necessary to look closely at the candidates in this year's election campaign. Who among the presidential hopefuls is the likeliest to work at the preservation cause?

Pat Robertson seems to be the candidate most committed to what I think is meant by "the American way of life." But so far he doesn't appear to have much of a chance even of getting nominated. And it is interesting to watch how rapidly Robertson is distancing himself from that "foundation in Christian principles" his followers must hope he would build on as president.

Robertson insists on being called a businessman, not a TV preacher. He even resigned his ordination as a Southern Baptist minister. His religious beliefs don't seem to be too important to him beyond their political usefulness. He knows that in presidential politics, it doesn't pay to take your religion seriously.

When was the last time we elected a president whose politics were informed by his theological insights? What? No, farther back than that. I'm not talking about literally believing in Armageddon, consulting a daily horoscope, and carrying good-luck charms in your britches pockets. No, it was back in 1976.

Political analyst and writer Garry Wills says of Jimmy Carter: He had "a regard for the poor and despised (he was the first US president to take the Third World seriously); a sense of human limit (he did not take it for granted that Americans have a right to consume a disproportionate share of the world's goods); and a recognition of the humanity of others, even of enemies (the Soviet Union was not the Evil Empire for him)."

But where did those qualities get that good Southern Baptist? The voters liked pseudo-religion better and sent Jimmy Carter back to the peanut patch. The media (excusing Garry Wills) still hasn't finished making fun of Carter for trying to serve by Christian principles that you can find embodied in virtually every one of our Church of the Brethren resolutions, statements, and position papers of the past 50 years.

No, it doesn't pay for presidential candidates to take their religion seriously. We aren't ready to tolerate a candidate from any faith but Christianity, and we don't *really* want a *Christian* president who means business. Truth is, that wouldn't do much to preserve "the American way of life."

All this leaves me with a dilemma when it comes to fulfilling my duty as a US citizen to vote in the 1988 elections. The dilemma is this: Like those people dedicated to preserving "the American way of life," sure, I would like a president whose religious beliefs were compatible with my own, and whose acts and decisions as president were guided by them. On the other hand, I agree with Garry Wills: "The secularism of the political establishment in the American political system is the best protection of religious life we have." It protects us from the idol of "civil religion" that, I fear, is what really is meant by "the American way of life."

So, I'm sorry, Pat. I hope you will understand that as much as I would like to see the bust of a *ninth* Virginia-born president added in the capitol rotunda in Richmond, I just can't root for you through this election season. We both love the Lord in our own way, and also I just love your southern accent and your disarming little chuckles and giggles. But this is 1988, not 1976. Heresy it may appear, but when I punch my ballot next November I likely will vote for the candidate who has been the most modest about his religion throughout the campaign.—K.T.

When disaster strikes or famine threatens, compassionate response follows.

The largest gift may be tallied in the millions: food, clothing, tents, and blankets. Last year the medicines, clothing, and other relief goods packed and shipped from the New Windsor, Md., Service Center totaled 5.6 million pounds.

Yet, it is important to remember the little numbers behind the big numbers.

Nurse Peggy Heiner of the Evangelical Committee for Relief and Development of the Churches in Nicaragua (CEPAD) initiated the request: "Please send 12 ampuls of Oncovine for the treatment of leukemia. Fabricio Espino Pastora is eight years old."

Twelve small glass vials of the life-saving drug were prepared immediately and delivered by a delegation of clergy traveling to Central America. *The smallest shipment to save one small life.*

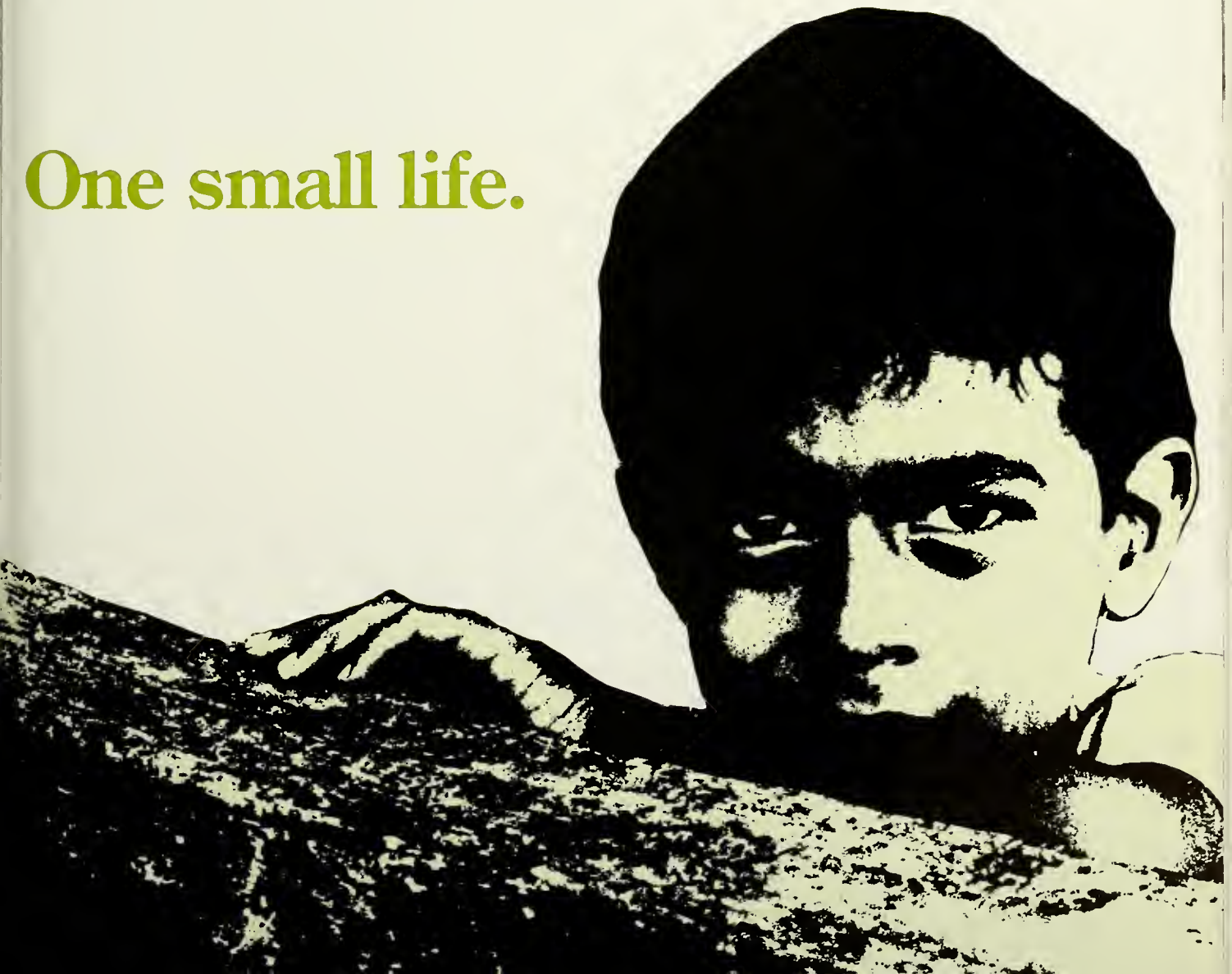
On March 13 the Church of the Brethren observes One Great Hour of Sharing. This special offering supports Church of the Brethren and Church World Service ministries to the hungry, the homeless, and the ill not only in Nicaragua but in 70 other countries as well.

Contribute your One Great Hour of Sharing gift through your local church, or send it to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

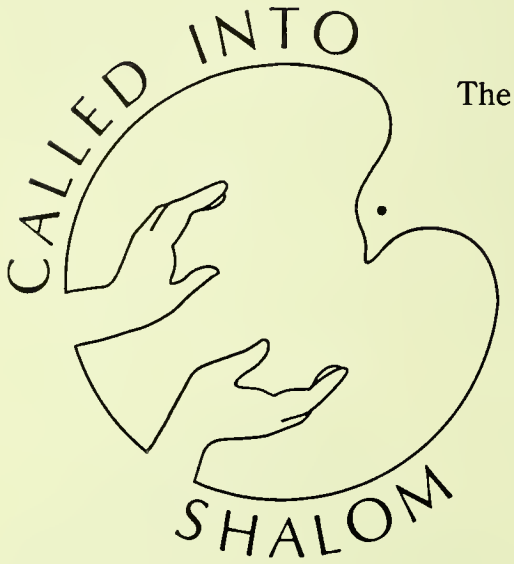
In doing so you support shipments large and small and save one small life again and again.

One Great Hour of Sharing

One small life.



CHURCH OF THE BRETHREN ANNUAL CONFERENCE
June 28 - July 3, 1988
St. Louis, Missouri



The Cervantes Convention Center in downtown St. Louis, Missouri will be the center of activities and events, including worship and business sessions. Exciting programs for children, youth and adults are being planned.

St. Louis, centrally located along the Mississippi River, will be an interesting experience for the Brethren and their families.

. . . MEET US IN ST. LOUIS!

Use the forms at the right to order the Annual Conference Information Packet, the 1988 program booklet, and to volunteer your services in one of the many program areas.
—Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June _____.

_____ Brethren Press Book Exhibit
_____ Registration (type badges, collect fees, sort cards)
_____ Ushers (business and general sessions)
_____ Child care services
_____ Children's activities (age 6-11)
_____ Youth activities
_____ Messengers (Conference business sessions)
_____ Tellers (Conference business sessions)
_____ Information/mail desk
_____ Ticket sales
_____ SERRV Exhibit
_____ Annual Conference office

Please circle approximate age:			
	16-22	22-30	30-40
	40-50	50-60	60-70

Name _____

St./RFD _____

City _____ State _____ Zip _____

Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

(Available in May)

Please send the following:

_____ copies at $6.00 each of the 1988 Annual Conference Booklet (regular binding)

_____ copies at $9.50 each of the 1988 Annual Conference booklet (spiral binding)

_____ 1988 Annual Conference Information packet. (Add $1.00 for postage and handling)

Name _____

St./RFD _____

City _____ State _____ Zip _____

Amount remitted $ _____

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

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1451 Dundee Avenue
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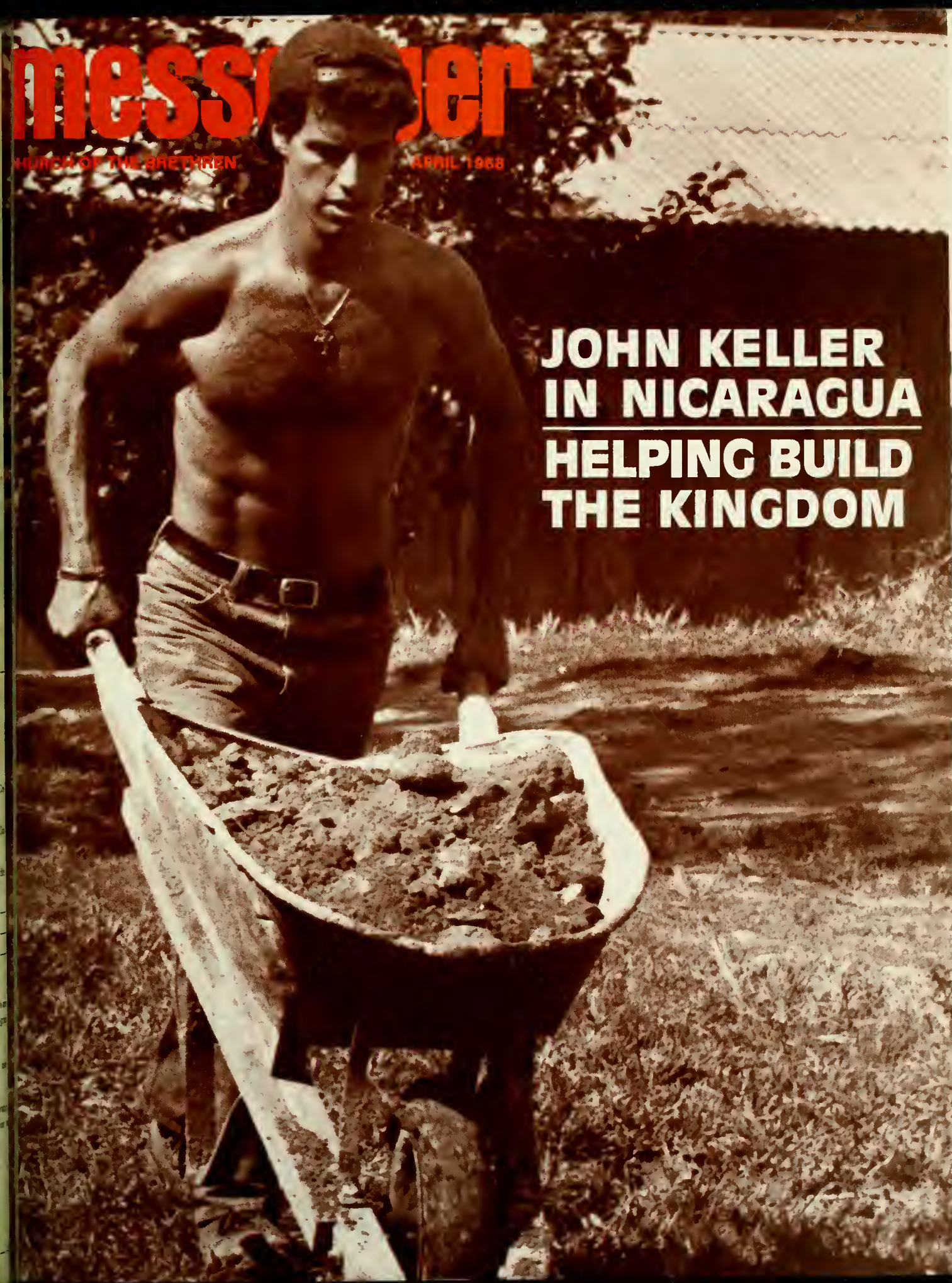
messenger
CHURCH OF THE BRETHREN
APRIL 1988



JOHN KELLER IN NICARAGUA

HELPING BUILD THE KINGDOM

contents

9 **Finding Reality in Rio Blanco.** For five students visiting Nicaragua "the rockets' red glare and bombs bursting in air" gave proof that—if not our flag—our military aid is still there. In this special report, Worth Weller shares impressions and faith questions of participants in Manchester College's Peace Studies Seminar in Nicaragua.

13 **Deacons: Channels of God's Healing Spirit.** In the lead article of a cluster on deacon ministry, Joan George Deeter says when we choose as deacons only those who have always lived exemplary lives we may overlook some of our best caregivers.

15 **Deacons: Visitors We Should Welcome.** If congregations follow Karen Peterson Miller's advice we'll have deacons knocking at our doors. Karen casts a vote for bringing back the visiting brethren.

16 **Deacons Who Are Doers.** Pastor Ray Hileman tells about a group of deacons who really "deac." He suggests there's even hope for dead deacon programs.

18 **Easter Profiles of Courage.** After serious holiday eating many of us would just as soon not look at our profiles. David S. Young examines some profiles that actually look better as a result of Easter.

COVER: It looks like student John Keller is merely pushing a wheelbarrow load of dirt. But, as he explained to the writer of this month's cover story, he is actually helping build Christ's kingdom here on earth. For specifics on the project, turn to page 9.

In Touch profiles Fern Shull, Lawrence, Kan.; George and Laverna Thomas, Johnstown, Pa.; and Don and Janet Stroup, Brethren, Mich. (2) . . . **Outlook** reports on Brethren in FBI investigation. Contra aid opposition. Manassas housing project. Women's conference. Disillusionment in Philippines. Hate violence. WCC racism conference. World's oldest person. Culebra workcamp. Seminary president's retirement. Farm credit victory. Personnel changes (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Poem** "Thomas Speaks," by Joe Van Dyke (20) . . . **Windows in the Word** (21) . . . **Small Talk** (22) . . . **Opinions** of Clyde E. Weaver, Gene A. Burry, and James Alexander (start on 23) . . . **Pontius' Puddle** (23) . . . **Turning Points** (27) . . . **Editorial,** "We Can't Be Exclusively Inclusive" (28).

messenger

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letters

SALVATION IN SPITE OF SIN

Donald B. Snyder's "Nobody's Sa
Judgment" (Opinions, January) is an
example of someone taking scripture o
text, thereby changing its meaning.

Jesus said, " '. . . he who hears my w
believes him who sent me, has eterna
does not come into judgment, but ha
from death to life' " (John 5:24).

There is another judgment at which o
as believers are judged. In 2 Corinthi
Paul says, "For we must all appear b
judgment seat of Christ, so that each
receive good or evil, according to wha
done in the body." At this judgment,
works are judged, not our salvation.

Matthew 25:31 speaks of yet anoth
ment, where the nations are judged. Th
following the tribulation. Revelation 7:
that believers already will be wearin
robes," and later says that they will be
"springs of living water" (7:17).

There is, of course, a final "judgme
wicked," in which believers will not ta

We should not take sin lightly, but it i
know that we are assured of eternal l
with our sinful nature.

MIKE D

Goshen, Ind.

FIGURING OUT THE FARRAGO

Regarding "Nobody's Saved Till Ju
(Opinions, January), it is startling to h
sound doctrine amid this dollar-
farrago in which false prophets (Matt. 7
price (Tit. 1:11) take works-of-the-law te
15:1ff.) and apply them to our Christian
so as to "prove" that we will not have to
Bible test of salvation (1 John: 3:7-10),
repeated more than a hundred times
Matthew 7:15-23 and Revelation 20:12-

Don Snyder couldn't collect even $1
on television with that, or attract a v
church in these apostate and suicidal ti
spite the remnant). Still, it helps if a few
searching the Scriptures until the Spir
them wise unto salvation.

ROY

Citronelle, Ala.

THE SPITTING IMAGE OF CHRIST

The Church of the Brethren would ne
the anointing service to become "sa
talism," as Steven Gehman (Opinions,
ber), calls it. The oil is, after all, not
potion but a simple oil that is used as a s
our faith, just as the basin and towel a

We have not had the basin and to
for that matter, the bread and cup, bec
ramentalism. Sound biblical preach
teaching on the meaning of symbols ca
safe from sacramentalism.

Oil represents the Holy Spirit o
inthians 1:21-22, "He anointed us, set h
ownership on us, and put his Spirit in o
. . ." (NIV). We already are anointed b
equal by his Holy Spirit. The oil symbol

that precise gift.

us anoint each member of the body of t anew each year. To reserve the oil only for ıg puts the anointing service in danger of ning a sacramental ritual and, as usual, ɔy limits God.

oil doesn't heal; God does. The oil doesn't ate; God does. The oil doesn't equip people rvice; God does.

e are going to be so literal about the Scrip- for the use of oil for healing, then I say to rs, "Pucker up," because Christ used spit aling. Try using that symbol and see how it ɔver.

LINDA LAMBERT

ar, Md.

NG A CHURCH HOME

vas the statement made each month in ENGER, "To hold in respect and fellowship in the church with whom we agree or dis- is a characteristic of the Church of the ren," together with the idea of "People of ovenant" that most heavily influenced my Barbara, and me to stay with the Fruitland ch of the Brethren after our initial visit.

ving never previously settled in a place to iate with others of the Christian faith, we searching for a church where we could be ɔrtable. Our religious convictions had been y influenced by the writings of Emanuel enborg. We believe we now have found our —in the Church of the Brethren.

urch of the Brethren members who have ls of Swedenborgian persuasion who are h-homeless should invite them to the ch of the Brethren. You will be doing them a

ıety-three-year-old Chauncey Shamberger us a five-year stack of MESSENGERS from ı we have learned a great deal about the h and the wonderful people with whom we t to associate for many years.

HAROLD RAND

and, Idaho

ɔYING MESSENGER IN JOHNSTOWN

m 77 years old and have been reading ENGER most of my life. I really liked the ıry issue.

as thrilled to read about the different mem- ɔf the church doing so much for it—Andi in Bangladesh; Jim Miller, Kyle Rich- l, and Lance and Stephanie Cheslock in ; Bob and Rachel Gross in India; blankets ethany Hospital; relief for Ethiopia; a large unit; cartoonist Joel Kauffmann; and the rial.

at fellow Don Fitzkee is a busy one, writing any good articles.

anks for a great magazine.

GALEN F. HOFFMAN

stown, Pa.

hat fellow Don Fitzkee" is one of those great rs who come our way. He's in his second year MESSENGER *and you will continue seeing his ıe.—Ed.)*

TIME FOR AMENDS

During World War II many Japanese-Americans who had been in US internment camps were assisted by the Church of the Brethren in finding housing and employment.

Since that time, three court cases and, later, a class-action suit have protested the loss of civil rights of these American citizens of Japanese descent. So far they have resulted in unsuccessful closures.

Last fall, however, legislation was passed by the US House of Representatives that would make amends for the wartime internment. It provides for a formal apology, an education fund to conduct research to prevent a repetition, and payment to survivors.

Senator Mark Hatfield, of Oregon, initiated Senate Bill 1009, which is similar to the House bill. The Reagan administration has not looked favorably on such settlement. Has President Reagan heard Representative Barney Frank, who said, "As a country, we need this bill more than the victims"?

Having experienced that World War II internment myself, I urge the removal of this shadow and shame from history with a formal national acknowledgement and apology by the US government to all the surviving victims. Soon.

FLORENCE DATÉ SMITH

Eugene, Ore.

BEING BRETHREN AND LOVING IT

I love being Brethren, and when people ask me about my faith, I love to tell them I am Church of the Brethren.

Most often such people's response is "I never heard of the Church of the Brethren. What is it?" I enjoy telling them about the love of Jesus, and how, if we have that love, we show it in our works. Usually people listen intently, and I see a joyous look of understanding appear on their face.

As I love being Brethren, I also love my striving to be the better Christian that Christ calls me to be. The Christian life is not always easy, but look at what great company you keep: "Lo, I am with you always, to the close of the age."

The responsibilities of being Christian are tremendous, and the rewards ... well, they are out of this world.

GLEN R. DAUGHTRY

Wheeling, W. Va.

SATISFACTION FROM WORK IN POLAND

"A Pebble in a Pond" (December) was just about the best ever in MESSENGER. The photo of the statue of the sower, and the report on the harvest from the sown seed was remarkable.

I suggested to my farmer nephew that he let someone manage his farm for a year and that he go over to Poland for a year to help with what he knows so well.

It must be a satisfaction to our young people to know that they are making such a basic contribution to peace as to help in agriculture.

MARIANNE MICHAEL

Iowa City, Iowa

page one

This month's cover story began with a December phone call from Worth Weller, in North Manchester, Ind. Worth, who publishes *The News-Sentinel* (and is active in the Manchester Church of the Brethren) was heading for Nicaragua in January and wondered if I needed a story.

Somewhat jaded with all the unsolicited first-hand accounts of Brethren traveling to Central America, I confess that I was not at first receptive to the offer of yet another one. Don't get me wrong. I am supportive of Brethren witnessing for justice, peace, and reconciliation in Central America. The problem is to find fresh, new ways to report on it.

John Keller

So I quizzed Worth a bit. Who is going to Nicaragua besides you? (Manchester students.) Any *Brethren* students going? (Yes.) After gathering data, I suggested that Worth submit an article, with photos, about the Brethren students in Nicaragua, and their statements on what motivated them to participate in the work project in Rio Blanco.

It was great to be able to highlight, through Worth's story and photos, Brethren youth living out the tenets of their faith.

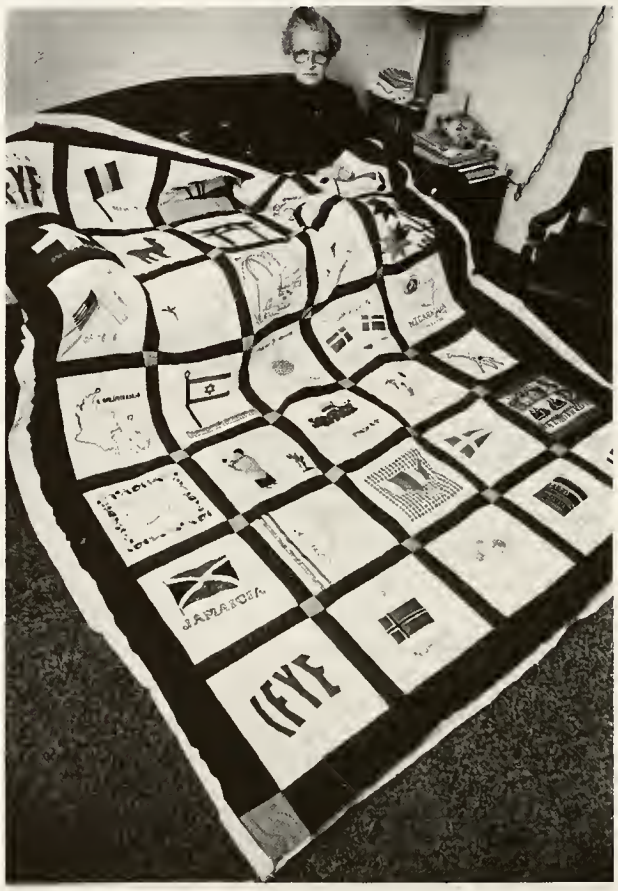
But not to be lost in the dazzle of work and witness in a foreign land is another story this month. On page 2 is the story of Dewey Broyles, a Brethren youth from the Spruce Run, West Virginia congregation.

That story possibility came to light when our editorial assistant, Don Fitzkee, was browsing through a stack of district newsletters. Don saw "three or four lines about Dewey" in a newsletter, detected the story potential, got on the phone, tracked down the facts, and wrote up the story. Simple as that.

There must be many other Brethren youth out there with significant stories to tell or to be told. Readers can participate in MESSENGER's telling of the Brethren story by tipping us off on youth who are into significant activity related to their church experience. We will *consider* all suggestions, and *act* on the ones we judge to have the most potential. Our aim is to emphasize young people more, since we feel that it is too easy to overload MESSENGER with material about and for the older members of the church. — THE EDITOR

in touch

Fern Shull: She keeps 'em in stitches



When Fern Shull moved from an Iowa farm to Lawrence, Kan., 10 years ago she worried that her quilting days might be coming to an end since she was moving away from her clientele.

But with a little help from granddaughter Helen Bennett, then a student at McPherson (Kan.) College, who designed a business card with a simple quilt block design, Fern is again keeping people in stitches.

Recently Fern, a member of the Lone Star Church of the Brethren, in Lawrence, finished work on a colorful quilt that will be raffled off in July at the International 4-H Youth Exchange (IFYE) Conference in Topeka.

Fern quilted the unique coverlet, whose quilt blocks were created and stitched by 4-H members who had been exchangees in India, Switzerland, Thailand, Ecuador, and 26 other countries.

The center block sports a Kansas sunflower, while four IFYE logo blocks anchor the corners. Funds from the raffle will benefit international 4-H programs and a youth project in Paraguay.

"I was happy to work on the IFYE quilt because both my grandchildren were IFYEs," she says.

It didn't take Fern long to build up her business after coming to Lawrence. Shortly after her arrival she received a package from a friend, containing a quilt top to be finished. That prompted the mail carrier to ask, "Do you quilt? I have one I want you to do."

That one quilt turned into five, and now a steady stream of customers calls on Fern. "At this time I have 12 tops waiting to be quilted and a damaged heirloom to mend and restore," she says.

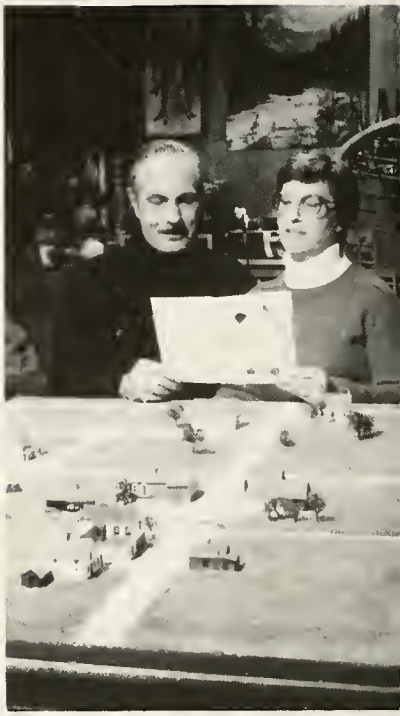
Her granddaughter Helen continues to generate new ideas. "Helen keeps stretching my mind," Fern says. "She has me doing placemats, wall-hangings, folded-star Christmas tree ornaments, potholders, and table centerpieces."

But with all the other work her grandma has to do, Helen has to wait her turn like everyone else.

Now 90, Fern says, "My stitches aren't as small as they used to be because I have arthritis." But neither old age nor arthritis has kept Fern from spending the majority of her waking hours sitting at the quilting frames she inherited from her mother, Mary Yoder Strohm.

After more than 75 years of quilting, she is still keeping her customers covered.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, living in Lawrence, Kan.



Don and Janet Stroup review the printed gram for "Simply Brethren." Before ther scale model of early Brethren.

George & Laverna Thomas: Sticking with tapes

George and Laverna Thomas deliver sermons every week and make up to home visits to boot. Not bad for a co of pastors. But George and Laverna, the Walnut Grove Church of the Bret ren, Johnstown, Pa., aren't pastors, or even preachers for that matter.

They are simply a couple of 75-yea old laypeople who have carried out a cial ministry to the shut-ins of two congregations for more than 14 years

It all started around the time Geor retired, when Laverna was miraculou cured of a nagging illness. In gratitud for her "divine healing," she says, "I asking God what I could do because was so good to me."

Her answer came in a dream: She led to start a tape ministry to people couldn't attend worship services. Afte talking it over, George and Laverna

)on & Janet Stroup: Simply Brethren in Brethren

ow pay attention: Brethren was so ımed to attract Brethren to come set up Brethren community. Got it? Well, ;ither did most of the residents of ethren, Mich., the only town in the nited States named for the Church of e Brethren.

But Janet and Don Stroup, two mem- rs of Brethren's Lakeview Church of e Brethren, thought it was about time e people of their sleepy little town had refresher course in local history. "Sim- y Brethren," a play written last summer Janet and directed by Don, turned out be just that.

Last November about 200 people came ıt to the town hall for two performances "Simply Brethren." Not bad for a town barely 200 citizens. All went away with new understanding of Brethren's story.

Although she had never written a his- rical play before, Janet had wanted for me years to tell the story of Brethren. 's the only town named for the Church the Brethren," she said. "It seemed that we were losing our identity."

According to Don, recognized unofficially as the town historian, Brethren got its start in 1902, when a land swindler lured German Baptist Brethren to the area with the promise of cheap land, fertile soil, and a long growing season. As an added attraction the developer even named the town "Brethren." Upon their arrival, however, the Brethren discovered why the land was cheap: It wasn't as fertile as advertised and the growing season was short. But many settlers were forced to tough it out, having burned their bridges behind them.

Featuring a cast of 37—12 of them Brethren—"Simply Brethren" in three acts traces the history of the town from its dubious beginnings up to the construction of the town's first consolidated school. Each act begins in 1950 with a grandmother and granddaughter working together in the kitchen. Characters act out the story as told by the grandmothers.

"I don't think the majority of the people realized that the town was named for the church," said Don. They know that now, along with a host of other facts about Brethren's past.

"Simply Brethren" is best described as historical fiction, said Janet, embarrassed to admit that she wrote the play in a few short weeks. All the action is based on real events from Brethren's past.

In addition to directing the play, Don constructed the set in the town hall, where, to his knowledge no play had ever been performed. "I lived in the town hall for two weeks," said Don, who recently retired as drama director for the Onekama school system.

Deacons at Lakeview, the Stroups were able to share some Brethren beliefs in the play, even though its focus was the town. "But you can't really separate the town from the church," said Don. The simple life was one theme that came across strongly in the play, he added.

"Simply Brethren." It may not play in Peoria, but it brought down the house in Brethren.—DON FITZKEE

ırchased duplicating equipment to copy ssette tapes and about 16 tape players give to shut-ins.

Their weekly work begins Sunday orning when they pick up bulletins and aster tapes of services at Walnut Grove ıd Locust Grove, a neighboring con- egation to which they have close ties. ith their three duplicating units they py the master tapes—usually on Sun- ıy afternoon— to prepare for visits later the week.

Tuesday and Wednesday are the big siting days, when George and Laverna end 18 to 20 hours visiting in up to 20 mes. It's more than a dropping-off ser- ce. Usually the shut-in folks are hungry r conversation, so the visit brings news neighbors and friends. A circle of ayer concludes each visit in a spirit of ve and blessing.

Despite the heavy time commitment, ıverna and George have every intention sticking with their tape ministry as ng as possible. "As long as the Lord ves us the strength, we want to con- ıue," says Laverna.

It is obvious that their own senior years have been made brighter with the ability to share the faith that has been so meaningful to them—a faith multiplied in ministry to the "scattered" of two congregations.—SARA WILSON

Sara Wilson is a member of the Walnut Grove Church of the Brethren, Johnstown, Pa.

Brethren among groups in FBI investigation

The Church of the Brethren appears to be one of more than 230 organizations included in a sweeping investigation carried out by the Federal Bureau of Investigation. The FBI was investigating CISPES, the Committee in Solidarity with the People of El Salvador.

The investigation came to light after the New York-based Center for Constitutional Rights received 1,300 of 3,700 pages of FBI files, after filing a Freedom of Information Act lawsuit on behalf of CISPES. Many of the pages were blacked out.

Among the organizations appearing in the documents is the "Church of the Brothers." "Brothers" and "brethren" are translated the same from Spanish, and the group referred to is assumed to be the Church of the Brethren. The Church of the Brethren has congregations in the public sanctuary movement, and has been outspoken about opposing US military intervention in Central America.

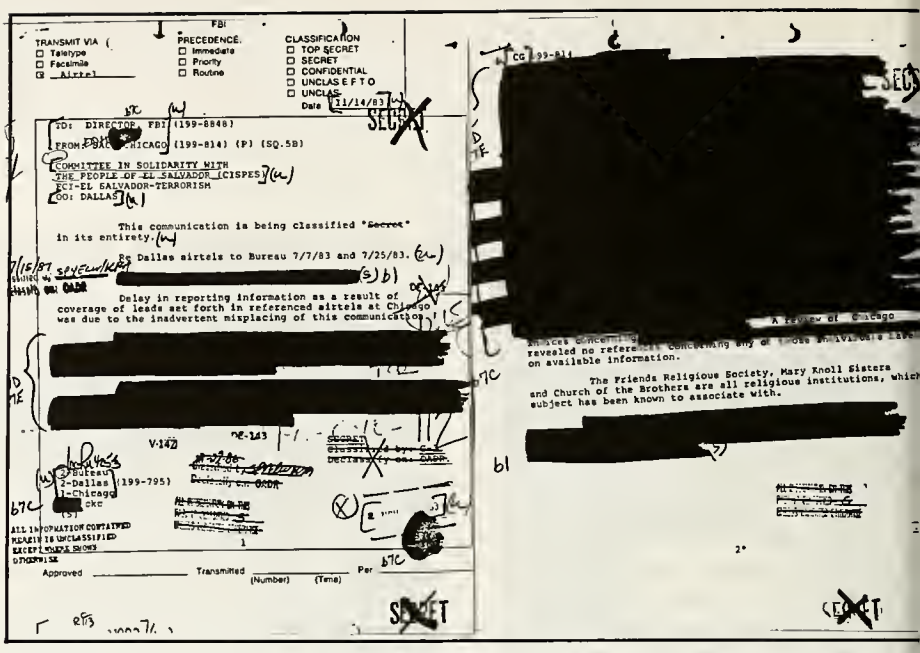
The other groups mentioned in the documents include peace groups, churches and individual congregations, social justice groups, and universities.

The Center for Constitutional Rights said, "The breadth and scope of this investigation indicates that the FBI was engaged in an illegal campaign to stifle dissent." The FBI says it was justified in the investigation because it was seeking to determine whether CISPES was supporting terrorism in Central America.

The CCR says the FBI quickly turned the original investigation into a "Foreign Counter Intelligence/Terrorist" inquiry, which enabled the agency to use "special techniques" that are illegal when applied to domestic investigations. There is no indication that the FBI had or uncovered knowledge of criminal activity.

After analyzing FBI documents, the CCR has concluded that the investigations, which began in 1981, were directed against groups working on any aspect of Central American issues (such as health care and educational forums), groups working to end the violence and US intervention in Central America, and conferences and forums convened to discuss issues related to Central America.

The FBI's techniques included infiltration of meetings; physical and photographic surveillance of people, residences, meeting places, and offices; review of literature and broadcasts; analysis of phone company records; and recording of license plate numbers at meetings and demonstrations.


FBI
TRANSMIT VIA
Teletype
Facsimile
Airtel
PRECEDENCE
Immediate
Priority
Routine
CLASSIFICATION
TOP SECRET
SECRET
CONFIDENTIAL
UNCLAS E F T O
UNCLAS
Date 11/14/83
TO: DIRECTOR, FBI (199-8848)
FROM: SAC CHICAGO (199-814) (P) (SQ.5B)
COMMITTEE IN SOLIDARITY WITH THE PEOPLE OF EL SALVADOR (CISPES)
ECI-EL SALVADOR-TERRORISM
OO: DALLAS
This communication is being classified "Secret" in its entirety.
Re Dallas airtels to Bureau 7/7/83 and 7/25/83.
[redacted]
Delay in reporting information as a result of coverage of leads set forth in referenced airtels at Chicago was due to the inadvertent misplacing of this communication.
[redacted]
2-Bureau
2-Dallas (199-795)
1-Chicago
[redacted]
ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE
Approved
Transmitted (Number) (Time)
Per
SECRET
[redacted]
A review of Chicago
revealed no reference concerning any of those individuals
on available information.
The Friends Religious Society, Mary Knoll Sisters and Church of the Brothers are all religious institutions, which subject has been known to associate with.
[redacted]

FBI documents include a reference to the "Church of the Brothers" (right). The Center for Constitutional Rights obtained 1,300 pages of materials detailing the CISPES investigation.

The documents did not mention any of more than 90 break-ins at offices of groups who oppose the administration's Central America policies. A former FBI agent has accused the agency of two such break-ins, and the CCR has collected information that shows a distinct pattern. Those committing the burglaries take mailing lists and organizational plans but leave valuables.

The CCR records on the break-ins are included in nearly 50 pages of documentation that show a pattern of harassment and intelligence-gathering directed at individuals who travel to Central America or Cuba or are active in related issues. The incidents include outright violence, death threats, arson, diverting mail to the Internal Revenue Service or the FBI, taping telephone calls, and FBI contacts with employers or landlords.

One of the minor incidents reported is government surveillance of an April 14, 1986, vigil against contra aid, held at Church of the Brethren-related Manchester College, in Indiana.

Christians mobilize against contra aid

Behind the February 3 defeat of President Reagan's request for contra aid was a massive effort by religious leaders to express their opinions to leaders in Washington.

A statement urging defeat of the administration's request was signed by 380 religious leaders, the largest numbe of religious leaders in executive positio ever to sign a statement speaking on a public policy issue, according to Washington representative Leland Wilson. T House of Representatives defeated the request by a vote of 219 to 211.

The Church of the Brethren signers were the moderator, moderator-elect, general secretary, every district executiv and all associate district executives except one who was out of the country.

The brief statement urged policies in Central America "that are consistent wi a deep sense of morality and justice, policies that rely upon diplomacy rathe than the force of arms."

Moderator William A. Hayes and district executive Ronald Petry joined othe religious leaders at the Capitol for pray and presentation of the statement. Othe opponents of the contra-aid measure held vigils at the Capitol and elsewhere around the country.

A subsequent, Democrat-sponsored bill calling for humanitarian aid to the contras divided the church community. Some supported the measure, in hopes preventing passage of a Republican-sponsored bill that would have left the door open for later military aid.

Others, including the Church of the Brethren, maintained a stance of oppos ing contra aid in any form at any time. Both the Democrat- and Republican-sponsored proposals were unexpectedl defeated in March 3 House votes.

Grant helps Manassas begin housing project

At first glance, Prince William County, Va., where the Manassas Church of the Brethren is located, seems an unlikely place for a church to start a housing project for low-income people.

In 1986, median family income in the county was a not-too-shabby $42,500, and unemployment seldom rises above three percent. But first glances can be misleading.

In the midst of this comfort, says Fred Swartz, pastor of the Manassas congregation, about five percent of the population earns an income below the poverty line ($12,500). With an average monthly rental of over $600 for a two-bedroom apartment, low-income families can't find affordable housing.

In August, the Manassas congregation launched the Brethren Housing Corporation to address this need. The congregation set aside $30,000 for the project and has been guaranteed $80,000 more in loans.

In January, Brethren Housing received $20,000 in the first major grant from the General Board's recently expanded Global Food Crisis Fund. The fund was renewed in March 1987 and expanded to include hunger and homelessness needs in the US as well as overseas relief and development.

General Board staff who reviewed Brethren Housing's request for the grant commended the project as "a model for congregations addressing the issue of homelessness in this country."

Swartz said the congregation was alerted to the area's housing problem by regular calls from people in need of help with utility payments and rent, temporary shelter, and overnight lodging.

The corporation recently purchased a two-story, brick building in downtown Manassas that will house four apartments, and is looking for additional properties. The board envisions eventually offering a variety of housing options—some at reduced rents, others rent-free, depending on need.

Officers of the first board of directors are Carl F. Smith, chairman; Leland W. Flora, treasurer; James O. Bowman, secretary; and Irvin M. Heishman, president.

In addition to support from the church and individuals, Brethren Housing Corporation has drawn attention from the Virginia Housing Development Authority and the federal Housing and Urban Development department.

The Global Food Crisis Fund has also provided a $3,000 grant to the Interfaith Council for the Homeless in Chicago. The group, which coordinates the efforts of the religious community's response to the homeless, provides shelters, recruits volunteers, educates churches, and advocates legislation that addresses root causes of homelessness.

"Women of Spirit," six-year theme of the Program for Women, has been interpreted graphically by Lynne Grubb Hockley, of the Elizabethtown, Pa., congregation. The new logo focuses on women's hands. "Hands are used for both work and praise—an uplifted hand can easily symbolize a reaching for the strength of the Holy Spirit," writes Hockley. The design is completed by the flame of the Holy Spirit and a circle of unity.

Women's conference set for August 4-7

Women are invited to a national women's conference in La Verne, Calif., August 4-7. The main speaker is LaVon Widegren Rupel, a counselor at the University of the Pacific and member of the Modesto (Calif.) Church of the Brethren.

Bible studies will be led by Gayle Hunter Sheller, co-pastor of the Springfield (Ore.) congregation. Seventeen in-depth workshops will be provided on topics such as reconciliation, AIDS, spirituality, language, harassment, leadership, substance abuse, and relationships.

The conference title, "Story Telling and Bridge Building," was chosen in an effort to unite women and to build bridges toward future understanding through daily Bible study and focus groups.

The cost for registration, meals, and lodging is $140. For more information, write to Leona D. Ikenberry, 1727 Maplewood, La Verne, CA 91750. Sponsored by the General Board's Program for Women, the conference is planned by Jan Eller, Emily Larson, Jane Shepard, Leona Ikenberry, Linda Lowber, and Karen Walters.

Philippine situation is less than hopeful

The people of the Philippines are fast losing hope in the government of Corazon Aquino, according to H. Lamar Gibble, of the General Board's World Ministries staff.

Massive poverty persists, human services remain inadequate, and land reform has been thwarted by wealthy landowners. "When there's hope," said Gibble, "if no obvious change takes place, disillusionment quickly comes."

Gibble was in the Philippines January 9-19 to attend meetings of the World Council of Churches. He was present during the January 18 local and provincial elections, when more than 100 people—mostly candidates—were killed.

He also met with Senator Jovito Salonga, president of the Senate and head of the Liberal Party, who "is much concerned about the violence in the country and what he perceives as the continued violation of rights of individuals by the right and the left." Salonga believes that if either end of the political spectrum is able to consolidate power, "democracy will be sacrificed in the process," said Gibble.

Christian groups are anxious as vigilante activity is perceived to be on the rise. "Church groups crying out for justice in the midst of poverty have quickly been put into the category of 'communist,' " making them targets for right-wing vigilantes, said Gibble.

Some Philippine church leaders, he said, allege that a recent increase in US Central Intelligence Agency staff in the Philippines has further encouraged vigilante activity by right-wing groups.

"But underneath all that," said Gibble, who visited the country in 1986, "I still get the impression that it is different than under the Marcos government."

Report: Hate violence is at epidemic levels

Acts of violence against racial and ethnic groups have reached epidemic proportions across the United States, according to a major church-sponsored study.

Titled "They Don't All Wear Sheets," the 95-page study was commissioned by the National Council of Churches (NCC) and conducted by the Atlanta-based Center for Democratic Renewal, an anti-discrimination group.

The report found that the violence has extended well beyond organized "hate groups" such as the Ku Klux Klan and neo-Nazis, and the targets are increasingly immigrants such as Asians and Hispanics.

The report lists nearly 3,000 acts of "bigoted violence" that occurred between 1980 and 1986. "Not a day has passed in the last seven years without someone in the United States being victimized by hate violence," said the document. "Harassment, vandalism, arson, assault and murder motivated by racism, anti-Semitism and other forms of bigotry—such as homophobia—plague every section of our country."

In conjunction with release of the report, religious and civic leaders called for legislation that would require the Justice Department to gather data annually on hate crimes. Such a proposal has been introduced into both Houses of Congress. The Justice Department and the Federal Bureau of Investigation have opposed the monitoring, saying it is too expensive.

WCC calls on churches to fight racism in US

The World Council of Churches' Program to Combat Racism (PCR) has called upon American church groups to rekindle their waning commitment to fighting racism.

The call came from more than 160 participants at the International Consultation on Racism and Racial Justice, in Los Angeles January 17-21, the first PCR meeting convened in the United States.

Participants included PCR commissioners and staff, denominational officials, and representatives of civil rights and liberation groups around the world. The majority were blacks, Hispanics, American Indians, Asians, and Pacific islanders.

Donald Fancher, pastor of the Long Beach (Calif.) Church of the Brethren, represented the denomination at the consultation. "Many of the concerns expressed are those with which the Brethren would sympathize," he said.

Mainline denominations who took the lead in the fight against racism during the civil rights battles of the late 1950s and 1960s came in for some harsh criticism during the meeting. While "racial injustice is on the rise," the churches have responded only with "deafening silence," said participants.

"Churches are less courageous (in speaking out on racial injustice) than 20 years ago," said Allan Boesak, South African Reformed Church leader, who spoke at the meeting's opening worship service. "They are fearful those who support them financially will leave."

The consultation summed up its views in a nine-page statement that urged top denominational executives to take the lead in the struggle against racism.

"We implore the church to confess its culpability in the maintenance of institutional racism throughout their structures and in society; and its unwillingness to understand and accept new racial realities as they appear," said the statement. "We call the church to conversion!"

In an open letter, participants called on the churches in the US "to begin a new and deliberate journey towards racial justice in these United States and throughout the world." The statement comes at a time when racism is perceived by many to be on the rise in the US.

Denominational offices were asked to increase their financial contributions to the PCR's special collection fund. The statement asked for total US pledges of $150,000 during 1988, as compared to less than $10,000 collected last year. Last year the international fund disbursed $300,000 to various groups in the US.

Fancher was disappointed that the consultation did not address the question of violent tactics used by some of the liberation groups supported by the PCR, particularly in South Africa and Namibia. That question has been the subject of media reports critical of the WCC, and the Church of the Brethren has refrained from contributing to the special fund.

Yvonne Delk, chairwoman of the consultation, responded that liberation groups are not the instigators of the violence, but are victims trying to find ways to counter violence. For that reaso she said, there was no need for any sucl reference in the final statement.

Nusbaum briefly world's oldest person

A Church of the Brethren woman was officially the world's oldest person for h final two months of life.

Based on criteria used by the *Guinne Book of World Records,* 112-year-old Orpha Nusbaum, of the Middlebury (Ind.) Church of the Brethren, in Janua became the oldest person in the world. She died March 30.

According to an Associated Press artic Nusbaum attributed her long life to havi honored her father and mother, the sam reason she cited in a 1976 MESSENGER a cle ("Orpha Nusbaum: A long life with s vice," June 1976), when she was 101. She said then, "The Bible says, 'Honor thy father and thy mother that thy days may be long upon the land.' "

Born Orpha Ulery, she married mini ter John Mischler in 1897. After his death, in 1947 she married Frank Nusbaum, who died in 1959.

While other people may actually hav been older than Nusbaum—including woman in France who allegedly was si months older—Guinness requires adequate documentation such as birth certificates or census records.

BHWA to sponsor Culebra workcamp

Fifteen openings are available for the second Culebra workcamp, to be held June 4-12.

Culebra, a small island off Puerto Rico, is the location of a Church of the Brethren service project. Participants w help lead a recreational/aquatics program for children with special needs ar work with several Culebra families on a construction project.

The workcamp is sponsored by the Brethren Health and Welfare Associati and the Parish Ministries Commission the General Board. Martie Greenhoe Kaufman and Robert Kaufman are on-site coordinators; directors are Earlene Bradley, and June A. Gibble.

For more information, contact the BHWA office at 1451 Dundee Ave., Elg IL 60120.

Groff to retire from seminary presidency

Warren F. Groff, president of Bethany Theological Seminary for 12 years, has announced plans to retire June 30, 1989.

Until then, Groff, 63, will continue his executive and teaching responsibilities and his involvement in Bethany's Developing Leadership for Ministry campaign.

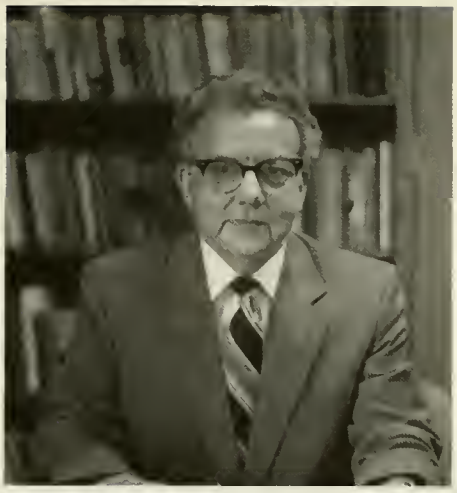
Groff joined the Bethany faculty in 1958. He was named dean in 1962, succeeding William M. Beahm, and president in 1975, succeeding Paul M. Robinson.

A native of Harleysville, Pa., he holds degrees from Juniata College, Yale Divinity School, and Yale University. He has taught at Yale Divinity School and Bridgewater College.

Jean Hendricks, chair of the seminary's board of directors, lauded Groff for "the strength and commitment" of his leadership not only to the seminary but to the total church.

Moderator of the 1979 Annual Conference, Groff is the author of several books, the latest being *Prayer: God's Time and Ours!*

A search committee that includes representatives of the denomination, faculty, students, and board held its first meeting at the end of February.



Churches help win farm credit victory

A coalition of religious and farm groups won a major victory for farmers in January when President Reagan signed landmark legislation containing more protections and assistance for family farmers than any other credit package in recent years.

Among religious groups involved was the Church of the Brethren, which joined in an effort organized by Interfaith Action for Economic Justice.

The new farm credit law authorizes:

—matching grants of up to $500,000 to states for mediation programs;

—targeting of Farmers Home Administration (FmHA) loans and land inventory sales and leases to minority farm operators according to their population in a county;

—stronger criteria requiring FmHA to classify inventory land as suitable for operation by FmHA borrowers in most cases;

—a requirement that FmHA and the Farm Credit System (FCS) restructure a farmer's debt when that is less costly than foreclosure;

—a requirement that FmHA release living and operating expenses to accelerated borrowers, although the total is capped at $18,000 a year.

worldwide

The southern Sudan town of Malakal faces starvation after running out of food at the end of January, reports *Middle East International.* Malakal is the headquarters of the Presbyterian Church in Sudan, one of the Church of the Brethren's partners in Sudan. The only hope for the townspeople is an airlift or the release of barges further north that sit waiting with 3,000 tons of food. Those barges are stuck upriver because of lack of fuel and lack of an army escort to take the boats through rebel-held territory, according to the government. "Malakal, in fact, epitomises the appalling plight of the civilians in the South," says *Middle East International.* "They are caught between the army, the SPLA (Sudanese People's Liberation Army) and the 'friendly forces'—the government-armed militias."

Violence on network television has decreased, especially on Saturday mornings, says the National Coalition on Television Violence. NCTV reports that the most violent Saturday morning cartoons are ones with moderate amounts of slapstick violence. On prime time, the popularity of violence has been at a low point for the past three seasons. The Neilsen ratings for violent programing are at their lowest point since 1955, says NCTV. Even last fall's program with the highest level of physical violence received some praise. NCTV said CBS's "Tour of Duty," a series about the Vietnam War, frequently portrays the Vietnamese rebels in human terms and usually focuses on the tragedy of war rather than on the violence itself. Violence on prime-time TV still averages almost 10 acts of violence per hour, with an attempted murder every 30 minutes, says NCTV. At current rates, the average American will still view some 45,000 murders or attempted murders on TV by the age of 21.

A new interfaith religious cable television network has been launched by several mainline Protestant, Catholic, and Orthodox groups. Scheduled to begin June 1 with eight hours of programing a day, Vision Interfaith Satellite Network (VISN) will carry the familiar format of TV worship, preaching, and music, but it will also carry interfaith films and shows on current social issues. The idea for the religious network began when Telecommunications, Inc., developed the idea of a cooperative venture of mainline groups to replace TV programs such as Jim and Tammy Bakker's. VISN will not allow funds to be raised on the air. The network will be financially supported by the cable industry, foundations, corporations, denominations, individuals, and advertising. Start-up costs are estimated at $2 million.

General Board makes personnel changes

Karen P. Miller

James R. Lynch

Joanne Nesler

Karen Peterson Miller began March 1 as editor of study resources in the Parish Ministries Commission. She will help plan, edit, and oversee editing of study resources, including *Guide for Biblical Studies,* interdenominational church school materials, and Vacation Ventures.

A graduate of Bethany Theological Seminary, Miller has written for *Guide for Biblical Studies* and "Discipleship Alive" curriculum, in addition to providing leadership in ministry training programs, LIFE Labs, and People of the Covenant meetings.

James R. Lynch resigned, effective the end of February, as the General Board's librarian/archivist to become library director at the American Baptist Samuel Colgate Historical Library, in Rochester, N.Y.

A graduate of Ottawa (Kan.) University and Bethany Theological Seminary, he was archival assistant in the Brethren Historical Library and Archives in 1978 before becoming archivist in 1980.

Because the Dundee, Ill., SERRV o was closed at the end of January (see February, page 6), Joanne Nesler has her job as manager. She had been manager since 1983.

A graduate of Manchester College a Michigan State University, Nesler has worked for the General Board more tl 20 years. From 1976 to 1980 she direct Brethren Volunteer Service. From 197 1976 she was administrative assistant the treasurer.

James Forbus has accepted a one-y contract as interim director of SERRV Self-Help Handcrafts, a position he h for several months during 1987. He is member of the Union Bridge (Md.) Church of the Brethren.

update

Pastoral dare. When pastor Tom Zuercher suggested that his parishioners join him in reading the entire Bible during 1987, he didn't figure many would take him up on it. He was wrong. January 3 marked the culmination of the Mount Pleasant (North Canton, Ohio) congregation's "Through the Bible in 1987" program. Certificates were presented to 83 people, ages 10 to 80, who read the entire Bible during the year. Nearly 70 others received certificates for reading faithfully for at least one month. One person read the entire Bible in just three months. The Bible-reading emphasis had a tremendous impact on the entire congregation, said Tom. "All through the year we have had an increased awareness of God's Word, and people have been more open and better informed in their discussion of biblical experiences."

Coming up. The Washington (D.C.) City Church of the Brethren is sponsoring its fifth annual Peace Lectureship April 30-May 1. William Sloane Coffin, president of SANE/Freeze and former pastor of Riverside Church in New York City, will speak Saturday evening at a simple dinner and again during Sunday morning worship. As in previous years, a peacemaking award will be presented at the dinner. Past Brethren recipients include Yvonne Dilling and Hazel Peters. The annual Peace Lectureship at Washington City was begun in 1984, with syndicated columnist Colman McCarthy as lecturer. Leona Z. Row Eller was instrumental in establishing the event.

Religion and media. Stewart Hoover, former member of the General Board's communication staff and now a faculty member at Temple University, is the principal researcher for a major study of religion reporting and readership in the public press. The year-long study is being conducted by Religious News Service (RNS) usin a $100,000 grant from the Lilly Endowment. The project will culminate in the building of "a comprehensive case for a new model of media coverage of religion," says RNS.

Names in the news. William E. Hare, of the Mount Morris (Ill.) congregation, in January received a National Volunteer Award from Heifer Project International in recognition of his service to the organization. . . . Former Nigeria missionary and pastor John B. Grimley was honored last September for 50 years of ministry. The day of celebration was planned by the Piney Creek church, Taneytown, Md., which he currently pastors. . . . Roma Jo Thompson, former director of disaster child care for the Church of the Brethren, is the new special services coordinator at Glencroft Retirement Community in Phoenix, Ariz. She will initiate a program to respond to the needs of the developmentally disabled. Glencroft is sponsored by area Mennonite, Friends, Apostolic Christian, and Church of the Brethren congregations. . . . William L. Gould, associate pastor of the Black Rock congregatior Brodbecks, Pa., received the eighth annual Brotherhood Citation from the Mechanicsburg Area Round Table of Christians and Jews, for his longtime efforts in promotin goodwill and understanding among Protestants, Catholics, and Jews. In addition, he received a citation from the Pennsylvania House of Representatives and was honored at a dinner at a local high school for his interfaith activities.

Milestones. The Sheldon (Iowa) congregation will celebrate its centennial June 19. . . . The Muskegon (Mich.) congregation will mark its 50th anniversary May 1

Finding reality n Rio Blanco

Manchester College student Dena Gilbert helps with a building project in Rio Blanco.

y Worth Weller

ving the teachings of Christ was the mmon thread that bound together five nchester college students who visited caragua recently. Led by Ken Brown, ector of Manchester's Peace Studies stitute, the students spent half of their nuary term practicum in Managua, the pital of Nicaragua, visiting church ders, base communities, newspaper tors, education administrators, and or union officials.

Although the interviews in Managua re educational, the students agreed, ir own journey of faith didn't begin til they got to the tiny cattle town of Blanco, high on the slopes of the sternmost mountain range of the tagalpa province. Deep in the heart of caragua'a back country, which is con- lled by the Sandinista army by day d by contra forces by night, Rio Blanco parely the size of North Manchester, d., swollen to 5,000 residents by war ugees.

On some nights machine-gun fire nctuated the students' sleep and the l glare of hand-launched rockets could seen arcing across the sky. In the enings messages printed in Spanish d bearing Ronald Reagan's signature peared mysteriously on the town's ddy lanes, urging the people not to e up their "fight for freedom."

But the students weren't there to decide logic or outcome of the armed con- ct that is sinking this already poor untry into ever deepening poverty.

"If I stayed here long enough I uldn't care who won the war," clared Kate Brown, leaning on a shovel d dripping sweat after a hard morn- g's work digging drainage ditches for a od-working co-op established by 15 cal campesino carpenters. "It wouldn't atter to me if the contras won. What lly matters to me is that the kids of is town get sanitation in their houses

(continued on page 11)

'I don't have any idea what the politics of the carpenters of this co-op are. They may be pro-Sandinista, they may be pro-contra for all I know. All I know for sure is that I'm here to help them put something together so that when I leave they'll have something to better their lives with.'
—John Keller

Upper and lower right: *Manchester College students helped build an outdoor cooking area for a woodworkers co-op in Rio Blanco (Mark Miller, John Keller, and Bethany Magee in upper photo; John Keller and Kate Brown in lower photo).* **Above:** *Kate Brown (second from right, in back) spent a morning of hard work helping cut and haul bamboo.*

(continued from page 9)

and have adequate text books."

Kate, a member of the Manchester Church of the Brethren, was thrilled to be in Rio Blanco, despite the intense heat and the primitive living conditions, because that is what her church would have her do. "My church supports anything that supports people, I feel."

For Kate, who made a trip to the Soviet Union before beginning a Peace Studies and Political Science major at Manchester, living among the campesinos of Rio Blanco has strengthened her own faith. "My faith upbringing within my own family and my church family is that God is within people. I see the truth of that much more clearly here. The people of this town, of everywhere I've been in Nicaragua, have such a firm belief in God, despite the war, despite their conditions," she reported. "Their faith is really inspiring."

For Dena Gilbert, from the La Verne (Calif.) Church of the Brethren, the work experience in Rio Blanco was the key element of her trip to Nicaragua. "This is my way of affecting what happens to the Nicaraguan people," said Gilbert. "I'm helping these people build something, rather than destroying it."

Dena, a sophomore from Fullerton, Calif., who worked with Brethren Volunteer Service in an Indianapolis drug and alcohol clinic before college, is comfortable talking about her faith. "I believe in living and working among the poor as Jesus did, not just talking about it."

But she readily admits that being in the middle of the contra war has called into question fundamental parts of her own faith. Uneasily eyeing four Sandinista soldiers cradling their AK-47s in their arms as they patrolled the beaches of Pochomil earlier in the trip, she said, "If I was one of these people, particularly a child, living through daily fear of a contra attack, I think—no, I know—I would be emotionally scarred for life.

"It was a stunning experience for me to be in the ministry of education the other day and see the primary grades' reading book with the pictures of the soldiers with their machine guns. That's their *daily* life, to protect themselves from attack. Pacifism is not an option here."

For John Keller, a 1986 Manchester graduate and member of the Manchester Church of the Brethren, his back-breaking, hot, and dirty work at the carpentry co-op in Rio Blanco was exactly what he hoped for from his trip to Nicaragua. "My upbringing, both by my family and by my church, has had a strong service orientation," he explained.

Like Kate Brown, John was in Rio Blanco on a journey of faith, not on a political mission, even though he presently is working on a master's degree in political science at the University of Costa Rica in San José with the help of a Rotary International Scholarship. "I

Militia, shown here with their children, guard their small village from contra attacks.

Manchester College professor Ken Brown tamps soil at the woodworkers co-op project in Rio Blanco. Says the director of the college's Peace Studies Institute, "The experience of these students is the translation of religion, not into theology, but into daily life—living life as Jesus did, with his concern for the poor, for the downtrodden." The experience in Rio Blanco was Brown's third consecutive student practicum in Nicaragua and his 15th January term trip to a developing country or counter-culture situation as professor of philosophy and religion at Manchester.

don't have any idea what the politics of the carpenters of this co-op are. They may be pro-Sandinista, they may be pro-contra for all I know," he admitted. "All I know for sure is that I'm here to help them put something together so that when I leave they'll have something to better their lives with."

John said he felt strongly that his work in Rio Blanco was mandated specifically in the Bible. "Christ said two things, really. He said to align yourself with the poor, not with the wealthy. He broke law to do that. He healed on the Sabbath. He shared his meager fish and loaves with the five thousand. And he taught us in his prayer that the kingdom can be here now on earth.

"That's what I feel I'm doing here in Rio Blanco—helping to bring Christ's kingdom to earth now, not waiting for rewards in heaven as the Pentecostals preach. That's our job, to help set up the kingdom now."

Mark Miller, like Dena Gilbert, had his faith tested in Nicaragua. A member of the Springfield Church of the Brethren, on the outskirts of Akron, Ohio, Mark reported that his week living in the middle of a war zone sharpened the reality of his own pacifism. "I used to take it for granted that I was a pacifist. But, being here now, seeing how these people face death for themselves and their families every day, it's different."

Mark, a senior psychology and environmental studies major, isn't sure how he would react if he were a war refugee living in Rio Blanco. "I'd hope, if I were tested, that I'd stay a pacifist. But I don't know for sure. If I saw my family being shot up, I might pick up that gun."

Bethany Magee, a member of the Hagerstown, Ind., Nettle Creek Church of the Brethren, felt that her own faith has been deepened by her three-week stay in Nicaragua. "I came here to work and talk with people. I'm not here to find out what's right and what's wrong, but to learn why the people feel as they do," she explained.

A freshman peace studies major, Bethany attended mass twice while in Nicaragua and participated in the religious music practices of one of the base communities in Managua. "This has really helped me grow. Being with these people, witnessing their faith, has brought me closer to God," she affirmed.

Intense experiences such as these Brethren youth had in Nicaragua are always much more gripping on the spot than when they later are eclipsed by other life events or when time's passage dulls their impact. But for these five, the several days in Rio Blanco will be significant milestones on their pilgrimage as Brethren in the Christian faith. □

Worth Weller is publisher of The News-Journal, *in North Manchester, Ind.*

Called to caregiving

A 1983 Annual Conference paper, "Office of Deacon," envisioned Church of the Brethren deacons having a significant ministry in their congregation: "We see them enhancing cooperation, communal caring, communication, conflict resolution, and cohesion. Moreover, we see deacons . . . actively working at and taking responsibility for the ministry of the church in concert with the pastor(s)."

A denominational objective, to develop materials for the training of deacons, consistent with the 1983 paper, led to a 1987 Brethren Press publication, *Called to Caregiving: A Resource for Equipping Deacons in the Believers Church*, edited by June A. Gibble and Fred W. Swartz. This spring Jay A. Gibble, of the Parish Ministries Commission staff, and the book's co-editor, June A. Gibble, have traveled extensively about the denomination, holding workshops for training deacons, using this resource. Two chapters from the book, by Joan George Deeter and Karen Peterson Miller, have been adapted for inclusion in this issue of MESSENGER.

Fred Swartz, in the book's introduction, challenges Brethren to erase from their minds the old images of deacons as "movers and shakers in the congregation," and to form a new concept of deacons as women and men in an office whose focus is caregiving. "Deacons," says Swartz, pastor of the Manassas (Va.) Church of the Brethren, "are to function as 'ministers' in the congregation—extensions of the Comforter (John 14:16, 26), embodying Christ's love for others amidst the tensions and trials of the age." □

Deacons: Channels of God's healing Spirit

y Joan George Deeter

/hat qualities best equip persons for a ıregiving ministry as deacons? Certainly ıe qualities in 1 Timothy 3:8-13 comıand our attention. We want deacons ho are known for the sincerity of their ɔmmitment and the integrity of their ves. An authentic faith, devotion to the ıurch, and a lifestyle respected by hers in the faith community are imporıt. Each congregation can identify perɔns who represent the values they elieve are essential.

We need deacons who know how to lisn, who are comfortable enough with emselves to focus attention on the eds of the other, who are able to press love by either support or confrontion, who can be trusted to maintain nfidentiality. We will also seek those who have the ability to communicate God's healing spirit.

And yet, before we assume we must find people whose journeys of faith have always been smooth and whose personal lives have proceeded without incident we should consider words from the book of Hebrews. In speaking of the priests appointed to relate to God on behalf of the people, the writer says: "He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people" (Heb. 5:2-3). It is not the absence of turmoil that provides the best qualification for ministry; instead, equipping comes as faith is refined in the hot fire of personal agony. Those best able to sympathize with the weakness of others are those who have walked in similar paths.

The book of Joel provides a beautiful image for the strength that is formed from disappointment, despair, even destruction. Locusts have completely destroyed the land. Then comes a time of restoration. This is the framework in which the pouring out of the spirit on all flesh is promised (Joel 2:21-29). Joel provides a vivid description of total destruction followed by the assurance that "it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit" (Joel 2:28-29).

There is the bare ground, the total destruction of the locusts, followed by restoration and the equipment for ministry.

'We need deacons who know how to listen, who are comfortable enough with themselves to focus attention on the needs of the other, who are able to express love by either support or confrontation, who can be trusted to maintain confidentiality. We will also seek those who have the ability to communicate God's healing spirit.'

Roy Oswald (crediting Carlyle Marney's book *Beggars in Velvet*) suggests that there are some years in which it seems everything has been taken away. All those capable of breaking your heart have done just that. And it all comes up empty. This is a parallel to the totality of damage the locusts bring when they descend on crops. These seven-inch insects destroy every leaf and blade in the years they come; and then the people drive their cattle over them to crush the locusts before they can lay their eggs and reproduce.

But that is not the end of the story in Joel, in our lives, or even in the areas of locust visitation. There is something special about those locust-laden fields. In the year following the visitation of the locusts, the fields now fertilized with the corpses of the locusts produce more than in any other year. And so it is with us; it is precisely our deepest hurts that provide the most solid base for ministry to one another in community.

Paul recognized this truth when he spoke of our carrying the treasure of God in earthen vessels to show forth the transcendent power that belongs to God and not to us. Death is at work in us, but also life (2 Cor. 4:7-12). This truth equips us to extend ministry to others. Those who at times feel overwhelmed by the power of death are desperately in need of the assurance of the presence of life. And yet that assurance is more believable when it comes from one we know has walked the path of death, has survived the visitation of locusts.

Henri Nouwen, in *The Wounded Healer*, calls it a great illusion of leadership to think we can be led out of a desert by someone who has never been there. Community is created, Nouwen feels, on the shared confession of our basic brokenness and our shared hope. That does not mean it is necessary to have spent time in the same desert as the person being served. It is, however, essential that the deacon know the reality of deserts.

Bridges are built through shared pain. A couple had the opportunity to host friends with whom the only recent contact had been Christmas letters and a few brief, casual encounters. As they anticipated the visit, the host couple realized that the Christmas letters their friends had sent had created a kind of distance. The image presented in the letters was of the perfect family in which all the children had smoothly moved through the difficult passage of youth without significant problems. For the hosts, things had not moved that perfectly and the coming visit from their friends aroused guilt and anxiety.

In spite of those feelings, in the the longer, relaxed setting, more complete sharing took place. There was relief for the hosts in discovering that things had not been perfect for the visitors either. As pain was shared a new closeness resulted, as well as a commitment to hold one another's family in specific, intentional prayer.

A committed Christian woman had journeyed through the devastation of substance abuse into wholeness and new life. She talks about the pain of years in which, although active in the church, she felt isolated from that community. She felt she must struggle alone with a problem too shameful to share with those who appeared to "have it all together." Even today she finds her best support in a group of others who have come through a similar experience and who speak honestly of their own problems and are willing to be openly confrontive with one another.

"A Christian community is therefore a healing community," Nouwen believes, "... because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one an all of the strength."

This can be part of the deacon ministry, a more significant, meaningful community based on an increase in settings that encourage and enable persons to share the pain and struggle they often hide behind closed doors. Those best qualified to serve as deacons are those who have themselves known brokenness, who have grown strong at the broken places, who have known God's strength most powerfully because of their own weakness, and who are willing to risk sharing their stories.

We have all known the devastation of locusts. And we have known the strength that comes as God leads us through thos valleys. Our equipping as deacons comes from that sure interior knowledge and th courage to share. Those who are still in the midst of devastation may not be ready. We must be cautious in calling those who are still deformed by the wounds, who are stuck in bitterness, or who carry the kind of open sores for which there is a continuing need to seek attention and help.

Those most ready to serve as deacons are those who have experienced the joy of rebirth. Their lives are not perfect but, having received God's grace and power, they have the strength to reach out in healing to brothers and sisters who are a various points along that same path. Deacons thus qualified will bless us all. □

Joan George Deeter is executive for the Parish Ministries Commission of the Generol Board staff.

Deacons: Visitors we should welcome

by Karen Peterson Miller

Deeply instilled in the Anabaptist tradition is the careful attention given to spiritual development and to living peaceably with one's sister or brother. The relationships within a faith community are sustained in significant ways through a commitment to the beliefs and practices of the Anabaptist tradition. It is out of this understanding of nurturing spiritual development and living peaceably with all persons that the annual deacon visit is being considered as a form of pastoral care.

The biblical story as experienced in the nation of Israel, the ministry of Jesus, and the early Christian church tells us that nurturing the faith community was important. In the life of Israel the priests were the ones who stood before God as servants. They were considered to be agents of reconciliation and healing. Priests circulated in the community seeking to provide for the physical, relational, and spiritual needs. Jesus and his disciples visited throughout the countryside ministering to the spiritual, physical, and relational disorders of the community. Likewise in the early Christian churches, Paul and his helpers worked diligently to be sensitive and caring for those growing in their faith development. Paul and his followers made visiting the faith community for purposes of nurture a priority in their ministry.

At the Brethren's Annual Meeting of 1867, a report about the purposes and activities of the visiting brethren was recorded. According to the minutes of the meeting, these brethren were an active and informed group who cared for the spiritual, physical, and relational aspects of congregational life. Once a year the visiting brethren would engage in a purposeful and meaningful discussion with each family concerning faith development.

"Annual visit" as it came to be called was scheduled each year prior to the love feast gathering. This yearly visit was important not only for the family but also for the well-being of congregational life. At the time of the visit it was the responsibility of the visiting brethren to ask the following questions:

1) Are you still in the faith as you were when you came into the church through baptism?

2) Are you at peace with your brothers and sisters, as far as you know?

3) Are you willing to work for more holiness in your life and in the lives of others?

4) Have you any matters to be brought before the church council?

These questions concerned one's relationship with God and Jesus Christ as well as one's relationship within the community of believers. The visiting brethren were held accountable for reporting to the church council the well-being of all families visited.

The visiting brethren, or deacons as they came to be called, were required to answer the same questions for themselves, as was indicated in the Annual Meeting minutes of 1889. They were to visit one another, asking of each other the same questions. If all in the faith community had affirmed their relationship to God and their brothers and sisters, then the love feast could be celebrated.

The questions asked in the "annual visit" covered vital aspects of beliefs and practices that are central to the Anabaptist tradition. Basic beliefs and practices that were addressed concerned baptism, peace and reconciliation, love and service. An exciting, invigorating discussion could develop, focused around the heart of an individual faith experience, as well as the heart of the corporate faith experience. The very questions themselves focused on the well-being (health, wholeness) of the whole body—spiritual, physical, emotional, and relational. Integration of the individual faith pilgrimage and the spiritual development of the congregation was a priority. Vitality of the fellowship in all phases of its development was nurtured.

During the 19th and early 20th century the "annual visit" by the deacons was an integral part of congregational life. When the professional ministry started to grow, however, a decline occurred in the yearly use of the deacons as visitors. Deacons became the maintenance personnel for the congregation. Some of their custodial responsibilities included the preparation and serving of communion and the love feast, the visitation of the sick and bereaved, and the organizing of church suppers or special events. The ministry of nurture moved from being a responsibility of the deacons to the professional minister, who was called to shepherd all persons. As a result of the decline in the nurturing aspects of the deacon program, the calling forth of deacons from the congregation to shepherd persons in their faith development became less intentional.

We need to revitalize the "annual visit." Since "the priesthood of all believers" is central to the tradition, as are baptism, reconciliation, and service, the calling of deacons and the renewing of their annual visits is as appropriate today as in earlier times. With the need for awareness, sensitivity, and caring love in our day, the church has a special calling and responsibility. Revitalizing the deacons' visit, where persons minister to and with each other, is a significant way of responding to that call.

The questions asked in the visit can be reformulated:

1) Are you growing in the Christian faith?

2) As far as you are able to discern, are you at peace with your sisters and brothers?

3) How might you become a better steward of your talents and resources so that Christ may live more fully in you and others?

4) How might the congregation be more helpful to you in becoming a better steward of your spiritual gifts?

The questions provide persons an opportunity to review their life and faith journey as they move from the past, through the present, to the future. In addition to reviewing one's individual faith pilgrimage, a consideration of congregational growth and relationship is also provided. The questions allow persons to reaffirm their commitment to God, to the church, and to the world. Thus the intention of all who participate in the "annual visit" is that wholeness of life be nurtured and that all persons receive Christlike love. □

Karen Peterson Miller is editor of study resources on the Parish Ministries staff.

Deacons who are doers

by Ray Hileman

An old joke among preachers has it that "our deacons don't deac!" And there are congregations where they think the deacons' job is "setting the tables and turning on the faucets." This image of the functions of deacons is not always the fault of the deacons themselves. Some pastors enjoy doing all the work instead of sharing it with their co-laborers in Christ. And many deacons simply have not had the training that is needed to do their task adequately.

Indiana Church of the Brethren has had capable deacons through the years. But four years ago, when we discussed the need for some goals and some training, things really began to take off.

Our deacon board comprises 16 persons—seven couples, one widow, and one man whose wife is active in another congregation. These deacons are in diverse occupations such as factory work, newspaper photography, university teaching, county treasurer, maintenance and homemaking. But they have a unity of purpose that is always evident when we meet bimonthly to plan for special occasions, to discuss needs among the church families, and to have training.

The faithfulness of our deacons has increased, and their purposeful service has been enhanced since together we studied the 1983 Annual Conference paper on "Office of Deacons." We looked carefully at each of the duties of the office to see where we could improve our ministry. The best way to speak of the work of our deacons is to relate this work to the categories of responsibility listed in the paper.

Ministry at baptism and assistance with new converts. Our deacons have always taken turns at baptismal services, guiding the candidates in and out of the baptistry, helping them to dry off and to get changed after baptism, and being the first to welcome them warmly into our fellowship. But the Conference paper added a new angle (new at least to those who had not studied deacon duties for a while)—"assistance with new converts."

So the deacon board began to brainstorm. We collected materials for new and updated membership packets. Then a deacon suggested that some members of the group take turns making presentations to our membership classes about areas of the church's life.

In 1986 we had a dramatic conversion within our church, the kind that does not happen often. But there was no mistake about it, as a proud, bearded, scraggly-haired mountain man, prone to drinking, came to Christ and changed almost overnight. He is now a regular and growing participant in our church, as well as a baptized member. But the beautiful thing was the way a number of our deacons rallied around him, making regular calls to see how he was coming along, inviting him and bringing him to worship and fellowship events.

Ministry at love feast and communion. Our deacons traditionally have taken part in love feast through scripture r ing and prayer. But when we began t notice a consistent drop in love feast attendance, the deacons contacted ev family in the church to re-emphasize importance of the event and to invite them.

A deacon who has always had a co cern for worship atmosphere has con tributed much over the years to mak worship center visually enriching, bo for love feast and for Sunday mornin "bread and cup" services.

Shortly after a study of 1 Corinthi which I led in Sunday morning mes the deacons decided to increase the ber of annual communion celebratio from four to six, taking seriously the words "do this, as often as you drink remembrance of me." We have four Eucharist services and two full love a year, occurring at bi-monthly inter The elements are always served with dignity and reverence. At last fall's lo feast we allowed children approachi baptism age to take part in the love feast (but not in communion). It wor well.

Ministry to the poor and needy in th congregation. Our annual benevolen fund stands at $1,500. In order to exp the disbursement of these funds, we up a policy whereby I, as the pastor, approve up to $100 for a particular n based on my own judgment.

A simple agreement among our de chair, and our administrative board chair, and me can free up to $300. O amounts above $300 need to be appr

y the entire deacon board. Among other ıings, this policy demonstrates an ttitude of trust.

We spend this money wisely, rarely giv- ıg a person a check or cash. If the need ; food, we give a gift certificate to a ıpermarket. If the need is clothing, we ive a gift certificate to a department ore. If the need is utility or other bill ayments, we collect the statements and ay them ourselves. Often, when an ıdividual is backed into a corner finan- ially, one or two of our deacons com- ine the giving of the gift with counsel bout budgeting and financial planning) help the person avoid similar prob- ems in the future. I remember a time a ew years back when I myself needed this ind of help and counsel, and I will lways be grateful.

And we don't limit ourselves to needy eople in our own congregation. Anyone t the church can make referrals to us for ersons and families from around the rea. We give each request serious con- deration and rarely say no. Our hilosophy is that, in general, if we are oing to err, it is better to err toward extravagance in our giving to meet the needs of our community.

Ministry to the sick and shut-ins. Our church is a relatively new church. This year marks our 30th anniversary. And it is a "young" church, as far as age categories go. When I first came as pastor, we had about 10 shut-in homes. Now we have one. This part of the ministry, then, is not as difficult for us as it is for many other congregations.

However, our deacons can be counted on in ministry to the sick. Last year, we began a "deacon-of-the-week" program. Each week, one of our deacons is "on call" to minister to specific needs. When we have members hospitalized, the deacons are always on hand. More than once, they have been on the scene before I even contacted them.

This program is not a new idea. Many congregations have the program in one form or another. But one of our deacons suggested a new angle: Have our "deacon-of-the-week" available at the church every Monday night for an hour. During this time, people who desire prayer or counsel, but who do not feel free to share their burdens publicly (or in their homes) may come to neutral ground and speak one-on-one to a deacon who listens and prays with them.

Each of our deacons is prepared to assist in or to perform an anointing—in a home, in a hospital room, or in public worship. At one of our meetings we discussed the theology of sickness and healing to better equip us for ministry. The same theme was part of last year's district deacon workshop.

Ministry of reconciliation and restoration. There have been occasions when we have been called upon to confront persons about their sin and waywardness, or to bring disagreeing individuals or factions together again. In most cases, the Lord has brought success.

A member guilty of adultery was counseled by me and by various deacons over a period of time. Eventually he publicly repented and was fully restored. Our deacons are willing to take the risk of loving correction, including the risk of being maligned as Pharisees or hypocrites.

Ministry through a shepherding program. We took all families of the church

pposite: *Indiana's dea- ıns: (clockwise from left) lenn and Emma Ober, onald and JoAnn Wentz, illis Bechtel, Carl and illadene Kimmel, Dor- hy Bechtel, Dorothy Fy- k, Ken and Joyce Shildt, ndy Hileman, Pastor ıy Hileman, Janet and ıb Berkey. Absent from e photo are Blaine and ildred Fyock, Bob and arge Strong, and Ken iddowson.*

ght: *Deacon Ken Shildt rves communion at a bruary 1988 "bread and p" communion at In- ana. (Pastor Ray Hile- an behind pulpit.)*

and divided them up equally among our deacons for special shepherding ministry. Each deacon or deacon couple has special oversight of four or five households. They are responsible to make an annual or semi-annual personal contact with their families; to take special note of their absences over several weeks and to follow up on them if this happens; to keep their families in regular prayer; and to be the contact persons if the families have a need related to sickness, bereavement, financial difficulties, or spiritual problems.

We do not assign families to deacons geographically, but rather by types of households. Therefore, each deacon gets a combination of active families and semi-active or even separated members, and a mixture of young and old. Each deacon is assigned at least one very active household upon whom they call if they need assistance.

We saw a marked increase in attendance when everyone began to be personally invited to worship and fellowship events. However, we did not enter this program without struggle. We discussed at length the dangers of these smaller groups becoming cliques and ways we could always keep the goals of the larger fellowship in view.

This year we are combining our shepherding and deacon-of-the-week programs as the deacon of the week and I visit one or two of their undershepherd families together during their week. Some of them felt a bit backward about visiting families they were less than familiar with. I go along to encourage them and to help them get better acquainted.

Ministry to the bereaved. In one recent year we lost nine members to death, two of them to sudden death in an automobile accident two weeks before Christmas. For a church our size, that was quite a loss, particularly when most of these members were active workers and heavily involved in prayer groups. But it was also a time when our deacons could lead the way in ministry through prayer, through personal presence in hospital rooms and at funeral homes, and through coordination, along with the Women's Fellowship, of funeral dinners and memorial services.

A new idea, from our district executive, Ronald Beachley, was to have a prayer vigil at the funeral home the night before the funeral service. We are looking into this possibility for the future.

Other ministries. Our deacons are regularly coming up with new ideas at our meetings. One deacon put together a packet of pertinent materials for each deacon to help them with their various tasks. Another suggested our Monday night "deacon-at-the-church" concept. Still another mentioned the possibility of new outreach ministries, including radio. Some of these ideas work and some don't, but I admire the deacons' ability to be creative and fresh in the ways we express our faithfulness.

Some of the deacons are involved in other ministries—serving on an anti-pornography task force, working with the Gideons, volunteering for ministry at the county jail, volunteering for work in nursing homes.

Are the deacons at Indiana Church of the Brethren unique, or even unusual? No. There are many exciting, dynamic deacon ministries across the denomination. Also there are many Brethren congregations where the deacons are inactive. Indiana's story suggests that those congregations, too, can come alive when deacons are trained who are hard-working, risk confrontation and rejection, are genuinely caring, perform tasks that are new to them without much or even any experience, trust the power of Christ to be at work within them and through them, and seek to be spiritual examples to the flock. □

Ray Hileman is pastor of Indiana (Pa.) Church of the Brethren.

Easte

by David S. Youn

"When the going gets tough, the tou
going," runs a proverb from the spo
world. But, when the going gets toug
the tough *really* get going? What hap
when we are in a tough situation an
courage is required? When our inne
strength is really tested, from where
courage come?

Easter happens as we hear the ris
Lord address us by name, and we m
from being immobilized in fear and
gloom to being sent forth with a
courageous mission and a living ho
That was what happened on the firs
ter for those women and disciples w
went early to the tomb. That was wh
happened for the gathered believers
moved from a scattered group of dis
illusioned persons to a living body i
Christ's name. This is the promise e
time we would meet our Lord. As
individuals we find new resolve and
courage upon our hearts, and as the
church we become the resurrection
munity of faith mediating God's rec
ing presence.

Easter profiles of courage. A profi
the outline image someone sees fron
side view. On a deeper level, our pro
a statement of what we have accom-
plished in our past which often incl
our resumé. Our profile can also me
our approach to something. We spea
"keeping a low profile," which mean
quietly go about a task. Our profile
mean the sum total of our personali
and, as such, describes who we are.
ter becomes part of our profile when
very being is changed from having f
rule within us to having the living L
as our hope. We see such a change c
profile as we meet those persons wh
arose early that morning called East

We meet Mary Magdalene going t
tomb. The scripture (John 20:1-23) s
was early, probably sometime betwe
and 6 a.m. It was still dark. It took s

rofiles of courage

ourage to go to the grave at such an our. What drove Mary seemed to be ıore her sadness than anything else. She ad stood by the cross on Good Friday ith Mary the mother of Jesus. Unlike ıe disciples who fled, she witnessed the rucifixion. How could she sleep? She ertainly did not expect the stone to be olled away. Why did she go? It would be confusing time for anyone.

Serving as a hospice pastor for the ritically ill all over western Philadelphia, often experience how illness and time f death throws a family into fear and espair. The worst and the best can come ut at such a time. Families can turn the ension of illness into a time of fighting nd splitting apart. Overlays of stress and ustration can come pouring out. It is ot easy to meet disappointment, and it an throw all systems into confusion. Lit-e things can grow out of proportion. eal concerns can be overlooked. It is ifficult to keep perspective and to know ne's purpose. When the going gets tough . well, it can try our souls and our faith.

We don't know a lot about Mary lagdalene, but what we do know is very nportant. We meet her in Luke 8:2 as a eeply troubled individual. She had ven demons. One who had no victory sight, Mary's profile was certainly one distress, fear, and anguish. The word lemons" is used to describe disorders. hatever they are and however we plain them, such disorders were cer-inly not chosen by Mary.

Mary's early meeting with Jesus was nportant, because Jesus cast out her oubles. Jesus' teaching had major npact upon people. Mary turned from meone unproductive to one who would in the ranks of Mary the mother of sus, and other people who would help sus. Mary was one who contributed cessities. She was with Jesus on his last sit to Jerusalem. She heard the mob cry, rucify him." She was one who stood at e cross when others faded into the background. She saw the one who had given her freedom die a death of shame.

At the tomb that early morning she had mixed feelings and anxieties. Her anxiety is shown in her own words as she runs back to tell Peter and the "beloved disciple": "They have taken the Lord out of the tomb, and we do not know where they have laid him." Is her profile at best one of hopeful anxiety?

Now Peter and the other disciple run to the tomb, filled with excitement. The other disciple reaches the tomb first. Stooping down, he sees the linen cloths lying there, but he does not enter. Surely it has to be Peter, whose profile is one of self-sufficient pride, sometimes on and sometimes off in faith, who goes into the tomb. The beloved disciple goes in and believes. And they go back to their homes. Look at their profiles of deeper faith.

However, it is Mary whom we are left with in this moving scene. She is feeling the full impact as one who stood at the cross and before the empty tomb. Mary

has to move at her own pace because she has had all the impact. Mary is a lot like us.

We discover the Christian life at different levels with different events about us. Perhaps we get baptized early, and we commit our lives to Jesus as Lord and Savior. We enter the church because a clearer way comes to lead in our lives. Troubles in life do come, and they can make us stronger in faith or they can throw us into fear and doubt. The difference is really in our approach. If we explore our fears in the context of faith, we find that no fear can ultimately destroy faith. In fact, although all fears are expressed, we can find the perfect love that casts out fear. Tough faith emerges when fears are faced with the enveloping love of God. God can break in when we are at our lowest ebb.

Easter "profiles of courage" is an allusion to the description of persons who showed great moral courage as recorded in John F. Kennedy's Pulitzer prize-winning book *Profiles in Courage.*

As a politician, Kennedy wrote about the pressure to be popular, the desire to be re-elected, the wish to harmonize and to rationalize. Some men and women, however, are motivated from within. These are ones with an undaunting faith. Abraham Lincoln was such a person in the political world. Unpopular at times before his death, he stood by what he believed, and he has been long remembered. Faith gives such courage.

A strong faith is the gift of Easter. When the winds of adversity blow, it is faith that gives the stamina to stand and to act. When the going gets tough, faith gives the space of quiet, creative prayer. When the going gets tough, faith gives the still, small voice that guides in action. When the going gets tough, faith lets us view the empty tomb and see both trouble and hope and know that God will lead us on. When the going gets tough, faith gives us courage because we discover that God is alive and within each experience to grant strength.

Mary discovers this courage. She is weeping. She sticks with her journey to the tomb long enough to stoop down and look in. Two angels are there sitting where the body of Jesus lay. The angels ask, "Woman, why are you weeping?" She is upset and tells them the reason: "Because they have taken away my Lord, and I do not know where they have laid him." She is still at Good Friday.

Mary then encounters someone she supposes to be the gardener, and the question and answer are repeated. The "gardener" says, "Mary." That is enough. Immediately she knows him. Mary turns to him and says in the familiar language, "Rabboni" (Teacher). Like one who recognizes another from a long time of close association, Mary recognizes and identifies Jesus. Hope comes into her being and changes her entire outlook. Jesus cautions her from clinging to his physical form, however. "Do not hold me," he says. He is not the same. Jesus is now the Abiding Presence, the Resurrected Lord, the Creative Word.

Neither is Mary the same. Her profile changes. She moves from being ruled by fear, doubt, and anxiety to freedom, faith and hope. Mary, who stood at the cross, discovers the real meaning of the empty tomb. This person whom Jesus freed from fear now has a profile of courage. From her moment of transformation, she sticks with her Lord through adversity into victory. When the going gets tough, the tough in faith do get going. Easter happens as we hear the risen Lord address us by name, and we move from being immobilized in fear and gloom to being sent forth with a courageous mission and a living hope.

As with Mary, our profile can change from one longing for faith to one assured of the reality of Christ's presence in our lives.

The interesting thing in the story of Mary is that the Risen Lord became known to Mary through identification by name. Jesus revealed who he was by calling her by name. Using an allusion to the telephone, German theologian Karl Barth used to say that when God calls he never does so just station-to-station, but person-to-person. Can one hear one's name echo through the grave of despair so as to rise in the garden of hope? Jesus has a way to speak our name, to know us as a person, and to surround us with his presence.

Mary does the same in return. She responds out of the familiar. Rabboni, Teacher, Lord, Savior, Friend. The walls come down, the passages are open, the separation is ended. Here is her divine "teacher," literally. One's teacher was one in whose way life comes to be known. Hope springs eternal. Here is the courage to hope, to love, to respond. Easter heralds a whole new life. Even death, the ultimate wall to life, is torn down. Mary discovers her Lord, the Divine One, who has given her new life. Since Jesus has risen she can now go on to trust in him. Her life can continue to demonstrate the courage which has carried her this far.

The profile of the church is also

Thomas speaks

by Joe Van Dyke

I saw him whipped and crowned
with thorns,
I saw him stripped and lifted high,
I saw him bleeding on the cross,
I saw him die.

But when the hungry cross was
bared,
And he was hid behind the stone,
I and the others ran away,
Our dreams all gone.

And then I heard a rumor wild,
That raced across all Galilee:
"He is alive! He is alive!"
Peter sent word, "Just come and see!"

I found him standing with his
Twelve,
And when I touched his wounded
side,
I knew the cross had failed to kill.
The tomb had lied.

I was a doubter once—could only
grieve;
Now I believe, believe, believe! □

Joe Van Dyke is a retired teacher and freelance writer, from Alma, Mich. During the 1930's he wrote a series of 30 articles for MESSENGER *under the heading "The Roamer."*

:vealed in John 20, because the church :ceived its mission that day. In verse 19, ıe disciples are gathered behind closed oors. Again, fear dominates. Jesus ɔmes and stands among them and says, Peace be with you." The risen Lord ıows them his hands and sides as if for erification but also as a sign of glory ırough suffering. Jesus says again, Peace be with you. As the Father has ent me, even so I send you." As Jesus reathes on them, his very spirit is impar-d to them.

A band of torn-apart believers becomes body that is commissioned, empowered, ent. Jesus commissions the church to be resent among sinners as reconcilers. "If ɔu forgive sins of any, they are forgiven; you retain the sins of any, they are tained." That is quite a challenge to re-ɔond to for the believers. We are those ho are around to be the catalysts of rgiveness. We are the ones to be ıediating the redemptive presence of sus Christ. Undone, this task leaves the orld without the impact of Easter. Such ction clearly calls for sheer courage . . . rofiles of courage.

Mother Teresa overcame a lot of resis-ınce to establish a house of mercy in orristown, Pa. No one wanted such a ouse in their neighborhood. Besides, ıch poverty "did not exist." It took sheer ɔurage and active love to move forward. his past winter the house has been full, ut not too full to receive a family of four ho lived in a car. Courage paid off. lercy is mediated.

New York Theological Seminary pro-ıdes much training for inner-city minis-ies. The on-the-job training school is cated atop Marble Collegiate Church. he congregation has a pamphlet telling ıe story of six of its members. One is a ıccessful New York businessman whose ɔmpany sent him to New Mexico. There e discovered greed and graft in his com-any. Soon he was relieved of his job and as sent back unemployed. He dis-ɔvered the church in the city. A fellow-ıip of the spirit accepted him when he as downcast and made him feel like a erson again. A body of believers helped ım find hope, forgiveness, and strength. he church mediated courage.

Here is the challenge for the church. ound together in Christ's spirit, we are go as God's people. In speaking, act-ıg, and serving, we can translate forgive-ess for people in all kinds of conditions. Persons are searching for the church as we move out into the 1990s. Bold, unafraid, our profile as the church is of a vibrant, life-giving people proclaiming hope. We transmit life. We radiate courage. The Lord is risen. No longer immobilized by fear and gloom, we are sent forth with a courageous mission and a living hope. Easter sends us forth with profiles of courage. □

David S. Young, a Church of the Brethren minister, is a hospice pastor in western Philadelphia, Pa.

Windows in the Word

Prayer

by Timothy K. Jones

I'm taking time to read entries in the journal I kept in early 1983. What I'm reading jogs my memory and reminds me of some of the details of my life during that time. I read about, for example, getting roused from sleep at night by a 9-month-old. Or staying busy at the rural Virginia church I served as pastor. Or wondering, as an ambitious 28-year-old, what the future might hold.

I also find a number of entries about developments in my experience of prayer. "Prayer," I wrote one snowy February afternoon, "is now something I do not only from obligation, but because I *want* to. I'm finding in prayer a new rest. This is something of a breakthrough."

Prayer, I know from later entries and from personal experience, is still sometimes a groggy, early morning discipline that takes effort and resolve. But more and more, I am coming to see prayer not only as a duty, but as a delight. I see it less as a routine that robs my day of "productive" time, and more as the heartbeat that gives energy to all I do.

I certainly see this when I look at the life of Jesus. It is no accident that one of the first glimpses of Jesus we see in Mark's Gospel is how Jesus "in the morning, a great while before day . . . rose and went out to a lonely place, and there he prayed" (1:35). At least seven other times Mark speaks of Jesus withdrawing from the crowds, finding a quiet place, and praying. In the press of the multitudes, in the demands of a whirlwind ministry, Jesus' greatest struggle apparently was not over getting things done, but in guarding time to pray.

Unlike us moderns, Jesus knew that prayer affected the shape of reality—that things could well be different because of the simple act of asking. And he knew that *he* could be different because of what happens in that encounter. He *wanted* to pray because he was utterly convinced of its effectiveness, its power, and its necessity.

We see this especially in the last days of Jesus' life. At a time most of us would be frantically running around, getting everything possible done, we see Jesus kneeling in a garden. Praying. Wrestling with God. And he prayed as though prayer had to do with ultimate final reality.

The Baptist educator and writer Haddon Robinson rightly comments on this scene, "Where was it that Jesus sweated great drops of blood? Not in Pilate's Hall, nor on his way to Golgotha. It was in the Garden of Gethsemane. . . . Had I been there and witnessed the struggle, I would have worried about the future. 'If he is so broken up when all he is doing is praying,' I might have said, 'what will he do when he faces a real crisis? Why can't he approach this ordeal with the calm confidence of his three sleeping friends'? Yet, when the test came, Jesus walked to the cross with courage, and his three friends fell apart and fell away."

Jesus avoided falling apart and falling away, not out of human ingenuity or personal character, but because he prayed. He met incredible demands because he learned, in places of quiet and prayer, to meet God. He opened his life to the one who had power to help, and triumph, whether in life or in death. □

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Gashen, Ind.

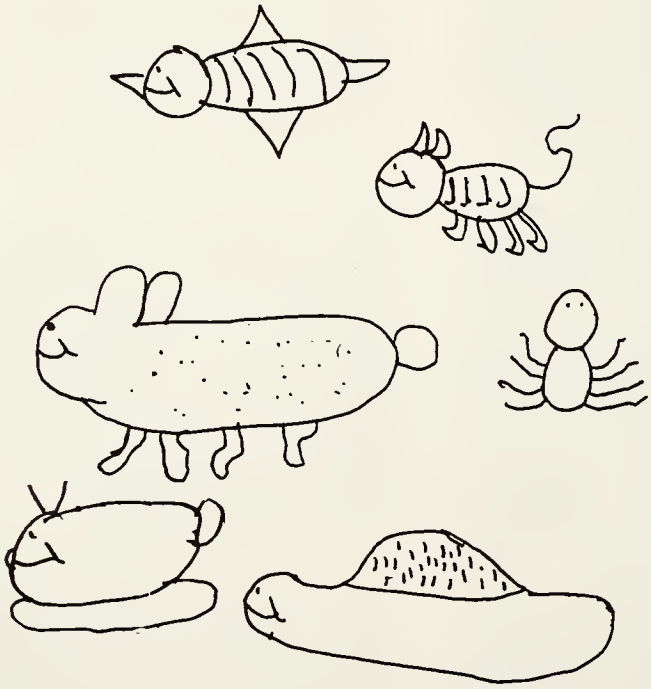
God's playground

You send abundant rain on the plowed fields and soak them with water; you soften the soil with showers and cause the young plants to grow.

Psalm 65:10

Spring is a wonderful time of year. It's creation all over again. Make a point of getting outside when the weather begins to get warm. Look at nature come alive around you. The birds are returning and fill the air with song. Trees take on a greenish tinge as new buds sprout on their branches. Early flowers begin to poke through the ground, which is starting to thaw. The air smells fresh and clean.

Enjoy God's world. It is your playground! Watch and listen to everything around you, and seek out the peace that being in nature can bring.



Love is in the air

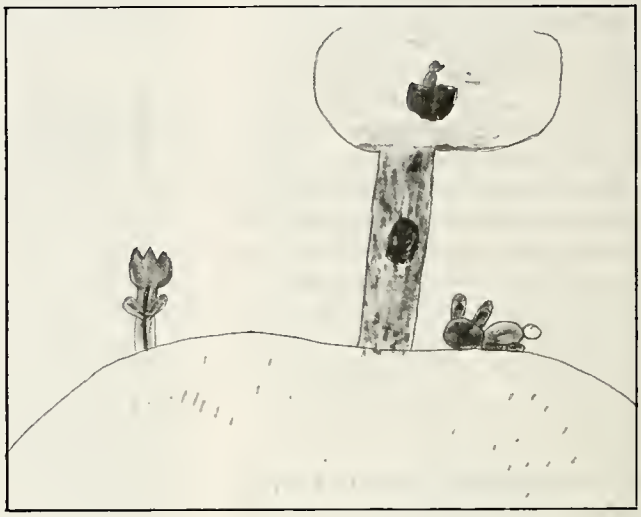
Treat others as you want them to treat you.

All the animals in the forest loved each other very much, until one day a funny animal came into the forest. His name was Swirm and everybody made fun of him until the rabbit said, "Hey, have you ever seen a rabbit with spots?"

"No," everybody said.

"Well, *I* do. And you, Snail, you have lines on your shell. And you, Bird, you are striped. And you, Mouse, you have hair that looks like J's. And you, Spider, you never smile. Swirm is no different. We all look funny. So, whenever you make fun of somebody, you think of how *you* look."

Brandi Eaton, 5th grade
Lafayette, Ind.



Spring is here!

Jennifer Ott, age 6
Johnstown, Pa.

Hidden birds in words

A different kind of bird can be found somewhere within the sentences listed below. Some birds are very good at hiding so look carefully at each sentence. Here are the birds you are looking for: martin, hawk, swallow, robin, owl, raven, cardinal.

1. In March, when the ground begins to thaw, kites can be seen everywhere.
2. The rock star made hearts throb in every town.
3. Jennifer sure is smart in arithmetic.
4. The pigs wallowed in the mud all afternoon.
5. Tom used his credit card in all the stores.
6. The daffodil is yellow like the sun.
7. The brave nobleman went off to rescue the princess.

Answers: 1. hawk, 2. robin, 3. martin, 4. swallow, 5. cardinal, 6. owl, 7. raven

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

On forgiving, saving, preaching

lyde E. Weaver

immy Swaggart needs prayers

e gotcha! Your fellow clergyman that u accused of sinning has now caught u. He came after you with a camera d not with a Bible. He is one of many hers, Jimmy, of many theological ripes who somehow knew that your nversations with God did not make u immune from the sins of the World.

How easy and inwardly satisfying for onlookers to bask in our self-ghteousness and to beat the drums of dgment. But many of our mirrors are so very cloudy. We see through a glass rkly and we miss the mark that our aker has designed for us.

As we watched your face twisted with in and streaked with your tears and ard you crying out for forgiveness, we d mixed feelings. I have seen you, time ter time, present a tearful plea for the st. How different, I thought, these latest ars were. Or were they? Was this a ama or repentance?

One of the wonderful things about ing a Christian is that we do not have answer those questions. Indeed, the ere asking implies a judgmental titude. Our response as believers is to nbrace lovingly those reaching out for rgiveness, affirm the pain that accom-anies it, and be participants in the demptive process . . . even at a TV dis-nce. This is no time to gloat over nservative/liberal prejudices. Jimmy waggart needs our prayers.

All the above can provoke questions, owever, that go beyond the singularity this trespass. Biblical ethics is a group process too. Is not a re-evaluation of the entire Swaggart ministries in order? Must not regeneration have an impact on the stewardship and priorities of all 150 million annual dollars? I think so.

One does not need to water down Jimmy Swaggart's sin to look beyond it. I have heard little about fundraising costs and financial accountability. There have been no questions about Swaggart's biblical support for a strong military defense or the ethics of owning a large jet plane. How I wish to see a pained and tearful face asking for forgiveness for our involvement in creating communities of the homeless and for developing an economy that needs propping up by weapons of death.

Yes, let us weep with those who weep. Let us hug the suffering. But let us also try to relate our complex religious emotions to the big picture—a suffering and hate-filled world needing love and forgiveness that never gives up.

Jimmy Swaggart's experience can bless us all if we look into our mirrors and see ourselves as a gift from God. We are sometimes broken, often discouraged, very human and yet very divine. Seeing and feeling our spiritual origins helps us all feel a greater part of God's world family. Is not that what Christianity is all about? □

Clyde E. Weaver, formerly director of marketing for Brethren Press, is a volunteer consultant for US/USSR relations for New Call to Peacemaking.

o hold in respect and fellowship those in the hurch with whom we agree or disagree is a haracteristic of the Church of the Brethren. is to the continuation of this value, and to n open and probing forum, that "Opinions" re invited from readers.

We do not acknowledge our receipt of bvious "Opinions" pieces, and can print nly a sampling of what we receive. All Opinions" are edited for publication.

Gene A. Burry

Jesus 'sewed up' our salvation

I am responding to Donald B. Snyder's January Opinion piece, "Nobody's Saved Till Judgment."

Surely God fully understood human nature long before devising the plan of salvation. Nothing we do surprises God. And, as for us, if we are honest, it is not so much what we see in others that surprises us, but the humbling knowledge that by saving me, God really didn't get much of a bargain! That's grace!

The crux of the matter is these questions: "When does God save a person?" and "What is the nature of that salvation?" The gospel is clearly "good news." To tell people that they must await the uncertain outcome of some fearful, future judgment day before they can have any assurance of eternal life is not "good news." It also is not biblical.

There are many Bible passages that clearly show us when we are saved and what results take place the moment we believe, even though we may not fully comprehend their magnitude. See John 3:16-19; 3:36; 5:24; 20:31; 1 John 5:11-14. The negative Matthew passage Donald Snyder cites ignores the fact that Matthew is a Jewish book. The key to interpreting it is the understanding of God's purpose for Israel and Israel's Messiah. Except for the introduction of the Messiah concept, the synoptic Gospels are Old Testament in content generally and interpreted this way.

With reference to sin, the believer in the gospel (1 Cor. 15:1-4) is under the better covenant of grace and shall not come unto judgment (Rom. 5:1; 8:1: 1 Cor. 11:32). The basis of this is our stand-

Pontius' Puddle

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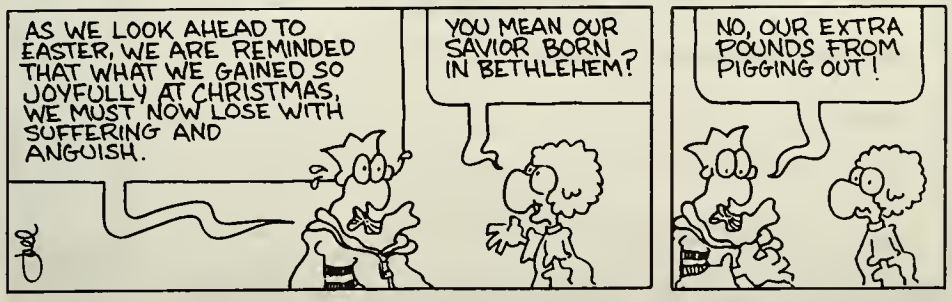

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ing before God on the ground that the penalty for all sin—past, present, and future (Col. 2:13)—has been borne by Christ as the perfect substitute, who places each believer not only in His ow perfection, but beyond condemnation (1 Cor. 1:30; Eph. 1:6; Col. 2:10; Heb. 10:14 Indeed, we are loved of God as Christ is loved (John 17:23; 1 John 4:16-19).

It is true that the believer will give an account before the judgment seat of Christ, for our daily life of service to Go (2 Cor. 5:10; 1 Cor. 3:14, 15; Eph. 6:8). Bu this is never to be confused with the "Great White Throne" judgment of the unsaved seen in Revelation 20:11-15. Th judgment is not to determine whether those standing there are saved or lost. Rather, it determines the degree of penalty they deserve with regard to thei evil works. Likewise, believers at the judgment seat of Christ are judged according to their service, and this has nothing to do with their salvation, but with reward or loss of reward.

Clearly, the cross was God's "judgme day" for all believers. It was here that Christ our Substitute took all our deserved punishment and forever declare us legally justified. This was past completed action. Christ "sewed up" salvation when he said, "It is finished." In one fell swoop, he saved us from the guilt and penalty of sin, keeps on savin us from the power of *daily* sin, and, for the future, promises to deliver us from the very presence of sin (2 Cor. 1:10).

This is why Christ is our Hope. His person and his promises offer us the greatest assurance, and are unchanging In Christ we are secure to the very end. We are to take encouragement in this fa (Heb. 6:16-20). We can't be wrong with Jesus on this. □

Gene Burry is a member of the Garrison (Iowa) Chu of the Brethren.

James Alexander

Why can't we jus preach the cross?

I have been thinking a lot about the Church of the Brethren recently. I am a seminary graduate and an ordained mi ister. For reasons that I cannot altogeth sort out, I have lived in three different towns and two states over a thousand miles apart in the past several months.

I was a full-time, salaried minister un

arch 1987 and then tried the so-called ree ministry" in Missouri after leaving y full-time pastorate in Virginia. But I as not able to find adequate secular nployment nearby, so I had to give up y "free ministry" pastorate. Right now I n in another pastorate, on an interim asis.

Naturally, I have been very interested my future as a "servant of the church." nd I have been sorting things out in my ind.

I have given much thought to Carl owman's 1986 series of articles in ESSENGER, "Who Are the Brethren of 86?" Remember? They reported the sults of his survey of Brethren from all alks of life and types of congregations. According to his survey findings, the hurch of the Brethren is largely on the onservative" side theologically and olitically. But in Loren Bowman's recent ook, *Power and Politics Among the ethren*, we find the Brethren painted as rogressive" while tolerating conserva- ve "fringe groups" such as the Brethren evival Fellowship.

Which Bowman is right, Carl or oren? Are the Brethren conservatives ho tolerate their liberal leadership, or berals who tolerate their conservative inge groups?

I see myself as a conservative in my eliefs. But I am not pleased by the pic- re that Carl Bowman paints. It is a pic- re of an "evangelical" church in the aditional sense. Carl says that nearly a ird of the Church of the Brethren con- egations are of the "Bible church" type. Ouch! That hurts!

In fact, that played a significant role in y leaving the full-time pastorate in which I was serving. It was extremely hard for me to accept a Bible-Belt-altar-call, personal-salvation way of thinking. I had pulled out of that kind of church seven years ago and come to the Church of the Brethren because I had the impression they rejected that way of thinking.

I can't see salvation as "personal." Wait! Hear me out! I *do* believe in the blood atonement, the bodily rising of our Savior, and the spiritual nature of salvation. I believe that *only* in Christ is there salvation.

But that's not the whole picture. I was told once to just "preach the cross" and forget the peace and justice "foolish-

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ness." But what cross should we preach?

Christ's cross?

On *that* cross God was reconciling the world to himself.

What about the other cross—the cross that Christ told us to pick up?

As Dietrich Bonhoeffer put it, when Christ calls us, he bids us come and die.

And this is the real heart of it. Is it either/or? Can you have the benefits of the cross of nonviolence, suffering, and justice without embracing that very same cross? Somehow, I don't think so.

The old argument goes like this: Do we work to *be* saved, or do we work because we *are* saved? It doesn't really matter, for we are saved because God is merciful to us. And anyone who does not take up the cross cannot be a disciple. Jesus said so.

What really hurts is that the people who share my own view of the Bible, Christ, the family, and so on, are often the very ones who are the *least* nonviolent and who see the gospel *apart* from issues of justice and oppression. And those with the most "modern" view of the Bible and Christ and the atonement are the most committed to non-violence a justice. It's frustrating.

I want women to be moderators, an want a strong witness against social injustice, and I want a strong program peacemaking. But if we really want to include typical women and men in ten of theology and still be committed to t radical discipleship, we need to find some "non-feminist" women General Board members, moderators, and past We need to find some "evangelical" crusaders for justice. We need to find some "Bible Belt" peaceniks.

Well, it's got me baffled. Does it have to be either/or? Isn't there some way to *really* get back to preaching *the* cross? I *love* the church. And I am *glad* to be a minister. But it's hard for me to see wh I fit. I must be a *very* liberal conservati and a *very* conservative liberal. □

James Alexander is interim pastor of the Mountain Grove and Greenwood congregations of the Church of Brethren, Mountain Grove, Mo.

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, Michael Eugene, or-ained Dec. 5, 1987, Cedar Creek, N. Ind.

g, Mary Elizabeth, or-ained Dec. 13, 1987, Chip-ewa, N. Ohio

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kway, Wayne, from Beth-ny Seminary, to Sugar Creek, N. Ohio, part-time

es, Earl E., from secular, to Hickory Grove, S/C Ind.

ith, Edith, to Fremont, Virlina, part-time

son, Paul, Diehl's Cross Roads, Mid. Pa., from nterim to part-time

, John William Jr., from ther denomination to Go-hen City, N. Ind.

, Ronald G., Ambler, Atl. N.E., special ministry to ull-time

ine, James, from secular, to Summerdean, Virlina

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her, Clarence and Leona, Springfield, Ohio, 50

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ess, Gladys and William, Wilmore, Ky., 55

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land, Harold and Eva, Martinsburg, Pa., 50

Mullen, Richard and Ruth, Hershey, Pa., 52

rer, Calvin and Dorothea, Coopersburg, Pa., 62

ts, John and Thelma, McPherson, Kan., 50

st, Samuel and Carrie, Ephrata, Pa., 68

iams, Andrew and Cora, Flora, Ind., 67

e, Hubert and Hazel, Bridgewater, Va., 51

ght, Lester and Elizabeth, Bridgewater, Va., 53

end, Arthur and Ethel, East Freedom, Pa., 50

Deaths

Bowden, Anna, 77, Royersford, Pa., Nov. 29, 1987

Bowman, Don C., 67, Middlebury, Ind., Sept. 15, 1987

Bowman, Donna D., 38, Harrisonburg, Va., Jan. 4, 1988

Brumbaugh, James P., 59, Denton, Md., Oct. 15, 1987

Buckwalter, Harry, 95, Pottstown, Pa., Dec. 26, 1987

Burkholder, John, 93, Newville, Pa., April 26, 1987

Cave, Alice E., 84, Luray, Va., Nov. 29, 1987

Cockrell, Wesley, 89, Cushing, Okla., Jan. 1, 1988

Cupp, Golden E., 83, Port Republic, Va., Dec. 28, 1987

Cupp, Jerney Adam, 86, Staunton, Va., Dec. 25, 1987

Dean, Dorothy Coakley, 57, Dayton, Va., Nov. 5, 1987

Dettra, John E. Sr., 83, Broadway, Va., Jan. 10, 1988

Diehl, Oscar Martin, 82, Mount Crawford, Va., Nov. 4, 1987

Dispanet, Clarence Franklin, 84, Mathias, W. Va., Dec. 8, 1987

Dispanet, Grace Moyers, 81, Mathias, W. Va., Nov. 16, 1987

Dove, Viola Mae, 71, Criders, Va., Nov. 20, 1987

Ebaugh, John S. Sr., 70, Westminster, Md., Dec. 15, 1987

Estes, Steven Wayne, 38, Fort Lauderdale, Fla., Dec. 2, 1987

Eyler, Anna K., 68, Brookville, Ohio, Jan. 15, 1988

Farmer, Mary N., 85, Roanoke, Va., Dec. 2, 1987

Garber, Dwight, 70, Brookville, Ohio, Aug. 27, 1987

Garst, Rendall B., 75, Libertytown, Pa., Jan. 1, 1988

Glick, Boyd L., 79, Dayton, Va., Nov. 27, 1987

Glick, John Earl Sr., 85, Dayton, Va., Nov. 8, 1987

Greenwood, Evelyn, 51, Cushing, Okla., Dec. 26, 1987

Harper, Walter, 70, Battle Creek, Mich., Nov. 5, 1987

Heatwole, Ruby Myrtle, 87, Harrisonburg, Va., Dec. 27, 1987

Heidemann, Melba, 88, Cushing, Okla., Dec. 30, 1987

Helmick, Georgia Ellen, 60, Elkton, Va., Dec. 13, 1987

Heltzel, Charles H., 76, Hopewell, Pa., Dec. 25, 1987

Hemmerich, Don F., 63, Brookville, Ohio, Aug. 31, 1987

Hillsomer, Fern Mae, 96, Brethren, Mich., Nov. 4, 1987

Holsinger, Vada, 89, Broadway, Va., Dec. 15, 1987

Hupp, Cletus, 58, Bergton, Va., Dec. 28, 1987

Jehnzen, Verna, 74, Sebring, Fla., Dec. 25, 1987

Judy, Ira W., 69, Franklin, W. Va., Nov. 13, 1987

Kinzie, Shirley F., 43, Roanoke, Va., Nov. 15, 1987

Knupp, Glendon, 78, New Market, Va., Jan. 14, 1988

Lawson, George E. Jr., 50, Waynesboro, Va., Dec. 19, 1987

Layman, Margaret D., 86, Cloverdale, Va., Nov. 14, 1987

Layman, R. Harold, 93, Roanoke, Va., Jan. 4, 1988

Layne, Janie Marie, 66, Crimora, Va., Jan. 14, 1988

Link, Raymond R., 80, Mount Sidney, Va., Dec. 24, 1987

Losh, Emory, 75, Dayton, Va., Jan. 7, 1988

Mason, Edna Ann, 89, Broadway, Va., Nov. 14, 1987

Mason, Howard O., 83, Arlington, Va., Dec. 20, 1987

Mathias, Sellestine Robert, 93, Broadway, Va., Dec. 6, 1987

McNutt, Earl F., 79, Freeport, Ill., Jan. 9, 1988

McNutt, Roy S., 79, Freeport, Ill., Jan. 9, 1988

Medley, Louise H., 73, Roanoke, Va., Nov. 10, 1987

Meyers, Ruth, 90, Milledgeville, Ill., Dec. 27, 1987

Miller, Charles William, 72, Mount Jackson, Va., Dec. 16, 1987

Miller, Mary B., 83, Meadowood, Del., Dec. 17, 1987

Miller, Virginia Catherine, 80, Broadway, Va., Dec. 14, 1987

Miller, Wilbur E., 77, Hollidaysburg, Pa., Jan. 9, 1988

Mitchell, Isaac F., 56, Harrisonburg, Va., Dec. 20, 1987

Morphew, Alvah, 78, Clarence, Iowa, Jan. 12, 1988

Moyer, Nolan B., 74, Harrisonburg, Va., Jan. 15, 1988

Naff, Della G., 90, Floyd, Va., Nov. 18, 1987

O'Donnell, Waller L., 70, Roanoke, Va., Nov. 9, 1987

Oellig, Margaret E., 88, New Oxford, Pa., Nov. 20, 1987

Richards, Carson, 73, Stanley, Va., Dec. 7, 1987

Roadcap, Elsie Mae, 90, Broadway, Va., Dec. 15, 1987

Saul, Ruby G., 76, Roanoke, Va., Dec. 6, 1987

Scott, Gladys, 69, New Carlisle, Ohio, Nov. 28, 1987

Sheaffer, Boyd, 69, Mt. Holly Springs, Pa., Dec. 24, 1987

Sheaks, Kathryn Burgin, 84, Garden City, Kan., Jan. 8, 1988

Shue, Austin, 59, York, Pa., Sept. 6, 1987

Sigler, Catherine, 76, Mount Jackson, Va., Nov. 8, 1987

Simmons, Downey, 68, Bridgewater, Va., Dec. 14, 1987

Simmons, Walter, 87, Brookville, Ohio, June 21, 1987

Smith, Melvin, 68, Phoenixville, Pa., Nov. 5, 1987

Snyder, Elam, 74, Lititz, Pa., Jan. 8, 1988

Spigle, Max Sr., 89, Roanoke, Va., Dec. 17, 1987

Spitler, Nora, 85, W. Milton, Ohio, July 4, 1987

Spurrier, Ella P., 93, Sykesville, Pa., Sept. 13, 1987

Staub, Doris S., 68, Westminster, Md., July 5, 1987

Stewart, Peter Bruce, 29, Washington, D. C., July 24, 1987

Stone, Paul Edward, 55, Bassett, Va., Jan. 18, 1988

Strickler, Zella K., 80, Broadway, Va., Dec. 30, 1987

Swank, Emerson, 79, West Milton, Ohio, Nov. 3, 1987

Swink, Frank O., 69, Staunton, Va., Nov. 20, 1987

Teach, Bessie, 89, Greenville, Ohio, Dec. 26, 1987

Terry, Clara A., 86, Boones Mill, Va., Jan. 7, 1988

Tetter, Ethel J., 81, Hollidaysburg, Pa., Oct. 23, 1987

Thacker, Katie E., 92, Dayton, Va., Aug. 12, 1987

Thomas, Jacob N., 65, Lampeter, Pa., Dec. 10, 1987

Thomas, Mae B., 81, Westminster, Md., Jan. 11, 1988

Thompson, Bessie W., 80, Daleville, Va., Sept. 7, 1987

Thompson, Floyd, 89, Freeport, Mich., Dec. 12, 1987

Thompson, Imogen Coffman, 81, Bridgewater, Va., Oct. 16, 1987

Toth, Mary, 69, Windber, Pa., Oct. 6, 1987

Towman, Katherine E., 77, La Verne, Calif., Oct. 24, 1987

Trumbo, Owen, 76, Fulks Run, Va., July 24, 1987

Ulery, Nellie, 88, Logansport, Ind., Nov. 11, 1986

Ulrich, Kenneth, 80, Huntington, Ind., Dec. 8, 1987

Unger, Louise Smith, 76, Hanover, Pa., Oct. 8, 1987

VanPelt, James M., 51, Timberville, Va., Oct. 24, 1987

Vaughan, Ralph M., 80, Luray, Va., Sept. 16, 1987

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Webb, Sam R., 63, Roanoke, Va., Oct. 3, 1987

Welch, Richard A., 82, Timberville, Va., Aug. 12, 1987

Whitacre, O. Marie, 73, Mechanicsburg, Pa., June 19, 1987

Whitley, James H. Sr., 61, Harrisburg, Pa., Oct. 14, 1987

Whitmore, Mattie R., 96, Bridgewater, Va., Nov. 1, 1987

Wiles, Robert Lee Sr., 50, Westminster, Md., Oct. 13, 1987

Wiley, Hobart, 74, Huntington, Ind., April 5, 1987

Wills, Lewis W., 77, Roanoke, Va., Aug. 19, 1987

Winegard, Benjamin O., 71, Grottoes, Va., Aug. 27, 1987

Wolfe, Wilbur E., 83, Westminster, Md., Nov. 10, 1987

Wray, Carson D., 59, Roanoke, Va., Nov. 6, 1987

Wright, Lester Paul, 81, Bridgewater, Va., Nov. 26, 1987

Wright, Paul, 83, Grottoes, Va., Jan. 10, 1988

Wright, Tracie Mary, 84, Bridgewater, Va., Oct. 14, 1987

Zimmerman, Anna Mary, 51, Hopewell, Pa., Oct. 29, 1987

Zimmerman, Ola E., 78, Bridgewater, Va., Nov. 14, 1987

editorial

We can't be exclusively inclusive

The Brethren used to be an exclusive lot. Often I have heard stories from the old days, when errant members were called before my home congregation for serious sins such as dancing, attending community fairs, or going bowling. If members weren't willing to toe the line, they were asked to leave the fellowship until they had their minds right.

The Brethren have come a long way since then. Today we are becoming increasingly inclusive. At the historic 1987 Annual Conference in Cincinnati Guy E. Wampler passed the moderator's gavel to William A. Hayes, our first black moderator. At the same Conference we elected a woman, Elaine Sollenberger, to be our moderator in 1989.

We have begun to reach out to Hispanic and Korean Christians, a sign that we are beginning to recognize the difference between Brethren faith and Brethren culture. We are becoming sensitized to language that excludes some of our sisters and brothers. Issues once considered by the Brethren to be paramount to the Christian faith—things such as plain dress and total separation from the world—have long since been put into perspective. All these are positive signs that the church is crossing the threshold of a new day.

But somewhere along the way, perhaps in an over-reaction to the negative aspects of our heritage, we have allowed exclusiveness to become a dirty word. Now it is time we admit that, although our past exclusiveness had its drawbacks, unconditional inclusiveness isn't all it's cracked up to be either.

In a word (the Word of God, that is), the church cannot include everyone, regardless of beliefs or lifestyles, and still remain faithful to the biblical Christ. We need to maintain biblical standards, which may mean excluding some people who are unwilling to recognize those standards.

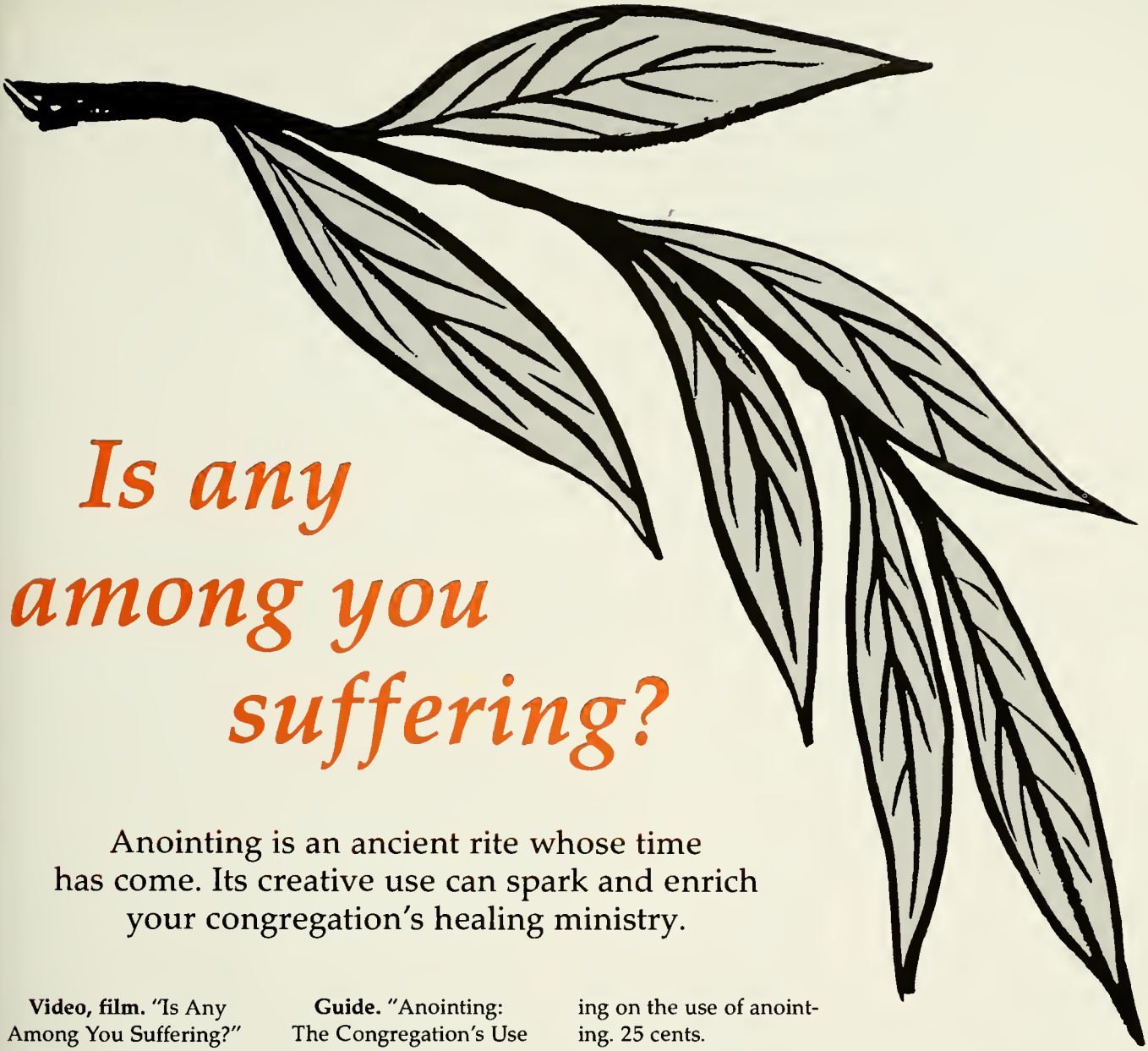
That doen't mean that the church is not a place for sinners; for "all have sinned and fall short of the glory of God . . ." (Rom. 3:23). But members of the body of Christ must be willing to recognize and repent of our sins and unbelief.

Yet some Brethren refuse to accept biblical truths that stand at the core of who we are as Christians and Brethren. Givens such as the deity of Christ and salvation through Christ alone are called into question or rejected. Those who in turn question such highly questionable theological positions are accused of being close-minded, intolerant, or (even worse) exclusive.

If we don't take care, our anything-goes toleration of any theological position—biblical or not—all in the name of love, understanding, freedom of conscience, and inclusiveness, will be the death of us.

The exclusive Brethren of the past, in their zeal to follow every jot and tittle of the Bible, sometimes placed an inordinate amount of weight on trivial matters. Today's Brethren, who stand for little more than peace, justice, inclusiveness, and tolerance (not bad things to stand for; just not the whole story), run the risk of trivializing much of the Good News.

It's time we admit that a little exclusiveness is biblical. And necessary. —DON FITZKEE



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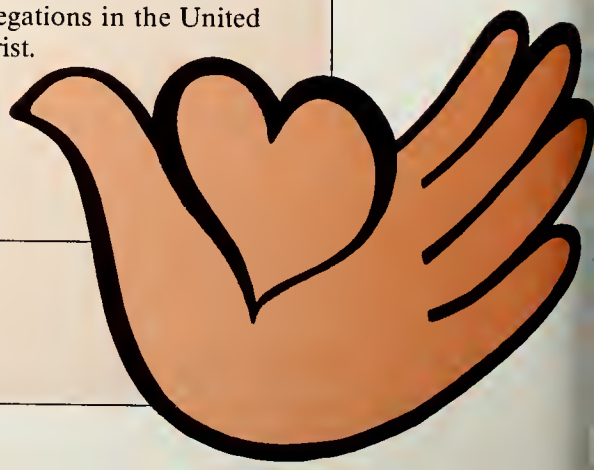

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messenger

CHURCH OF THE BRETHREN
MAY 1988

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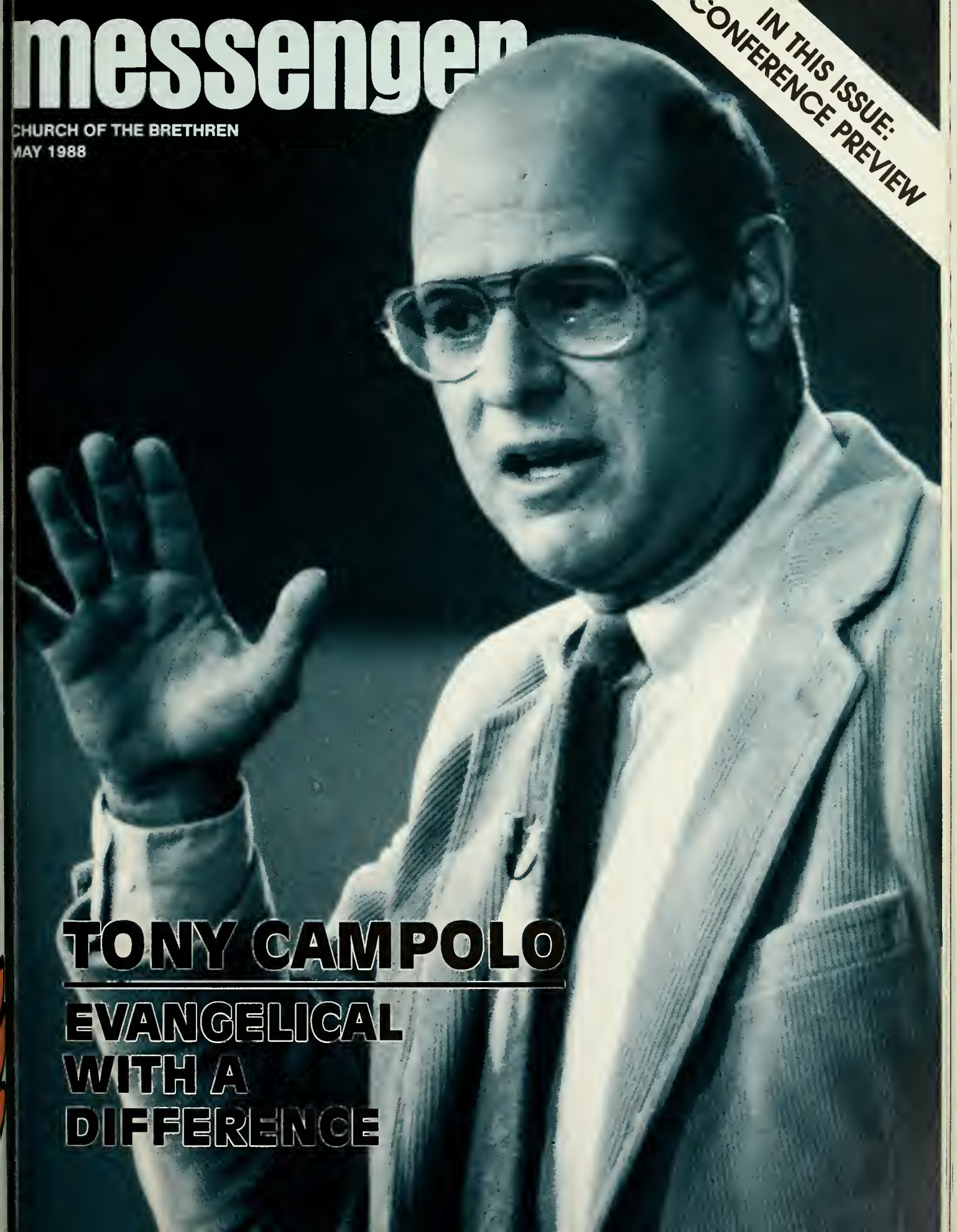

TONY CAMPOLO

EVANGELICAL WITH A DIFFERENCE

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18 **Make That Eleven.** After all these years with those same old 10 Commandments Robert E. Alley thinks it's time we add another, if folks will listen.

20 **Black Rock.** A congregation that has been around for 250 years certainly must have done a few things right along the way. Don Fitzkee examines factors that keep the denomination's fourth oldest congregation going strong.

24 **Charismatics and the Brethren.** Dale Brown isn't one to sidestep a spirited discussion. In his third of six articles on various Christian camps, Dale critiques the charismatics.

COVER: Tony Campolo is convinced that "all people want to do is hear something true." Speaking the truth of the gospel, in his warm and engaging style, is what Tony is known for. Let this month's interview with Tony (page 14) whet your appetite for more of the same at the St. Louis Annual Conference, where he will bring the Tuesday evening message that opens the week of meetings.

In Touch profiles Calvin & Arlene Hilty, Lindsay, Calif.; Beulah Shisler, Hatfield, Pa.; and Ben Ebenhack, Bridgewater, Va. (2) . . . **Outlook** reports on the March General Board meeting. Hymnal rumors. Pension Board meeting. Connie Andes resignation. $20,000 ministry study. Russian icon exhibit. Historic peace church meetings. Seminary prof appointment. Disaster grants. Amnesty program. Bruderhof conference (start on 4) . . . **Windows in the Word** (19) . . . **Small Talk** (13) . . . **Opinions** of Timothy A. Snell, Eric Miller, E. Paul Weaver, Carlton Reinhard, and Roger Stevens (start on 26) . . . **Pontius' Puddle** (26) . . . **Turning Points** (31) . . . **Editorial,** "Musings on a fine May morning" (32).

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letters

JESUS WAS INTO BREAKING LAWS

As Quakers serving in Brethren Volunteer vice in Poland, we are disturbed by the lette MESSENGER from readers who oppose disobedience.

Several letters contend that Jesus did not tice civil disobedience, that he would not dis laws, and that the church's mission in the precludes involvement in politics.

That is not the case. Jesus was breaking th merely by proclaiming himself the Son of That was a serious offense. He challenge authority of corrupt and hypocritical Je leaders, defying them openly. He drove money changers from the temple.

Early Christians defied the law by refusi honor the Roman emperor, and by decl allegiance to Christ.

The Church of the Brethren, the Menno and the Quakers are known as the "hi peace churches." From their beginnings, spirit-led people broke the law repeated refusing to kill or to go to war. Religion politics have often clashed throughout hi Laws made by people often conflict God's laws.

Call it "civil disobedience" if you will when a person, motivated by God's voice acting with God's love and non-violently, b a law to witness against injustice, how can be called wrong by their fellow Christians

ABBE SIMPK
RICK STEFFI

Skierniewice, Poland

WHAT'S GERMANE FOR GERMANTOW

Megan Jean Brown (Letters, March) te there is more to Germantown than the down section of Germantown Avenue" (th ject of Don Fitzkee's December 1987 cover which describes the dedicated ministry Germantown Church of the Brethren a pastor to the disadvantaged of the area).

Brown writes with pride that "there are sions and an extraordinary mix of mar architectural designs to be enjoyed." She t also that "doctors, lawyers, chemists, teachers are residents of Germantown" "that cultural events are held here."

It would have been appropriate for B instead of criticizing Don Fitzkee's beau written, inspiring article, to suggest ho affluent community could assist in allev the "dreadful conditions" (her term) of tho ing only a few blocks away.

JANE DIEHM COFF

Ballston Spa, N.Y.

FRESH AIR IN MESSENGER

After the cultic and ultra-liberal artic MESSENGER, Dale Brown's "A Brethren to-the-Bible' Movement" (March) is a bre fresh air.

Brown is right on target when he propose the 'conservative' branch of the earthly c has been greatly influenced by fundame and charismatic (or Pentecostal) le

Although I do not believe in getting involved in politics, when issues arise I often find myself leaning toward "liberal" thinking on them. To say that God favors unsaved Americans more than his children in other lands borders on blasphemy. While TV and radio evangelists do not directly say this, much of their preaching leans in this direction.

I am glad that Dale Brown recognizes the strength of "the call to return to God and traditional Christian values, biblical authority, the importance of the Christian family, condemnation of drugs and pornography, and the focus on the sacredness of human life as expressed in concerns about abortion."

JAMES M. HITE

Palmyra, Pa.

DALE BROWN SHOULD WRITE MORE

I liked Dale Brown's "A Brethren 'Back-to-the-Bible' Movement"(March). We all emphasize the parts of the Bible we consider most important.

Dale Brown should write a book on theology just for Brethren. He writes with an irenic spirit, is understandable, and has keen insights into current problems facing us.

JASON HOLLOPETER

Selinsgrove, Pa.

CONTROLLING THE STATUS QUO

Bravo! for Dale Brown's excellent " 'Pop' Religion Not For Brethren" (January). Bravo! also for MESSENGER's news article, in the same issue, on the National March onWashington for Lesbian and Gay Civil Rights. Marching in that parade was one of the most exhilarating experiences of my life.

I only wish that more Brethren could see the connection between events such as that parade and the issues Dale Brown talks about. The god of religion protects the status quo. But in this present age, the status quo is under the control of the spirit of Antichrist. The God of the Bible uses *love* to set people *free*. The god of religion uses *power* to keep people in *chains*.

BILL BOWSER

Burtonsville, Md.

MIXING METAPHORS AND SIMILES

In Don Fitzkee's February article "Avoid Idol Talk: Mix Your Metaphors," his examples are similes, *not* metaphors.

Similes use "as" or "like," to make a comparison. Metaphors state what a thing is, figuratively.

"I'm as welcoming *as* a warm kitchen" is a simile. "I'm a welcoming, warm kitchen" is a metaphor.

Please call this to the attention of your readers, in the interest of third graders everywhere.

BART BERLIN

Scappoose, Ore.

(Don Fitzkee sub-titled his article "Mix Your Metaphors." If he, by way of example, mixes his metaphors with similes, shouldn't we applaud him for practicing what he preaches? Don points out, by the way, that he didn't call that opening list of similes "metaphors." And it is farther into the article that he mixes in the metaphors—father, mother, king, shepherd, warrior.—Ed.)

HOW THE EDITOR THINKS

The February MESSENGER provided insight into the thinking of the editor. How sad that he attempted to create a negative view of Vernard Eller's "Dunkers and Deuteronomy" before readers even had a chance to read it for themselves. To hold up the article "Doing Good Wisely" as being at odds with "Dunkers and Deuteronomy" borders on absurdity. But it does reflect the editor's attitude that he possesses more discernment than his readers.

The attempt to prejudice the readers against "Dunkers and Deuteronomy" was offensive in its subtlety. (page 1)

JOHN C. GRAYBEAL

Hampstead, Md.

THE EDITOR'S PATHETIC POINT

The editor's comment to David Steiner (March Letters) that he doesn't put "the" before MESSENGER raises a pathetic point. It's the "strain at a gnat and swallow a camel" routine: Make sure the readers focus on a minor detail and maybe—just maybe—they won't remember that years ago the word "gospel" was dropped from the magazine title also.

KURT M. SNYDER

Roann, Ind.

THE COMMUNISTS ARE COMING

I was surprised to read that Church of the Brethren leaders helped to defeat President Reagan's contra aid request (April, page 4).

It is a well-known plan of the communists, after success in Nicaragua, to take over the other small nations of Central America, then Mexico, and eventually our USA. With the many communist sympathizers in Congress, as well as other communist sympathizers among our own citizens, the take-over should no longer be difficult.

LORRAINE J. SMITH

McFarland, Calif.

CARPENTRY AT CITRONELLE

I appreciated the February In Touch story on Edith Petcher. I was among the many volunteers pounding nails on the roof of the Citronelle church and enjoyed the wonderful friendship and hospitality while I was there.

SARAH MILLER

Wyoming, Mich.

JOHN LOTHROP MOTLEY REVEALED

In his February editorial, the editor wondered who John Lothrop Motley was.

Motley (1814-1877), from Massachusetts, was US minister to Austria and to Great Britain. Both a diplomat and a historian, he was an expert on Dutch history.

ANNA ABBOTT

Utica, Minn.

(Now I see why he's in the "Hall of Fame."—Ed.)

page one

Syndicated newspaper columnist James J. Kilpatrick had a recent piece titled "Get It Right! It Matters." He gives several amusing examples of careless errors, such as (from *The Seattle Times*) "Guatemala is my favorite place, but it just *wreaks* of death"; and (from the *Portland Oregonian*) "Americans will gather at shrines all over the country to honor the *feckless* dead of a pointless war."

We agree wholeheartedly with Kilpatrick. We don't like for errors to crop up in MESSENGER. Problem is, in spite of our best efforts to ferret them out before MESSENGER is printed, they have a way of popping up just as we tilt back in our chair to admire our handiwork going out to 28,000 subscribers.

Where is Dewey?

The April Page One column provides a specimen. First, the editor wrote in the column about Dewey Broyles, a West Virginia youth, stating that an article about him appeared on page 2 of the issue. Our vigilant promotion consultant, Ken Gibble, called later from Arlington, Va., to point out that Dewey actually appeared in *March*, not April.

Grateful that the error had been seen in time, the embarrassed editor did some last-minute rewriting to make it right. It cost the column 90 percent of the point the editor was trying to make, but at least—or so he thought—he would be accurate, dulled point notwithstanding.

Imagine his consternation when the April MESSENGER came out in print and, for some reason, the column appeared just as it was originally written—error intact (and seemingly with neon lights flashing around it).

We agonized whether to tell this sorry tale or not. Maybe no one would notice which issue Dewey was in. But would our credibility suffer more if we kept quiet and our error was discovered, or if we came forward and made a clean breast of it?

Keeping in mind recently fallen TV preachers and politicians, we thought it well to get a confession on record. We trust, therefore, that our readers will be charitable and, further, will see MESSENGER as the more credible for all this.

And, yes, West Virginia, there is a Dewey Broyles . . . in the March MESSENGER, I think. —THE EDITOR

in touch

Calvin & Arlene Hilty: Capitalizing on caps

When Calvin Hilty sat down over two years ago to design a cap rack he didn't have any noble ideas about patents and brisk sales. He just didn't want to lose his cap collection.

"I had a lot of caps—15 or 20—all over the place," says Calvin, a retired cotton farmer. "My wife, Arlene, said, 'If you don't find some way to hang them up I'm going to throw them out.' "

With Arlene supplying the motivation, Calvin created Calvin's Cap Rack, as his patented invention is now called.

Its design is simple. Ten plastic clips are attached to a three-foot dowel. Each clip holds a cap by the button. A hook in the top of the dowel makes for easy hanging. The rack saves pounding a lot of nails into walls, says Arlene, because each rack, suspended by a single nail, holds 10 caps. They have also experimented with a carousel design that holds 40 caps.

"Staunch" members of the Lindsay (Calif.) Church of the Brethren, Calvin and Arlene recognized early on that they were onto something and began the process of obtaining a patent. While they had both seen plenty of hat racks in their time, they had never seen a cap rack.

They began giving racks to friends and displaying their wares at shows and bazaars. Their first display, at a farm equipment show, didn't stir up much interest, except from one man who kept coming back for more.

Encouraged by his reaction, Arlene "insisted" that Calvin write to Country Store, a favorite catalog of hers, based in Greendale, Wis. Country Store liked Calvin's Cap Rack and ordered several dozen. They have been selling them ever since.

Through Country Store and Taylor Gifts, of Wayne, Pa., along with a few smaller outlets, the Hiltys have sold over 25,000 racks. Catalog price is $9.95.

They make all the racks right on the farm, mostly without any special tools or facilities. Arlene says that sometimes they work at the kitchen table, or in the basement, or in a shop on the farm.

Sometimes it's just Calvin and Arlene, while other times some of their four children and nine grandchildren join in the production. In addition, Calvin and Arlene provide part-time work for five or six high school-age youth from the church.

Though he had dabbled with some farm equipment inventions before, says Calvin, he hadn't struck upon anything that went over well. But the cap rack turned out differently. "I'm not really th smart," he says. "I'm just lucky."

Arlene apparently isn't. Not only has her problem with Calvin not hanging up his caps not improved; the situation has worsened. His collection of 15 or 20 caps has swelled to between 50 and 100. Despite 9 or 10 racks adorning their walls, says Arlene, "we still don't get them all hung up."—DON FITZKEE

Beulah Shisler: Tal

Accountants are supposed to be staunch conservatives and social activists are always flaming liberals. Any good stereotypist could tell you that.

But Beulah Shisler, a 57-year-old grandmother of three, defies stereotypes. A member of the Hatfield (Pa.) Church of the Brethren, she is both an accountant and a social activist.

Although she has been in accounting far longer than social activism, these da her views are clearly more on the social activist side of the balance sheet.

About four years ago Beulah started paying attention to news accounts of the situation in Central America. Things jus didn't add up for her. "I got the feeling that the United States was on the wrong side," she says.

So at the 1984 Annual Conference in Carbondale, Ill., she decided to learn all she could about Central America. She attended insight sessions, visited booths, and talked with people who had been in places such as Nicaragua.

Struck by firsthand accounts of senseless killing and destruction, she felt called to do something to stop it. "I have often felt that people who say they are pacifists just sit and let the world go by," she says. "To me being a peacemaker denotes some action and effort."

Since then Beulah has multiplied her peacemaking efforts, dividing her time between a host of active witnesses. As chair of Hatfield's witness commission,

ount in Nicaragua

he helped organize a service of planting crosses of sorrow and hope," each dis- laying the name of a Nicaraguan citizen ho has been killed in the conflict.

She also works to educate people and aise awareness through Montgomery ounty Citizens Concerned About Cen- al America. She speaks before church nd civic groups, helps plan public rums, and participates in sit-ins and emonstrations. She was among those in demonstration voicing her opposition the contra aid bill that was defeated anuary 28.

"The world is crying for peace," says eulah. "If we leave it up to governments don't think it's going to happen. Peace as got to come from the people."

Her zeal for peace led her in 1985 to go Nicaragua with a Witness for Peace elegation to gain some firsthand knowl- dge about what is going on there.

Despite the obvious danger of traveling a war zone, Beulah couldn't see any eason not to go. She had the money and e time. And she felt called. "If soldiers re willing to lay down their lives in war," he asks, "shouldn't we be even more illing to lay down our lives for peace?"

Beulah's actions make clear her re- ponse to that question. She feels a call rom God to work for peace in Central merica. And she is willing to be held ccountable for it.—DON FITZKEE

Ben Ebenhack: Water in the desert

While watching TV specials about famine in Africa, Ben Ebenhack was struck by two thoughts: Energy is essential to any sustained development, and that energy is available for development in Africa, although not in the quantity that would attract international oil companies. Those thoughts led to a lot more thinking.

Ben, a former international log analyst for Unocal Corporation in California, had moved with his wife, Mary Jeannette, to Bridgewater, Va., where Mary Jeannette became minister of nurture for the Bridgewater Church of the Brethren. There was no oil company to which Ben could transfer, so he was looking for other options. He wanted something that could use his expertise to help people, and not to make a profit from that help.

Why not develop a project that would turn old oil and gas wells in Africa into producers of water for human use and possibly producers of energy for some industrialization? Ben talked it over with oil company colleagues and they confirmed his theories.

Oil and gas wells usually spew up water as well as oil and gas, although for the oil companies the water is commercially undesirable. Also, it is usually salty. But Ben figured the water can be desalinated for human use. The big question was whether it was feasible.

Other questions needed answers too: What are the customs, practices, and needs to be considered in developing countries? How can such development be integrated into the environmental, political, and sociological aspects of these cultures? Transplanting western culture and consumer values is not Ben's goal. He contacted universities that might have an interest in such a research project. The Frederick Douglas Institute for African-American Studies of the University of Rochester (New York) was interested.

The director there saw the vision in Ben's idea and worked to find a way for the project to develop. Her concern to "move African-American studies out of the '60s," enabled her to see the project as "one of the first to move beyond welfare science." A modest budget was created for the initial research.

Goals for this first year are planning and organization, deciding how to structure and staff the project, putting together a consortium of colleges willing to work on aspects of the research, and raising funds to acquire equipment for the project.

Possible locations for the project are in the West Africa Sahel region, in Kenya, and in Ethiopia, where wells have been drilled but have not been commercially successful. Ben hopes to explore the Lake Chad area of Nigeria, Chad, and Niger later this spring.

The project has all the elements of a pioneer's dream—a challenge to provide for long-term and integrated industrial development where it is needed to ensure the survival of a people, to make a dent in deforestation in those regions, working with the cross-disciplines of sociology, technology, and environmental studies.

Water in the desert—a need as old as the story of Hagar and Ishmael, and a project well in keeping with the Brethren emphasis for providing the cup of cold water in Christ's name.—SHIRLEY KIRKWOOD

Shirley Kirkwood is a member of the Bridgewater (Va.) Church of the Brethren.

Board speaks out on Mideast, S. Africa

The Church of the Brethren General Board has urged the US administration to work toward peace in the Israeli-occupied territories by seeking an international conference that includes Palestinian representation. Such a conference should address the legitimate rights of the Palestinian people to self-determination and the legitimate security interests of Israel, said the board in its March 5-8 meeting.

The board also urged the US government to stop efforts to close the Palestinian Information Offices in New York and Washington. In February the Church of the Brethren signed on as a friend of the court in a challenge to the government's closing of the Palestinian Information Office in Washington.

The General Board asked Congress to condition further foreign aid to Israel on the ending of the occupation of the West Bank, Gaza, Southern Lebanon, and the Golan Heights.

In a resolution to South Africans Allan Boesak, Frank Chikane, Stephen Naidoo, and Desmond Tutu, the General Board declared support for the church leaders' attempt to petition the government, after its February 24 shutdown of 17 organizations. The government action "would silence the legitimate nonviolent opposition to apartheid in South Africa," said the General Board.

The board criticized the state of emergency in South Africa and the nation's aggressive actions against neighboring countries. The pastoral message concluded with a pledge to continue support of economic sanctions and to work toward more understanding and public awareness among people in the US.

A solution to a question about corporate civil disobedience could be reached only by sending a query to Annual Conference. The query asks for guidance to church-related employers regarding the Immigration Reform and Control Act of 1986 and, more generally, on corporate civil disobedience.

The issue came up as the board's Executive Committee discussed its response to the immigration act, which requires employers to document the citizenship of employees. The board objects to the law because it forces employers into the job of carrying out the government's duties, can be considered an invasion of privacy, can cause discrimination against Hispanics, and is in direct conflict with the church's statement on public sanctuary for Latin American and Haitian refugees.

In other public policy areas, the board:

—approved a policy statement on covert war and recommended it to Annual Conference;

—called for a just minimum wage;

—endorsed statehood for the District of Columbia;

—agreed to formulate a resolution on "responsible citizenship in an election year" for consideration by the Annual Conference.

A March General Board resolution expressed support for South African church leaders w opposed a February 24 government shutdown of 17 anti-apartheid organizations. The resolut was sent to Allan Boesak, president of the World Alliance of Reformed Churches (left), Archbish of Cape Town Desmond Tutu, and others.

General Board approves New Beginnings Fund, looks long-range at budget and program goals

At its March 5-8 meeting, the Church of the Brethren General Board grappled with two key issues that will shape the board's programs—expansion of evangelism and renewal ministries through a new fund, and a proposed mission statement on Goals for the '90s.

The New Beginnings Fund, approved 15 to 9, will support ministries in evangelism, new church development, urban and ethnic ministries, and congregational renewal efforts in the US and overseas. The creation of such a special fund is a departure from the board's policy of a unified budget.

While board members voiced emphatic support for the unified budget—a policy that encourages giving to a common fund rather than to a host of special appeals—they cited a strong need to respond to the call for congregational renewal.

Critics of the fund said it may undermine denominational teaching on tithing and stewardship, and that it could open a "Pandora's box" of special funds. Those in favor said it would allow faster and more creative responses to new progran and would also stimulate giving overall to the General Board.

Requests for funding will be considered by a group that includes staff members representing each of the areas noted above, a World Ministries staff pe son, the consultant for Korean ministri a black person chosen by the Urban Ne work steering committee, and a Hispan person chosen by the Hispanic caucus. That group will make recommendation to the Parish Ministries executive, with final approval coming from the Genera Board or its Executive Committee.

The fund is approved for a three-year period, with evaluation scheduled for March 1991.

Both appreciation and criticism were voiced for a proposed "Goals for the '90 mission statement prepared by the Goa and Budget Committee. When approve

by Annual Conference, the mission statement will shape the General Board's program objectives for the next decade.

The Goals and Budget Committee is made up of the board's Executive Committee, the Administrative Council, and four district executives. For this task it saw itself functioning as an Annual Conference committee, and the proposed statement was presented to the board for suggestions before going to Annual Conference for approval in July.

"The Goals and Budget Committee has tried to limit our discussion to formulating a goals and mission statement based on what the congregations think ought to be the foci of the church's mission over the next 10 years—not ignoring our role as leaders, but not overexerting influence," said Duane Ramsey, committee chairman.

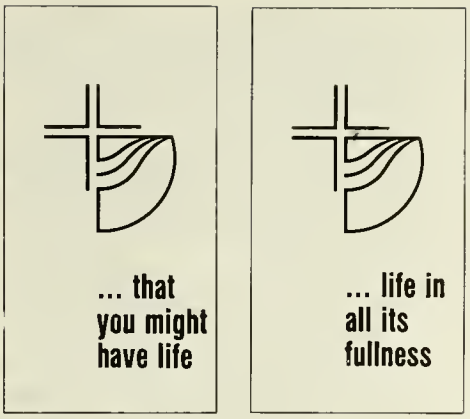
Recommendations from congregations came from 500 questionnaires returned by 400 congregations, who answered these questions: Where is the Spirit leading the Church of the Brethren in the 1990s? What are some of the ways for the church to respond to the Spirit's leading? What particular needs, concerns, and challenges should claim the church's attention in the 1990s? Which concerns are most important for the church in the 1990s?

The committee said congregations emphasized areas such as evangelism, youth ministry, commitment to Christ and the church, family nurture, Bible study, and service. The committee expanded the paper to include peace, justice, global witness, and ecumenical efforts—areas not lifted up by congregations.

A number of board members were grateful for the process used to get responses from the church at large, saying the proposed paper seemed to reflect congregational views. "This statement sounds different from typical papers," said Jim Eikenberry.

There were others who said they were dismayed that there wasn't more of a global perspective in the statement. "The missed areas constitute all of WMC," said Wayne Fralin, a member of the World Ministries Commission.

A key issue in the General Board discussion was the question of how much denominational leaders should add to the input given last fall by congregations. The tension was between what was seen as preserving the authentic voice of the grassroots by adding as little as possible to congregational suggestions, and



The March General Board meeting was held under the banner of "... life in all its fullness," taken from John 10:10 (TEV).

assuming a leadership role that calls for supplying a global vision to the mission statement.

"The questionnaire had very little structure, so what has come out are the most pressing needs," noted district executive Carl Myers. "We would do a disservice if we acted as if we couldn't do any more than what the congregations responded to us."

Following General Board meetings, the Goals and Budget Committee made revisions and finalized the statement for presentation to Annual Conference.

The financial report for 1987 was relatively positive. The board was $162,000 in the black, and congregational giving was up 10 percent, largely due to the aggressive Adventure in Mission stewardship program.

That news was not quite as good as it sounded, however, because giving at the end of November was running 17 percent ahead, offering promise of an overall increase of about 13 percent. There was no customary end-of-the-year surge in giving. Because the 1988 budget was planned with higher expectations, it will be difficult—"but not impossible"—to meet 1988 income projections, according to treasurer Darryl Deardorff.

A positive is that new financial policies for a balanced budget will allow program to continue without using reserves, as was done in previous years.

Another sobering part of the financial picture was a five-year projection showing the General Board's fiscal health given the same level of expenses with anticipated cost-of-living increases in salaries and benefits. Increased giving will be required simply to maintain the same level of programing, said Deardorff, meaning that the board must either find new ways to raise funds or reduce program expenditures.

In other business, the General Board:

—voted to turn over property in Castañer, Puerto Rico, to the Castañer Church of the Brethren and Castañer Hospital;

—discussed a report from Peggy Reiff Miller on the World Council of Churches Consultation on Resource Sharing (see January, page 7), and asked that the Administrative Council bring recommendations to the board in June;

—endorsed the "Ecumenical Decade: Churches in Solidarity with Women," an emphasis established by the World Council of Churches;

—designated several uses for proceeds from the sale of five acres adjacent to the Cape Coral (Fla.) congregation, including up to $100,000 for fulfilling new church development grants that could not be provided in last year's budget crunch;

—approved a resolution to the Russian Orthodox Church, as it celebrates 1,000 years since the baptism of Kievan Rus.

The Executive Committee approved a technology plan; reported participation in two amicus briefs—one protesting the closing of the Palestine Information Office in Washington, and the other supporting a Christic Institute lawsuit related to the Iran-contra hearings; and reported that it is studying whether the board can withhold the telephone excise tax as a protest against military expenditures.

The General Services Commission appointed Carolyn Teach Denlinger to the Brethren Historical Committee; previewed a new video for Adventure in Mission; and heard a report of Ramona Pence's work as volunteer in media education.

The Parish Ministries Commission approved a $55,000 loan to the Nashville (Tenn.) fellowship; approved preliminary plans to publish a new pastor's manual, to be introduced in 1992 along with the new hymnal; and responded to a preview of the Annual Conference study committee on Christian education goals.

The World Ministries Commission discussed the church's relationship with the Selective Service System, a proposal on Christian Peacemaker Teams, the partnership with churches in Cuba and Nicaragua, and relationship with an Anabaptist group in Brazil.—WENDY CHAMBERLAIN MCFADDEN

Annual Conference 1988

Theme. "Called into Shalom."

Moderator. William A. Hayes, pastor of Baltimore (Md.) First church.

Delegates. 1,050. Estimated participants: 6,000.

Fees. Delegates, $80 ($85 for late registrants). Non-delegates, $18. Youth, $5. Under 12, no charge.

Tuesday evening. Preacher: Anthony Campolo, professor of sociology, Eastern College, St. Davids, Pa. Topic: "Coming on Strong."

Wednesday evening. Preacher: Louise Rieman, pastor of the Ivester congregation, Grundy Center, Iowa. Topic: "Called Into Reconciliation."

Thursday evening. Preacher: John Bunch, pastor of the Anderson (Ind.) congregation. Topic: "Salvation's Dream is Shalom."

Friday evening. Preacher: Clyde Weaver, volunteer consultant for US/USSR relations for New Call to Peacemaking. Topic: "We've a Story to Tell the Nations."

Saturday evening. Preacher: Betty Ann Cherry, professor of history at Juniata College, Huntingdon, Pa. Topic: "We Have No Other Choice."

Sunday morning. Preacher: William A. Hayes. Topic: "Signs of Shalom."

Pre-conference meetings. Standing Committee: Sunday morning to Tuesday noon. General Board and Pension Board: Monday afternoon.

The Brethren Health and Welfare Association (BHWA) Conference, with the theme "Primary Health Care: First World—Third World," begins Monday at 7 p.m. and ends Tuesday afternoon. Presenters are David Hilton, associate director of the Christian Medical Commission of the World Council of Churches, in Geneva, Switzerland; and J. Roger Schrock, executive of the World Ministries Commission of the General Board.

Other health and welfare groups meeting are the Brethren Homes and Hospitals Association, Saturday evening and Sunday; and the Brethren Health Foundation, Monday evening and Tuesday morning. All health and welfare events are in the Radisson Hotel.

Mediation counselor Barbara Daté will lead the Ministers' Association Conference Monday evening and Tuesday. The theme is "The Foreign Language of Caring: Tools for Reconciliation." Child care is available.

Other meetings and events:

—"Enabling Faithful Leadership: Leadership Training for Young Adults," Tuesday, 1-5. Sponsored by the young adult leadership team, this event is designed to equip young adults for leadership in the church. For more information, contact Loren Waggy, 1620 Randolph St., South Bend, IN 46613. Tel. 219-233-6037.

—Families in Search of Shalom, Monday evening and Tuesday. Kathy McGinnis, staff member at the Institute for Peace and Justice, in St. Louis, and Susan Sassenberg, a local coordinator for the Parenting for Peace and Justice Network, and a member of the Mack Memorial church, Dayton, Ohio, will explore ways of managing family conflicts, helping children develop healthy racial attitudes, affirming family members and building self-esteem, and more. For more information, call Chuck Boyer at 800-323-8039.

—Day of Intercession: Tuesday, 9-5. Participants will pray for the unity and vitality of the church. Sponsored by the Parish Ministries Commission, the Brethren Revival Fellowship, and the Holy Spirit Renewal Committee.

—Womaen's Caucus: Tuesday, 2 p.m.

—Orientation for first-time Conference delegates and attendees: Tuesday, 3:30-5.

Bible studies. Wednesday through Saturday mornings, 7:30-8:30. Four ele tives in English will be led by Elaine Hartman McGann, Ernest J. Bolz, Ga R. Snell, and Patricia Bucher. Dan Kwang Suk Kim will lead an elective i Korean; and Pedro Brull and Olga Serrano will lead one in Spanish. Mar Bieber Abe and Charles Bieber will al lead a Bible study Wednesday through Friday evenings 9-10. Bible studies wil focus on facets of the theme "Shalom.

Committee hearings. Tuesday 9-10 p. Pastoral Compensation and Benefits Advisory Committee, Foundation Ena ing Committee, World Mission Philos ophy, Church of North India/Recon- ciliation, and Christian Education G

Information-gathering sessions: Educa of the Public, Wednesday, 9-10 p.m.; Ch and State, Thursday, 7:30-8:30 a.m.; Den national Structure, Thursday, 9-10 p.m. Inclusion of Ethnics, Friday, 7:30-8:30 a

General Board report. Presentation Friday morning and a formal written report to delegates Saturday morning

Breakfasts. Tickets are $6.25. Wedn day: Health professionals. Thursday: trict health and welfare committee, Brethren Press, Young adult/single a breakfast cruise ($7.75). Friday: Bret

Highlights

In addition to the main worship events, business and insight sessions, and late-evening ice-cream eating, other special events are scheduled. Here are some selections:

Drama. "The Peasant of El Salvador" will be presented Wednesday through Friday from 9 to 10:15 p.m. The Association for the Arts is sponsoring a chancel drama Friday evening from 9 to 10, under the direction of Delbert Blickenstaff.

Guest speakers. Tony Campolo will speak at the youth advisors luncheon Wednesday; Arthur O. Van Eck Jr., associate general secretary of the National Council of Churches and executive of the Division of Education and Ministry, is the speaker at the Parish Ministries dinner Saturday.

J. Benton Rhoades will speak Thursday at the MESSENGER dinner on the theme " 'So Send I You': Mis— sion After the Manner of Christ." Rhoades, a former Church of the Brethren missionary, is executive secretary of Agricultural Missions Inc. □

lth Foundation advisory committee. ırday: On Earth Peace Assembly, ɔciation for the Arts (AACB). **ıncheons.** Tickets are $8.50 (sack hes, $6.25). Sunday: Brethren nes and Hospitals Association ɔgnition. Tuesday: Brethren Health Welfare Annual Meeting. Wednes- Ecumenical, Outdoor Ministries k lunch), youth advisors, Health and are. Thursday: CoBACE, Associa- for the Arts tour and lunch ($15), hren Journal Association, Older lts, Wholistic Health. Friday: Leaders amily Ministry, Church and Persons

Disabilities, Womaen's Caucus, Pass- n the Promise, Urban Ministries. rday: All Brethren colleges. Sunday: Earth Peace Assembly (sack lunch). **nners.** Tickets are $9.50. Tuesday: hren Health Foundation Annual ting. Wednesday: New Church elopment and Evangelism. Thursday: SENGER. Friday: World Ministries, ıer Education. Saturday: Parish istries.

ckets for meal events will be avail- at Annual Conference, but you are uraged to purchase tickets early ugh the Annual Conference office. **ıildren's activities** (grades K-5). Fees are $8 per day in addition to an $8 registration fee due May 15. Activities include trips to the zoo, a museum, the St. Louis Arch, a science center and a farm, along with crafts, music, and worship. Pre-registration is encouraged.

Junior high (grades 6-8). Junior high youth will be making and gathering news as reporters for "Shalom Communications Network." Interviews with Tony Campolo, Bill Hayes, and others will be videotaped, and a Saturday evening "documentary" will highlight the week's activities. Registration and all activity fees are $27. Pre-registration and $10 deposit required by May 15.

Senior high (grades 9-12). Activities include participation in joint junior and senior high youth choir, service in area soup kitchens, a pizza luncheon, an Andy and Terry Murray concert, and more. Pre-register by May 15. Pay $17 fee at Annual Conference.

Young adult (ages 18-30). Activities planned throughout the week. Fee is $7.

Single adult (25 or older). Activities planned throughout the week. Nominal fee.

Child care services (infants through age 5). Available during business and worship sessions. Fees are $2 per child per session. Parents using service are expected to volunteer to help during the week. Pre-register by May 15.

Insight sessions. Wednesday through Friday, 7:30-8:30 a.m., 9-10 p.m. Insight sessions are related to programs of the General Board and other related agencies.

Early evening concerts. Wednesday through Saturday, 6-6:45 p.m., in the Cervantes Convention Center. Coordinated by Doris Coppock, of McPherson (Kan.) College, concerts feature the McPherson College choir; a Brethren Brass and String ensemble; young concert pianist Shawn Kirchner, South Waterloo, Iowa; and the handbell choirs from the Panther Creek (Iowa) congregation.

Conference choir will rehearse Tuesday evening 8:45-9:45, and Wednesday through Saturday 4:45-5:45. Marcia McBride, of South Bend, Ind., is director.

Exhibits. General Board program exhibits; 40-50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies. Brethren Press exhibit will include Christian education resources.

Deaf ministry. Interpretation, coordinated by Tracy Lee Wiser, will be provided for worship services.

Quilting bee. Congregations are invited to create 8½-inch blocks to be made into quilts at Conference. Blocks should be mailed by June 1 to Rachel Weybright, 13394 CR 48, Syracuse, IN 46567. Tel. 219-642-4675. Proceeds from the quilt auction will benefit General Board programs and the Association for the Arts in the Church of the Brethren.

Art for Hunger exhibit. Original paintings, prints, sculptures, ceramics, and other art forms displaying both artists' skill and concern for the hungry. Profits will be divided evenly between exhibitors and the AACB.

Blood drive. Donors can give blood Thursday through Saturday 10-4 in the Cervantes Convention Center. Last year conferencegoers donated over 400 units.

Buddy system. The Church and Persons with Disabilities Network (CPDN) is offering assistance to families of children with disabilities. CPDN buddies will be available to push wheelchairs, carry meal trays, or simply to supervise children to give parents time off. Those interested in helping or receiving help, write the Health and Welfare Office, 1451 Dundee Ave., Elgin, IL 60120. □

ıew this year

• In addition to standard attrac- ons such as the St. Louis Arch and ıe Mississippi River, conferencegoers ıis year can see parts of the city most ɔurists don't see.

Three toxic waste sites will be ɔured by bus to learn about the azards of toxic waste. The tour will e led by Sharon Rogers, chairwoman f Missourians Against Hazardous Vastes. The cost of the tour and sack ınch is $6. The trip is Thursday, 11:30 m. to 2 p.m.

• Also new this year is the Con- rence orchestra, which will have mited participation in worship ser- ces at St. Louis but will build up its pertoire for coming years. Larry Kit- el is director, and Venona Bomberger etrick is concert-mistress.

For more information about par- cipating in the orchestra, contact ɔordinator and manager Janet Mitchell, 2200 Lake Ave., Suite 140, Fort Wayne, IN 46805.

• The committee carrying out the search for a new president for Bethany Theological Seminary invites church members to give suggestions about the nature of the calling and the function of the position of seminary president. Committee members will be in Room 250 of the Convention Center on Thursday, Friday, and Saturday, 8-9 a.m., 11:30 a.m.-2 p.m., and 4:30-7 p.m.

The search committee will also hold information-sharing sessions Thursday evening and Friday morning.

Inquiries and nominations can be mailed to Presidential Search Committee, Country Acres, R.D. #4, Box 67, Huntingdon, PA 16652. Committee members are Doris Cline Egge (chairwoman), Gilbert Bond, Dale Brown, Lowell A. Flory, Robert O. Hess, Ruthann Knechel Johansen, Duane H. Ramsey, Stephen B. Reid, and Elaine Sollenberger. □

Curtis W. Dubble

Estella Boggs Harning

Fred W. Swartz

Earl K. Ziegler

Candidates for moderator-elect

Curtis W. Dubble

Lampeter, Pa. (Atlantic Northeast), Lampeter congregation. Age 65. Pastor. District moderator; boards of administration, chair; executive committee; commissions, chair; conference speaker; delegate. Annual Conference delegate; insight sessions leader; back-up speaker; study committees. National co-chair of Adventure in Mission. General Board, chair. Bethany Seminary Board. Area ministeriums; county councils of churches. Rotary clubs.

Estella Boggs Horning

Lombard, Ill. (Illinois-Wisconsin), York Center congregation. Age 59. Seminary professor. Local church board; deacon; church school teacher; witness commission; study committees. Committee on Interchurch Relations. New Call to Peacemaking. Bethany Hospital Foundation. Bethany Hospital Board. Brethren Health Foundation. Former missionary to Ecuador and Nigeria. Community holistic health center, board.

Fred W. Swartz

Manassas, Va. (Mid-Atlantic), Manassas congregation. A 49. Pastor. District board, vice chair; commissions, chair; church extension, stewardship committees; camp counselo curriculum counselor; church college relations representat Annual Conference study committees; Standing Committe Former General Board staff member, stewardship, communications, editor. Brethren author. Local ministerial ass tion, president. PTA, president. Housing cooperative board

Earl K. Ziegler

Lancaster, Pa. (Atlantic Northeast), Gap Fellowship. Age District Executive/pastor. Congregations, moderator. Distr moderator; boards; ministry commission; writing clerk. An Conference Standing Committee; study committees. Gener Board, commission chair; evangelism coordinating commi Brethren college trustee. Bethany Seminary, pastor-in-resid NCC representative. Area ministeriums, president. □

New business

Beverage alcohol. A query from Virlina District asks Annual Conference to appoint a committee to study ways Brethren can become more involved in "teaching and preaching the biblical truth about beverage alcohol as applied to today's spiritual and social circumstances." Specific concerns about drinking and driving, alcohol and lawbreaking, and advertising are raised.

Volunteer opportunities. A query from Shenandoah District asks Annual Conference to "evaluate the status of opportunities for professional persons who wish to pursue volunteer service. . . ." The query arose out of concern that the church does not have enough specialized positions to accommodate professional people willing to volunteer for the church.

Covert war. Consistent with previous Church of the Brethren statements on war, the "Statement on Covert Operations and Covert War," brought by the General Board, affirms that all war is sin and calls governments of the world to renounce covert warfare. The statement spells out characteristics of covert war that are "most offensive and bear the most danger to us as people of faith and as citizens."

Goals for the '90s. The Goals and Budget Committee of the General Board recommends for adoption a mission statement and corresponding goals for the Church of the Brethren in the 1990s.

Corporate civil disobedience. The General Board asks Annual Conference for guidance on corporate civil disobedience and, specifically, for guidance to church-related employers regarding the requirements of the Immigration Reform and Control Act of 1986. (See fuller description in news coverage of the March General Board meetings, page 4.)

Ecumenical Decade resolution. A resolution from the General Board supports the World Council of Chu "Ecumenical Decade: Churches in Solidarity with Women." The purpo the ecumenical decade, which runs 1988 to 1998, is "to be in solidarity w women in all their endeavors, to pr justice in their communities and churches, and to stimulate the fruitf cooperation of women and men so bear witness to the power of the Go to overcome all barriers."

Pension Plan document changes. T Pension Board has approved severa additions to its Pension Plan Docu and presents them to Annual Confe for ratification. The board also reco mends that the official functions of new Brethren Benefit Trust be expa to include administration of a Breth foundation.

Guidelines for special queries. Sta Committee asks that special guideli be used for queries that are potenti controversial, so they can be handl

ently by the delegate body.

ngth of speeches. The 1987 Standing mittee recommends that polity be ded to limit a person's first speech item of Annual Conference busito three minutes, and the second h to two minutes.

tio for Standing Committee represen-. In view of the denomination's ning membership, the Annual Conce officers recommend that districts ve one Standing Committee delegate ,000 members in the district. Since districts have received one repretive per 6,000 members.

nfinished business

ollowing items of unfinished busiare scheduled (see February, page 4, ore details):

view of world mission philosophy. A nittee appointed by the 1986 Annual erence to respond to three queries similar concerns about the mission sophy and program of the Church Brethren brings a three-part report. The report includes specific responses to the queries; a new mission philosophy statement; and a summary of key factors defining the current context in which mission must be carried out.

India reconciliation. A final report is due from a committee appointed by the 1986 Annual Conference officers to respond to part of a query from Virlina District, asking the church to work at reconciliation between two Brethren-related groups in India.

Church of the Brethren foundation. The Foundation Enabling Committee is recommending that the Brethren Benefit Trust, which takes the place of the Pension Board beginning July 2, assume responsibility for administering a Brethren foundation. The Pension Board approved this action at its March meeting.

Christian education goals. The committee studying the denomination's Christian education goals, in response to a query brought last year by Pacific Southwest District, calls for 1) "a renewal of Christian education as an integral partner with evangelism, stewardship, worship, service, and fellowship. . ."; and 2) support of those in educational ministries. Specifically, the report asks the General Board to employ additional Christian education staff, and Bethany Seminary to "assign a full-time person in the area of Christian education."

Discussions with The Brethren Church. The Committee on Interchurch Relations will report on progress of talks between the Church of the Brethren and The Brethren Church. In response to a query last year from Northern Ohio District, delegates encouraged "discussions with increased intentionality" between the two churches, who share a common heritage.

Education of the public. In response to a query brought by Northern Indiana District in 1986, the General Board was asked by Annual Conference to bring to the 1987 Annual Conference recommendations as to how the church can best ensure educational excellence. The board will again ask for an extension.

Progress reports. Three committees appointed by last year's Annual Conference—Church and State, Inclusion of Ethnics, and Denominational Structure—will submit progress reports. □

tial 1988 ballot

ral Board, district representatives. -year term. Standing Committee ts two from each district.) South/ ral Indiana: Ernest G. Barr, Carmel, R. Joan Dawson Bohrer, Indians, Ind.; John F. Bunch, Anderson, Ingrid Rogers, North Manchester, Southern Ohio: Ann Noffsinger rson, Kettering, Ohio; Ronald L. dams, Tipp City, Ohio; N. Ivan Patn, Dayton, Ohio; Glenn F. nons, Dayton, Ohio. Virlina: Robert assell, Roanoke, Va.; Edith Cosner ith, Hillsville, Va.; Galen A. Heck- Richmond, Va.; Jane Merchant l, Boones Mill, Va.

neral Board, at-large representatives. -year term. Standing Committee ts four.) Ernest J. Bolz, Tonasket, .; Barbara Goodwin Cuffie, more, Md.; Roger L. Forry, Somerset, Lawrence H. Hoover Jr., Harrison- Va.; John P. Layman, McAlister- Pa.; Berwyn Oltman, St. Petersburg, Ramona Raines Pence, Port blic, Va.; Duane H. Ramsey (incum-, Washington, D. C.

nual Conference Central Committee. (Three-year term. Standing Committee selects two.) Harriet Wenger Finney, Plymouth, Ind.; Richard L. Landrum, Pomona, Calif.; Paula Eikenberry Langdon, Keyser, W. Va.; Mary Jo Flory Steury, Troy, Ohio.

Committee on Interchurch Relations. (Three-year term. Standing Committee selects two.) Geraldine Zigler Glick, Broadway, Va.; Anita Flowers Metzler, Nappanee, Ind.; Jane Copsey Shepard, Portland, Ore.; Richard D. Speicher, North Lima, Ohio.

Pastoral Compensation and Benefits Advisory Committee, laity. (Five-year term. Standing Committee selects two.) Donald Brooks, Kansas City, Mo.; Dale B. Garver, Clinton, Ohio; Ray E. Glick, McGaheysville, Va.; Phyllis Heeter Hunn, Polo, Ill.

Bethany Theological Seminary Electors, laity. (Five-year term. Standing Committee selects two.) Jerry Davis, McFarland, Calif.; John H. Over, Roaring Spring, Pa.; Janice L. Ruhl (incumbent), Manheim, Pa.; Esther Fern Rupel, West Lafayette, Ind.

Bethany Theological Seminary Electors, ministry. (Five-year term. Standing Committee selects two.) Marla Bieber Abe, Akron, Ohio; J. Calvin Keeling, Empire, Calif.; Mary E. Jessup, Decatur, Ill.; Richard F. Ward, Atlanta, Ga.

Brethren Benefit Trust. (Standing Committee selects two from each category.) Four-year term: Jeff Crosby, Lititz, Pa.; Cathy Simmons Huffman, Linthicum Heights, Md.; C. Wesley Lingenfelter, Roaring Spring, Pa.; Ann Gephart Quay, Covina, Calif. Three-year term: Carl L. Brubaker, Lititz, Pa.; Dorris Murdock, Boise, Ida.; J. Bentley Peters, Elgin, Ill.; Clyde E. Weaver, Elgin, Ill. Two-year term: Edwin L. Cable, McPherson, Kan.; Wayne E. Hochstetler, Smithville, Ohio; Steve Shumaker, North Manchester, Ind.; Joanne Newcomer Valentine, Fort Wayne, Ind. One-year term: John W. Flora, Bridgewater, Va.; Gregory W. Geisert, Harrisonburg, Va.; Lona Beabes Norris, Huntingdon, Pa.; David L. Shoup, Tipp City, Ohio.

World Council of Churches Assembly Representative. (Term from 1987 to the year midway between the 1991 World Assembly and the succeeding World Assembly. Standing Committee selects one.) Judith L. Georges, Newport News, Va.; Peggy Reiff Miller, Kalamazoo, Mich. □

Hymnal project chair fights falsifications

Though the scheduled introduction of the Brethren-Mennonite hymnal is still more than four years away, "falsifications" concerning language in the new hymnal are widespread, said Nancy R. Faus, chair of the Hymnal Council, in her March report to the General Board.

Scheduled to debut at the 1992 Annual Conference, the hymnal is a cooperative effort of the Church of the Brethren; the Mennonite Church; the General Conference Mennonite Church; and the Churches of God, General Conference. The Mennonite Brethren Church is an observer-participant.

Faus highlighted major points from the Hymnal Council's policy statement on language, approved last October. Traditional hymns and prayers will be used essentially in their original or standard form, and any changes will be made with great care.

Resources written since the 1960s or whose authors are still living will be "scrutinized rigorously in order to assure us of the benefits of the current evolution of language."

Faus said she is discouraged by "falsifications" that are circulating—such as that the hymnal contains widespread use of female pronouns for God, or that all references to God as Father are being removed. In fact, she says, no hymns with feminine pronouns for God have been included thus far, while many traditional hymns referring to God as Father will be preserved.

Faus spoke of the frustration of producing a hymnal when expectations range "from people who want no change, to those who want everything changed. How do we produce a hymnal when there is such a variety of needs?" she asked.

In addition to traditional Brethren and Mennonite hymns, said Faus, the new hymnal will likely contain some "Bill Gaither-type" hymns, gospel songs, modern hymns, and hymns from other cultures. The council will begin making final selections in June.

Congregations can begin to learn some of the new hymns now, said Faus, thanks to a generous offer from Hope Publishing Company, which owns copyrights to many contemporary texts and tunes. For $25, congregations can receive a copyright license good until 1992, making available copies of many of the hymns under consideration.

In addition, the Hymnal Council is sponsoring two insight sessions at the St. Louis Annual Conference. For more information, write to the Hymnal Project, Bethany Theological Seminary, Oak Brook, IL 60521.

Pension Board assumes foundation services

The Church of the Brethren Pension Board has conditionally agreed to administer a new Brethren Foundation.

The action was taken at the board's March 5 meeting in response to a request from an Annual Conference committee charged with the task of trying to create such a foundation. Implementation of the services is conditioned on receiving donations or commitments of $300,000, about 75 percent of the foundation's initial three-year operating budget.

If funding is received, a tentative timetable calls for investment services to begin September 1 and a foundation director to be in place October 1. Gift planning services would be added as soon as feasible.

The Pension Board also was alerted to a major increase in medical claims that will require an increase in premium for the 1988-1989 plan year. This is beyond the 20 percent projected a year ago. The new rates will be set this month by the Executive Committee.

Major factors in the increase include medical inflation, cost shifting from Medicare and other programs, and increased use. The claims experience for the Brethren plan reflects national trend for employer indemnity insurance plans said staff.

The Pension Board set new limits in three areas of the Brethren Medical Plan—hospital stays, home health care, and inpatient psychiatric care—and increased home health care coverage to 100 percent for groups having base benefits.

Connie Andes resigns GSC executive post

Connie S. Andes has announced her resignation as executive of the General Services Commission, effective August 1. She has been GSC executive since July 1984.

She has been responsible for the budget and administration of the General Services Commission, which includes The Brethren Press, communications and program interpretation, stewardship education and enlistment, data processing, and the Brethren Historical Library and Archives.

As one of six members of the Administrative Council—the executive-level unit that oversees General Board programing—she has carried broad executive responsibilities.

She has also been a member of the National Council of Churches Governing Board; served on the Church Leaders Panel charged with integrating Church World Service into the NCC structure; and was a member-at-large of the Executive Committee.

During her tenure with the General Board, Andes oversaw a study of Brethren Press production that led to the closing of Brethren Press' printing operation; strengthened and expanded stewardship and planned giving efforts; and participated in the development of a technology program.

Before joining the General Board staff, she was director of admissions, alumni director and associate director of development at McPherson (Kan.) College.

Andes holds an A.B. in English from McPherson and a master's degree in history from Wichita State University.

She plans to enter a doctoral program to study higher education, in preparation for taking an administrative position at a university or college.

$20,000 grant enables major ministry study

In response to the severe leadership shortage in the Church of the Brethren, the General Board's Office of Human Resources (OHR) and Bethany Theological Seminary have begun a comprehensive study of ministry.

Its intent is to "newly articulate a Church of the Brethren understanding of ministry, exploring the vision which undergirds both ministerial development and practice."

The study is made possible by a $20,000 grant from Lilly Endowment Inc. The Church of the Brethren received one of 40 such Lilly grants awarded in a competitive grants program.

The Church of the Brethren has lost its traditional view of ministry, where congregations were central to recruiting and supporting quality leadership, said OHR executive Melanie May. Quality refers not only to academic excellence, she said, but to leadership ability as reflected in "the vitality of congregational life and ministry."

A shortage of quality leadership is not unique to the Church of the Brethren, said May. "Virtually every denomination and seminary in the country has a problem."

In the Church of the Brethren only seven candidates for pastoral ministry will graduate from Bethany Seminary in 1988. The 1987 entering class included only 10 master of divinity candidates planning to serve in the Church of the Brethren. To fill the 450 to 550 full-time professional positions in the church, an average of 15 M.Div. graduates is needed each year, said May.

Central to the study is a series of four colloquies bringing together key people involved in calling ministerial candidates at the local, district, and denominational levels, to be held during the latter half of 1988 and the beginning of 1989. These colloquies will be followed by a larger leadership consultation in late 1989.

Russian icon exhibit organized by Juniata

This year Christians around the world are observing the 1000th anniversary of the introduction of Christianity to Old Russia. Juniata College, Huntingdon, Pa.,

Archangel Michael

has joined the celebration with an exhibit of more than 40 Russian icons.

The exhibit has been displayed at the college for the last month, and moves now to the Rare Book Room of the National Cathedral in Washington, D. C., where it remains until May 31.

Other exhibit sites are the Interchurch Center, New York City, July 5-August 8; Lafayette College, Easton, Pa., September 1-October 7; and the College of the Holy Cross, Worcester, Mass., November 3-30.

Organized by Juniata faculty members Robert Wagoner and George Dolnikowski, both from Stone Church of the Brethren, the exhibit features colorfully painted icons from what is recognized as the golden age in the development of Russian icons as an art form. The sacred images come from collections never before exhibited.

Juniata's program of events included lectures from guest curators Natalia and Vladimir Teteriatnikov, experts in iconography; an evening of Russian Orthodox liturgical music; and a worship service and lecture by the Right Reverend Job, bishop of the diocese of New England, Orthodox Church of America.

Peace churches meet, discuss war taxes

"People who express opposition to war need to consider conscientious objection to paying for it," stated Chuck Boyer, General Board peace representative, after returning from a three-day discussion of war tax issues.

Thirty-six historic peace church members—Brethren, Mennonites, and Friends—including Boyer, and Julie Garber, of the Manchester Church of the Brethren, North Manchester, Ind., met February 15-17 to discuss issues surrounding withholding of war taxes.

Prior to that consultation, 18 leaders from the historic peace churches met to discuss how best to work together for peace. It was the first meeting of the heads of the peace churches in more than 10 years.

The simple fact that the leaders met and got to know each other better was the highlight of the meeting, said Donald E. Miller, general secretary of the Church of the Brethren.

In addition to Miller, General Board executives Joan Deeter, Melanie May, and Roger Schrock; board chairwoman Anita Smith Buckwalter; and church historian Donald F. Durnbaugh represented the Brethren.

Both meetings were sponsored by New Call to Peacemaking, a cooperative peace church organization.

The war tax consultation focused on options and consequences for church agencies that refuse to withhold employees' federal income taxes. One Mennonite and two Quaker agencies already have policies of breaking the law by not withholding federal taxes of employees who oppose paying the military portion of their taxes.

The Church of the Brethren has not dealt directly with this issue, said Boyer, since no General Board employees have asked that their taxes not be withheld. At the St. Louis Annual Conference, however, the larger issue of corporate civil disobedience will be discussed.

Of greater interest to the Brethren was lengthy discussion of the US Peace Tax Fund bill in Congress. Consultation participants agreed to organize a group of leaders to visit Washington, D.C., to register concerns about tax withholding and to support the bill.

Boyer has begun organizing "Six-by-Six" clubs of Brethren to promote the bill. Groups of six will visit their legislators in Washington or at local offices six times to promote the bill. (For more information, contact Boyer at 800-323-8039).

The Peace Tax Fund bill would allow conscientious objectors to put the portion of their taxes that would support the military (presently about 53 percent) into a special fund to promote peaceful programs. Conscientious objectors could then pay all their taxes without violating their consciences.

Gardner appointed to seminary post

Richard B. Gardner has been appointed assistant professor of New Testament studies at Bethany Theological Seminary, effective July 1.

Currently Gardner is employed by the General Board as director of ministry training, overseeing Education For a Shared Ministry, Training in Ministry, and the Three-year Reading Course. In his new job he will continue that work up to one-third time.

Employed by the board since 1974, Gardner previously edited study resources for the denomination. He has also pastored congregations in Ohio; taught at Bridgewater (Va.) College; served as minister of religious education at the Würzburg American Protestant Community, Würzburg, West Germany; and taught part-time as adjunct faculty at Bethany Seminary.

Gardner's publications include numerous curriculum items, and articles and such books as *Jesus' Appraisal of John the Baptist* (1973), *Enabling the Witnesses* (1975), *A People of Promise,* co-authored with Floyd Bantz (1980), and *The Gospel of Matthew,* in the Believers' Church Bible Commentary Series, forthcoming from Herald Press.

An ordained minister, Gardner received a bachelor of arts degree from Juniata College, a master of divinity degree from Bethany Theological Seminary, and a doctor of theology degree from the University of Würzburg.

Brethren give $25,000 for Ethiopia famine

In response to severe famine and drought in Ethiopia, the Church of the Brethren has given $25,000 for emergency food and other aid.

About five million people in 9 of Ethiopia's 16 provinces are at risk. This 1987 drought is expected to bring about conditions as severe as in 1984, when some one million people died.

Church World Service (CWS) reports that ports, railways, and truck fleets have deteriorated since the large food relief operation in 1985 and 1986. Relief efforts are also hampered by rebel attacks on trucks delivering food.

Since 1985, CWS has provided slightly more than $13 million in emergency relief and development assistance to Ethiopia. It is asking US churches to provide $2 million for this appeal.

Throughout its history, Ethiopia has been plagued by regular droughts, with deforestation and soil erosion contributing to desertification. As one of its development efforts, CWS supports a forestation project run by the Ethiopian Orthodox Church. Other development projects are providing health care, irrigation, sanitary drinking water, and fuel-saving wood stoves.

In another major grant, the Brethren have given $25,000 more for Mozambique, which is suffering from 12 years of civil war made worse by drought. Brethren gave $37,500 for Mozambique in 1987.

Other recent grants from the Emergency Disaster Fund include:

—$1,500 for the Philippines, where a November typhoon killed 200 people and damaged crops and property;

—$1,500 for flooding in South Africa;

—$1,500 for December flooding and a tornado in Arkansas;

—$1,000 for Karen refugees that have fled Burma for Thailand;

—$1,000 for provinces in Vietnam that suffered a typhoon and droughts;

—$500 in response to a tropical storm in Micronesia;

—$500 in an additional grant to respond to flooding in Maine.

Contributions to replenish the Emergency Disaster Fund can be sent to 1451 Dundee Ave., Elgin, IL 60120-1694.

Amnesty program is less than successful

The federal government's amnesty program for illegal aliens ends May 4, but only a small percentage of those eligible have applied. The amnesty program is part of the landmark 1986 Immigration Reform and Control Act.

Church agencies, who geared up for what was expected to be a nationwide inundation of amnesty applications, point to various reasons for the low turnout. Some criticize the Immigration and Naturalization Service (INS) for foot-dragging and for issuing confusing regulations. Many eligible refugees are staying away because they think they lack the formal documentation to prove continuous residency.

Donna Derr, director of the Church of the Brethren's refugee resettlement office, said, "The concept is and was a great idea. But there were issues that neither the government nor the voluntary agencies foresaw, such as splitting families." She hopes the application deadline will be extended beyond May 4 and that improvements will be made to ensure family unity.

Derr's office has processed a number of applications for people who could not afford the application fee, and she is frustrated that different nationalities are treated differently by INS. Central Americans, for example, were required to return to the office three times, she said, while Nigerians were not.

On the positive side, Derr says publicity about the immigration law has resulted in grassroots awareness of the plight of undocumented refugees. Many congregations have shown interest in helping the many refugees who are not eligible for amnesty, she says.

Bruderhof conference has Brethren sponsors

The Hutterian Society of Brothers (Bruderhof community) is hosting a conference on "A New Testament Church in the 21st Century: Searching for Answers in a Troubled World."

The Bruderhof community is an Anabaptist group with four communities in the US and England.

Among the 17 co-sponsors of the conference are Church of the Brethren members Dale Aukerman, Dale Brown, and Vernard Eller.

Conference participants will join Bruderhof host families in work, worship meals, and recreation. Workshops will explore the gamut of current issues: hunger, homelessness, prisons, death penalty, substance abuse, abortion, family life, Third World, labor, race, nonviolence, church unity, church discipline and forgiveness, and the church in relation to the state.

The same three-day conference will be hosted separately on four Hutterian Bruderhofs in June and July. For more information, contact the Woodcrest Bruderhof, Box C88, Rifton, NY 21471.

Small talk

by Kathy Kline Miller

Are you a disciple?

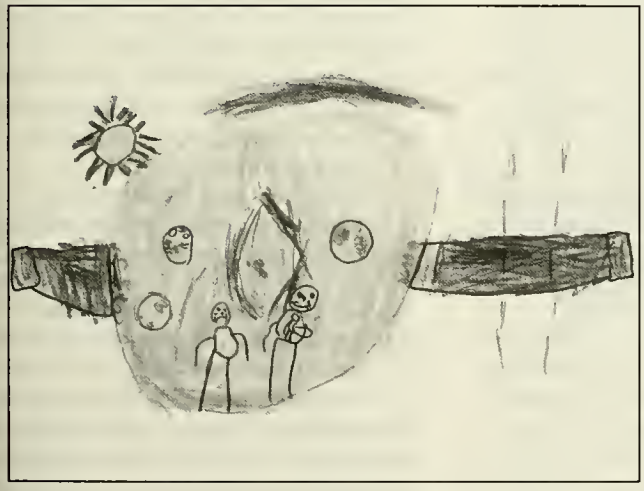
"If you have love for one another, then everyone will know that you are my disciples."

John 13:35

A disciple is someone who follows the teachings of another person and then spreads what he learns to others. Jesus' first disciples were people he picked himself. They were probably well known to Jesus, leaders in their villages. Maybe he grew up with some of them. They might have gone fishing together or shared a meal. Jesus picked them because he knew they would help spread his message of love.

To be a disciple today it is important to study and learn all that we can about what Jesus taught. Ask a lot of questions if something is hard to understand. A good disciple never runs out of questions.

By living the way Jesus taught, with love for one another, you will be an example to everyone that you are one of his disciples.



He has the whole world

Laura Ann Stone, age 5
Kokomo, Ind.

Go fishing for some disciples!

In the puzzle at right you can find the twelve disciples along with some other friends and followers of Jesus. The names appear across, down and diagonally. Cover up the answers at the bottom of the page before you begin the puzzle.

J	V	S	C	N	A	S	Q	P	B	C	E	Y
A	U	L	T	H	U	C	U	K	I	A	P	R
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V	H	T	R	G	A	O	E	A	F	P	J	H
Y	T	O	E	P	X	N	R	H	R	L	I	P
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ANDREW
BARTHOLOMEW
JAMES
JOHN
JUDAS
JUDAS ISCARIOT
LAZARUS
LEVI
MARY
MARTHA
MATTHEW
PAUL
PETER
PHILIP
SIMON
STEPHEN
THADDEUS
THOMAS

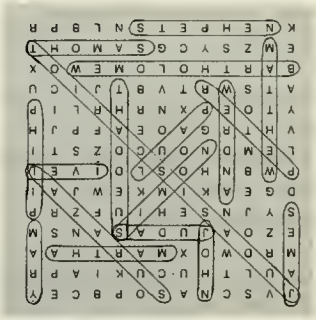
Dear *Small Talk* readers,

Once again I am writing to you to request your artwork. I need drawings, poems, stories and puzzles. Drawings should be done in *dark* magic marker outline or crayons on *white* paper. Pencil does not show up well, and notebook paper will show lines. Be sure to include solutions to your puzzles!

Please write your name, age and address on the back of your artwork. Send all items to the address at the bottom of this page.

Hope to hear from you soon. Keep creating!

Thanks!
K.K.M.



Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

If Tony Campolo talks like how come he isn't Brethren'

'I think if I were starting from scratch I probably would be in what my friend Ron Sider calls the Radical Reformation tradition. My attitudes toward power, my attitudes toward lifestyle, my emphasis on the Sermon on the Mount all fit very much within this tradition.'

by Don Fitzkee

Is he Brethren or isn't he? Actually, Anthony Campolo, who will speak at the Tuesday evening worship service at the St. Louis Annual Conference, is a Baptist and unapologetically evangelical. So, no, he is not Brethren.

On the other hand, when you listen to him talk—in the colorful, animated style that has made him one of the most popular Christian speakers around—he sometimes sounds like a Brethren in Baptist clothing.

The author of books such as Seven Deadly Sins *and* Who Switched the Pricetags? *and featured speaker in a number of videos, Campolo is also a sociology professor at Eastern College in St. Davids, Pa.; an associate pastor; and head of the Evangelical Association for the Promotion of Education, which has ministries in Haiti, the Dominican Republic, and inner-city Philadelphia. He's a tough guy to make an appointment with.*

I managed to catch up with him at the Philadelphia airport one day last February to chat about who he is and what he believes. A condensed version of our conversation follows:

Theologically you are an evangelical. . . .

Very much so.

"Evangelical" means different things to different people. What does it mean for you to be an evangelical?

To be an evangelical means a variety of things. Generally speaking, evangelicals are people who have a very high regard for scripture. All our social values and behavioral directives come from scripture. We tend to believe that scripture is an infallible message from God and that it can be depended on. We look to it. Evangelicals also believe that Jesus is a resurrected presence with whom individuals can have a personal relationship. Without that personal relationship you are not a Christian. That personal relationship with Jesus Christ is crucial to what it means to be "saved."

So in the midst of all this economic development stuff that we are doing in the Third World, we would argue that all of this counts for nothing unless people simultaneously come to know Jesus Christ as personal Savior. Without that evangelistic dimension that brings people into a personal relationship with Christ, we don't think much of what we do will have any lasting significance.

With your deep concern for social justice and development, you don't always sound like the stereotypical evangelical. Are there ways in which you differ from other evangelicals?

Well, there are. This may sound rather arrogant (and I hope it is not) and a bit snide (which I think it is). But I worry about evangelicals because, after they work overtime to prove that the Bible is inerrant, they refuse to do anything that it says. They prove that the Bible is inerrant and that every word is inspired of the Holy Spirit, but then when it says sell whatever you have and give to the poor, they're saying, "Well, it doesn't really mean that."

Evangelicals have a tendency to develop their whole theology out of the Pauline epistles and ignore the teachings of Christ in the Sermon on the Mount. I would argue that I am more evangelical, more biblical, more committed to the fullness of the gospel. I'm a pacifist, for instance. I would say that anybody who reads the Sermon on the Mount would have to come out as a pacifist. I think that an affluent lifestyle is an abomination for a Christian. Anybody who reads the Sermon on the Mount should agree with that.

The whole style in which evangelicals are trying to influence the world reveals that we have not been into the life of Christ. For instance, how do we effect social change? There is a tendency in our society, particularly in this year of an election, to perceive that the way we can change the world is by getting our people elected to office and then to force the rest of the world to capitulate to us because we have got the power to make them do it. That is a totally unbiblical way of changing the world.

What is the more biblical way?

Servanthood. The whole style of Jesus was to change the world without exercising power. He did not come leading an army. He did not come to rule from a position of power. He basically came to say that if you want to be a part of his movement you have to understand that the servants are masters and the masters are servants. The way to effect change in the world is to come in, sense what people need, listen to them deeply and carefully, and then respond to their needs. We effect change from the bottom up instead of from the top down. God does not come with a band and with the marching hordes. God comes like a mustard seed.

You see a biblical linkage between social activism and evangelism. If the two fit so neatly together, why is it that many churches haven't seemed to notice?

I'm glad you asked that question. I think the church has been very effective in communicating to people what they have to give up when they become Christians. They must not be reprobates, or drunks, or sexually promiscuous. But we have not been very clear about what a

his,

Christian is supposed to become.

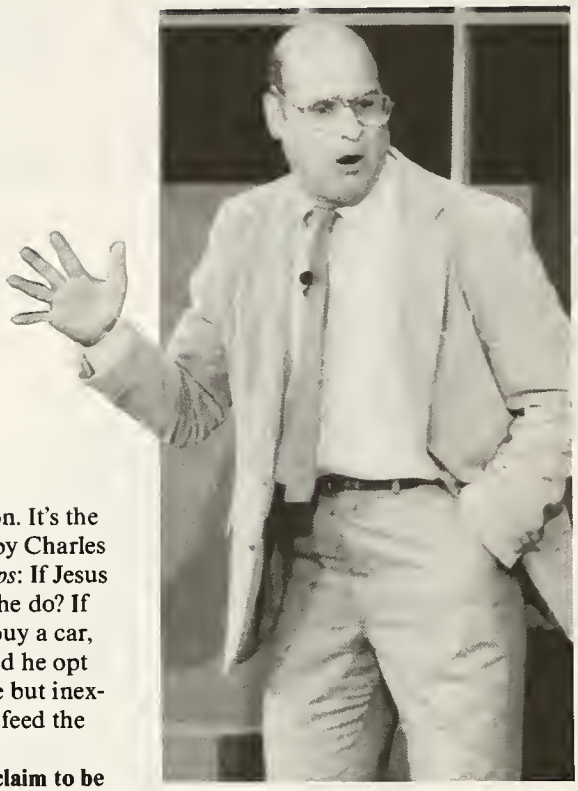
My argument is simple. When you become a Christian you become committed to the kingdom of God. To become a Christian is not only to turn from sin, but it is to enlist in a movement, the purpose of which is to transform this world into the kind of world that God willed for it to be when he created it, i.e. the kingdom of God. Working for justice and righteousness in the world is the positive side of conversion. The negative side is that we turn from sin. The positive side is we turn to the work of God in the world.

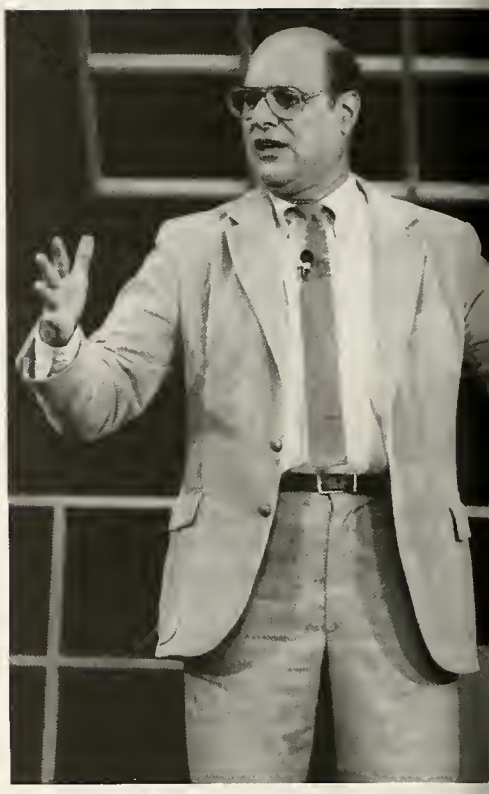
To be a Christian is to realize that Jesus died on the cross for your sins, hence you repent of your sins, and in gratitude to Christ you begin to serve him in the world by effecting those changes that he wants to effect. Therefore, commitment to social action is part of being converted, just as much as turning from sin is part of being converted.

At Urbana '87, a triennial missions conference for youth and young adults sponsored by InterVarsity Christian Fellowship, you said that Christian discipleship means that a believer can't drive a BMW. Why can't a believer drive a BMW?

I used that phrase at Urbana for a very special reason. A BMW in the collegiate youth culture is a symbol of yuppyism. What I was saying in fact was that you cannot be a Christian and be a yuppie. You cannot buy into a lifestyle that sees economic success as the *raison d'etre*. You cannot buy into a lifestyle that says what's important is having an expensive car, good clothes, vacations in the Bahamas. This is not what it means to be a Christian.

Raising the question about the BMW raises the question about the clothes we wear, the houses we live in. Everything





about life is called into question. It's the simple question that is raised by Charles Sheldon in his book *In His Steps*: If Jesus were in my place, what would he do? If Jesus had $60,000 and had to buy a car, would he buy a BMW, or would he opt for something that was reliable but inexpensive and use the surplus to feed the hungry and the poor?

But there are still many who claim to be followers of Christ who don't want to hear that kind of message.

They do and they don't. When you say hard things that really cut to the core of people's lifestyles, they are like the Old Testament king who didn't want to hear Jeremiah and ran him out. But from time to time the king would say, "Come on back and say that again," because deep down inside the king knew that Jeremiah was right.

Despite the fact that you say hard things that make some people uncomfortable, you are still one of the most popular speakers around. Why? Is it because of your colorful stories? Are you cheap entertainment, or what?

All of those things may be true. I am convinced that all people want to do is hear something that's true. If you speak truth, people will want to hear it. You don't lose by being truthful. I worry, because I think the worst kind of untruth is part of the truth. In our day and age, a great deal of preaching is not a lie, but half the truth.

The whole truth is that this Jesus who died on the cross asks us to be his disciples. That discipleship is arduous and costly. We're not talking quite enough about the cost of that discipleship. Thus we give people half the story. We tell them how to be saved. We don't tell them how to become disciples.

In the end, if we lose this generation it may not be because we have made the gospel too hard. It may be because we have made it too easy. There is a sense that people do not want to hear the hard words of Christ. My response is quite the opposite. I think they are tired of anything less than the hard words of Christ.

Many Brethren know you and love the content and style of your preaching. Judging by some of your views, one might suspect that you are some kind of closet Anabaptist. How much affinity do you feel with Anabaptist groups such as the Brethren and Mennonites?

I think if I were starting from scratch I probably would be in what my friend Ron Sider calls the Radical Reformation tradition. My attitudes toward power, my attitudes toward lifestyle, my emphasis on the Sermon on the Mount all fit very much within this tradition.

I'm a Baptist more by historical accident than anything else. But having been a Baptist, my response is, Why not stay here? What you do not need in the Church of the Brethren is somebody preaching the kind of stuff that I am preaching. You have enough people running around in your circles who are saying these things. I really feel I have a calling within my own denomination, which sometimes can become militaristic or easily embrace prosperity theology.

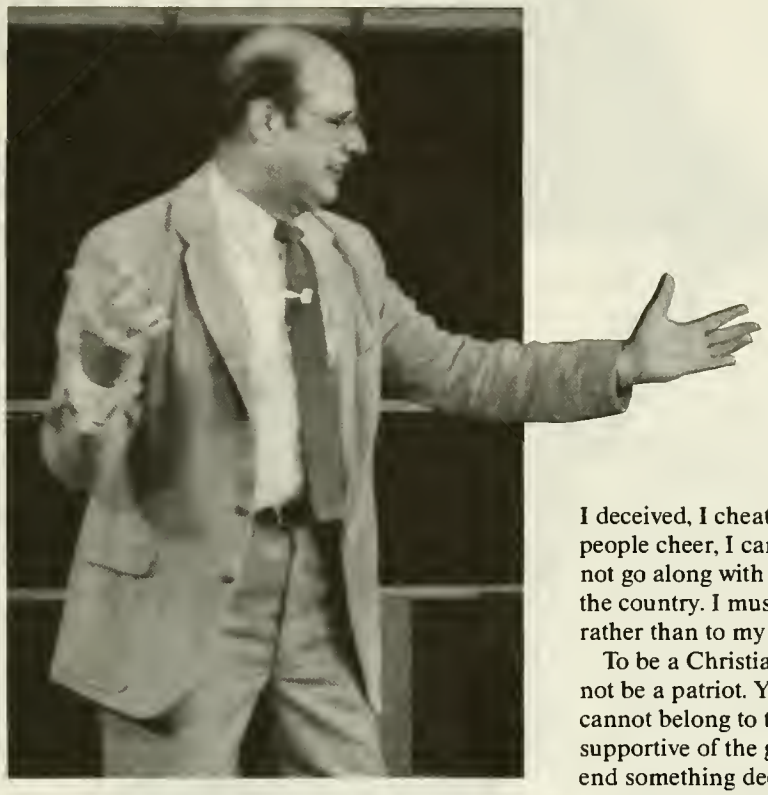
You said earlier that you are a pacifist. That doesn't seem typical for an evangelical. How did you come to be a pacifist?

I guess it comes two ways. One is through reading the Bible. I don't want to be overly dramatic about this, but I do believe that, when one reads the Scripture, the Holy Spirit is there convincing and convicting. In reading the message of Jesus, particularly in the gospel of Luke, I can remember feeling the Holy Spirit speak to me, convincing and convicting me on these things.

Secondly, the Vietnam War changed me greatly. I felt everything was wrong in that war, and yet religious leaders were continually telling me, "Don't be so sure of yourself. You really don't know what's going on in Vietnam." The more they told me that, the more pacifist I became.

If you go down to the State Department right now to talk about Nicaragua, that's the standard answer: "You don't know what's going on." Well, if I really don't know what's going on, then don't ask me to kill another human being; don't ask me to take another life; don't ask me to lend financial support to the mass destruction of people when I don't even know what's going on!

Maybe at another time in history I



vould not be a pacifist. But I think we ive in a day and age where knowing vhat's really going on is impossible. In Nicaragua, for instance, I don't see how vou can be on either side of that struggle ınd be convinced that you are right. When I listen to the Sandinistas I hear ıbout all the terrible things the contras ıre doing. And they are probably telling ne the truth. When I listen to some of the people in the Reagan administration they ell me all the things the Sandinista government is doing. They are probably elling me some truth too. I can't call verybody a liar.

But don't ask me to support a group of people who, under the auspices of the CIA, sneak around Nicaragua and blow ıp dams, disrupt schools, and burn down villages, and I don't even know who's doing what and what's going on. The ımbiguity of war makes it impossible for ne to participate. There's no way I can be aithful to the teachings of the Sermon on he Mount and work that out in the context of modern warfare.

But isn't the line of argument you are ısing—that because things are so ımbiguous we shouldn't take sides—the ame argument people use for not speaking ıgainst aid for the contras? Doesn't that egitimize our government's actions when ve don't speak against them?

My reaction, of course, is always guarded. I said nobody knows what's going on. Therefore, support of the contras becomes wrong. Support of the Sandinistas becomes wrong. That doesn't bother me, because in the end that's what the Arias peace plan is all about. The plan basically says, "Why don't you people who don't know what's going on down here—you Russians and you Americans—get out of here and let the people of Central America determine their own destiny?" To me, that's exactly the position we ought to take as Christians.

It was in listening to my evangelical brothers saying that since we don't know what's going on we must trust those in positions of power that I came to where I am. I support those in power, but I don't trust them. I mean, please, we are talking about the Reagan administration. How many cabinet members have to be put in jail? How many Nofzigers, how many Deavers, how many Colonel Norths, how many McFarlanes have to come down the pike before we realize that these people are lying to us and cheating us? Please don't ask me to trust a group of people who over a period of a few years have proved themselves to be liars and cheaters.

When Colonel North says, "Yes, I lied, I deceived, I cheated," and the American people cheer, I cannot believe that! I cannot go along with lying for the good of the country. I must be faithful to God rather than to my country.

To be a Christian means that you cannot be a patriot. Your ultimate loyalty cannot belong to two worlds. I want to be supportive of the government, but in the end something deep down inside of me has to remind me where my ultimate citizenship lies. I should be willing to die for Jesus Christ. But I am not sure that I should be willing to die for the United States of America.

At Annual Conference you will be speaking on the theme "Called Into Shalom." I don't want to steal the thunder from your sermon, but can you say a little about what it means to be called into shalom?

Eastern College has a good motto. It's "The whole gospel for the whole world." Not bad. The whole gospel is this: God entered into the world and is working out his salvation. That salvation is the transformation of persons, of families, of communities, of nations, of the entire globe into the kind of world that he wants for it to be.

When the word "shalom" was used in the ancient world by the Jews, it did not simply mean peace. Shalom carried with it the image of the kingdom of God. Peace was a societal system in which people would be godly, in which there would be no hunger, in which there would be no oppression, in which people would live with dignity and respect for one another, in which justice would prevail. All of that and more was included in the word shalom.

If we are to declare shalom, then we must include all these things in our message. □

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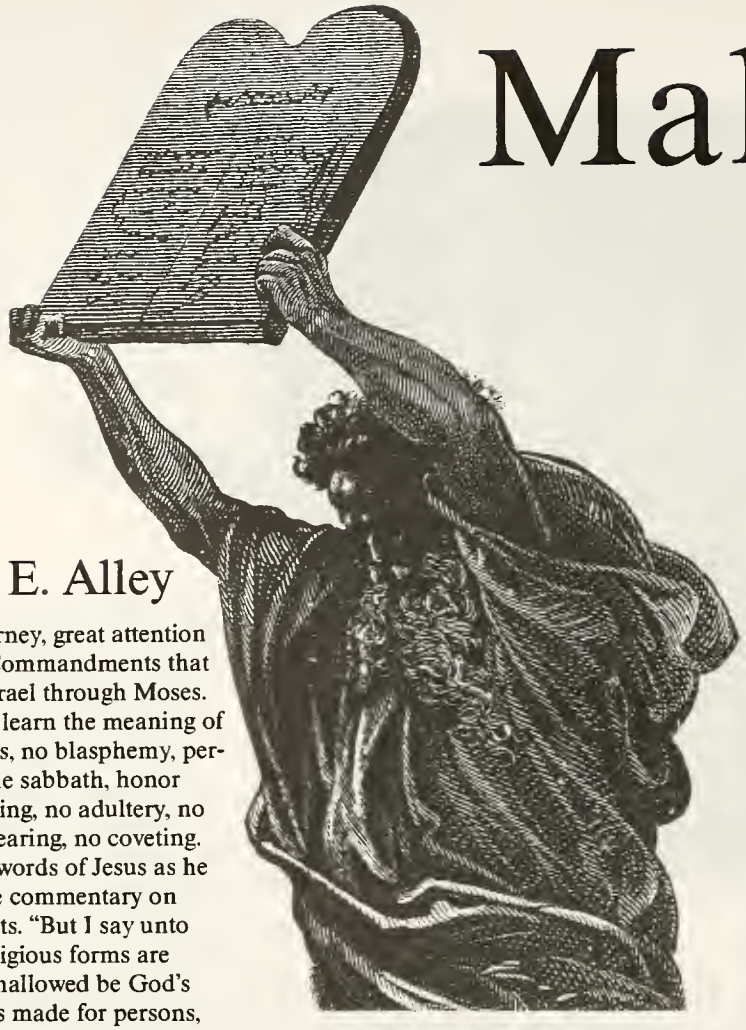

by Robert E. Alley

In the Christian journey, great attention is given to the Ten Commandments that God passed on to Israel through Moses. Christians read and learn the meaning of one God—no images, no blasphemy, persons are made for the sabbath, honor your parents, no killing, no adultery, no stealing, no false swearing, no coveting. They also learn the words of Jesus as he interpreted and gave commentary on these commandments. "But I say unto you": our Father, religious forms are really unnecessary, hallowed be God's name, the sabbath is made for persons, honor all people, no anger, no lust, give freely, no swearing, covet righteousness.

American Poet John Holmes urges persons to move beyond those 10 words to Israel and the appropriate commentary of Jesus. He portrays Moses coming down from the mountain carrying those tablets of law not with 10 commandments but with 11. Can you discover the 11th in his poem?

It is not enough that one's own inner voice
Made of one's life a lifelong monotone.
I, me, mine, to-for-because-of me, rejoice
A man but little, then less, less, and none.
What does he hear for news who has
only heard
From his own island? It is a treasure of dust
On the wind when he unlocks his
word-hoard.

Moses' commandment opens the world's
mouth
To utter the memory of life. One listener
Is man multiplied, man taking in time's
breath
To be in one body ancestor and heir.
He owes one duty thus: attention. Man
If he means to live shall hold his whole mind
At ready awake. With this the law began.

So Moses brought the eleventh
commandment down,
Knowing his will stir, his blood hasten
That the word be said aloud, the word
be known,
That on it all men might take hold
and fasten
On it, and hear it in all tongues: Listen.
He lifted the tablets up before them saying
The word that gave them all words: Listen.

It's a simple word, isn't it? Yet, it describes a skill that has powerful impact upon people's lives. People may praise the Ten Commandments, and they are tremendous goals of abundant Christian living. But they are of little value (as are other laws or commandments) if people do not understand and obey the 11th "commandment": *Listen.*

As Abraham listened, he heard the call of God that brought him from Ur to Canaan. As the Israelites listened to the laws of God, they began to find the source of religious and national identity. As Samuel was awakened several times in the night, Eli finally told him to say, "Speak, Lord, for thy servant hears (is listening)." Jesus repeated numerous times in his ministry, "You who have ears t hear, hear!" In the last book of the Bi one reads, "Blessed is he who reads . and those who hear (listen)" (Rev. 1:

Listening is critical for every relationship of life. It may be the relationship with God, spouse, or children; it may be with parishioners friends, parents, business associates, teachers. In every life, listening contributes to healthy relationships with other people.

Listening generates an important i mittent effect upon life. In this intern tence of listening and sharing, one n gets tired of another person. Each is stantly recreated by the other.

Some people have few connecting wires in life. They are entertaining, b their entertainment becomes exhaust to others. When one person develops knack for self-expression and allows other persons to express themselves through listening, creative fountains life may open up about those people their lives. One begins not only to he the words they say but to hear things from the depths of their souls.

Have you ever been to a social gat ing and wondered what you will say others? You think, "I need to be outg and conversant with the people I'm What kind of bright things can I say don't want to let anybody down with what I might have to say." Consider neying beyond the ability to talk and reaching the ability to listen. Listen just to receive words, but to hear wit affection the people who are speakin Attempt to be in their shoes, to hear joy and the hurt that may be in their lives, to learn to know them without ing with them or trying to change the conversation.

While an evangelist was preaching a series of revival meetings, he and t host pastor visited some of the parishioners. One of the persons the visited was a man who talked unceasingly while they were there. T ministers stayed for nearly two hours they left, the man followed them to t car and continued to talk while they for another 15 or 20 minutes. As they finally drove away, the host pastor sa the evangelist, "Our brother needed someone to listen to him today."

leven

Who needs *you* to listen to them?

Try listening. Listen to your spouse, to our children, to your parents, to your riend. Listen to those who love you and o those whose love you are not sure bout. Listen to the bad-tempered as well s the even-tempered. Listen to those who ore you and even to those who may be our enemies.

Sometimes small miracles and someimes great ones happen from your listenng. It may not be so much the words aid as the spirit, concern, and love that s expressed through them. Listen with a eacefulness, with a sense of the presence f the person who is with you, asking ourself, "What is happening in this peron's life?" Try listening, not talking, hich may destroy your listening ability hen it is critical self-assertiveness. Lisening is a great gifted role of life, an maginative role, for it is the listener who ecomes more beloved, magnetic, and ffective than the talker. The listener earns more and may do more good.

"We've got something to share" may nean that other people have something o share too. One of those greatest gifts to hare may be the gift of listening—to ear, feel, and share in the journey of life ith others and with God. Consider the inistry of listening—to your family, our spouse, your children, and your rothers and sisters in Christ.

So, listen. Listen for the pain and the rief. Listen for the hurt and the loneliess. Listen for the anxiety and the anger. isten for the love and care. Listen for he forgiveness. Listen for the other peron's soul. Listen, too, for God's call to ou, speaking through other persons and n the inner depths of your own soul. Lisen, as poet Ann Weems challenges, in er book *Multiply the Gift:*

ometimes the angels sing so quietly
I hardly hear their jubilates.
eace and Goodwill are lovely words to
Sing at Christmas
When my arms are full of gifts
for my loved ones
And my eyes are full of stars,
ut on ordinary days
When the world is not drenched
in "peace" and "goodwill,"
Alleluias are mighty big gifts
to expect
from mortal beings
like myself!
I can smile at my neighbor
But when "peace" and "goodwill" mean
Sharing what I've got,
The song of the angels grows faint . . .
Or do you suppose that's what He meant
when He said:
"Listen, if you've got ears to hear." . . ? □

Robert E. Alley is pastor of the Everett (Pa.) Church of the Brethren, and a member of Standing Committee from Middle Pennsylvania District.

Windows in the Word

by Timothy K. Jones

Arts In our society, one researcher has found, 90 percent of all five-year-olds display a high level of creativity. By age seven, he claims, the figure drops to 10 percent. By adulthood the proportion drops to 2 percent.

Whatever the precise figures, I know that the creative and artistic within us is too often forgotten or uncultivated. Our children learn that it is more important to "color in the lines" than to express what is inside, more important to produce than to appreciate.

Our own lifestyles allow little room for creative expression. Often I let a schedule crammed with activity crowd out time for enjoying a book of poetry or practicing calligraphy.

Even our experience of the Christian faith can dull the impulse toward the creative. The words we use, the ways we worship, the forms our service and witness take often reveal our preference for the predictable and customary. The faith within us cries for fresh and creative expression.

In Scripture I see something different, however. "See," writes the author of Exodus, "the Lord has called Bezalel . . . and he has filled him with the Spirit of God . . . and with all craftsmanship, to devise artistic designs" (Ex. 35:30-32). Or I think of David, who "danced before the Lord with all his might" (2 Sam. 6:14). Or Elisha, of whom it was said, "when the minstrel played, the power of the Lord came upon him" (2 Kgs. 3:15). In these and other cases, expressing and creating were vital, just as they can and should be for us.

A potter's shop, full of hand-turned pottery, is not far from my house, and I have been inside it a number of times. "I get great satisfaction in leaving my fingerprint where the handles on my pots are attached," the potter once told me. "All of us need to make something we can see, something that's an extension of ourselves, whether it's the jobs we choose, or the ways we decorate our homes."

All of us, whether professional artisans or stumbling amateurs, need an outlet. We need a way to experience and understand what happens within us and around us, a way that goes beyond mere thinking. That's why we experience the urge to draw, or sing, or admire a painting.

Mary Oyer, a Mennonite authority on fine arts and hymns, once explained this to me in a unique way. A cellist, she regularly gets together with other musicians to play quartet music. "The experience of four people getting together and recreating something from dead notes is a great thing," she said. There is much that goes on in communication and life that involves more than just the brain, she had found. Music taps that, as do other forms of creative expression.

Somehow that is part of what it means to be created in the image of God. God is Creator, and has placed within us a desire to create and be creative. Our lives will miss something if we forget that, and we'll never recover the open creativity that was ours as children. It can still be ours today. □

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

Black Rock

The denomination's fourth oldest congregation marks its 250th anniversary.

by Don Fitzkee

When the Black Rock Church of the Brethren recently turned to its own members to build a pastoral team, it came full circle with its own history.

The congregation hadn't had a pastoral team since 1959, when it ended more than 200 years of free ministry and hired Earl Ziegler as the first paid pastor. But during the last year the church has called three new staff people to meet the needs of the 570 members.

Rather than go outside the congregation, Black Rock tapped two of its own members who had the necessary skills—Amy Benham, the new director of Christian education; and Helen Osborne, director of youth ministries. In addition, the congregation hired Bill Gould, a retired Church of the Brethren pastor, to serve as part-time minister of visitation.

With administrative secretary Sharon Kuhn, the congregation has a staff of five, three who come from within the congregation. The new system is working well, says pastor Gene Bucher. "And it really goes back to our heritage of calling people out of the congregation to serve."

The new leadership team at Black Rock illustrates a key characteristic of the congregation: the ability to be innovative and make changes while maintaining a strong sense of their Brethren past.

That strong sense of history is especially evident this year as the congregation, the fourth oldest in the Church of the Brethren, celebrates its 250th anniversary with a series of special events addressing the theme "Alive, Renewed, Consecrated."

They kicked things off January 3 with a Sunday morning "Happy Birthday, Black Rock" service. To help children in the congregation grasp how old the congregation is, 250 candles, lit by the youth group, burned in the sanctuary during worship. "We had candles everywhere," said Amy.

Gene was impressed by the turnout and enthusiasm. "My goodness," he said with a grin, "there were almost as many here for that service as we get on Easter."

The celebration continued in February, March, and April with guest speakers Earl K. Ziegler and Charles Bieber, former pastors at Black Rock, and Douglas Jones, former associate pastor. On the weekend of May 19-22 Jim Myer, free minister from the White Oak congregation, near Manheim, Pa.; Brethren historian Donald F. Durnbaugh; and local historian Elmer Gleim, author of *The History and Families of the Black Rock Church of the Brethren*; along with a local United Church of Christ pastor, will address t Pentecost theme of how the Holy Spiri has worked and is working in the chur

Other events include a historical tou August 20 and a 19th-century love feas October 1-2. In addition, women of the church have been making an annivers quilt, and a coloring book of scenes fr the congregation's past is being put together for children.

Though Black Rock's history stretch across 250 years, many aspects of toda congregational life are reminiscent of t church's past.

Begun in 1738, the Little Conewago congregation (later named Upper Codorus, and then Black Rock) was o of the first church organizations in wh is today York County, Pa. At that time York was still a part of Lancaster Cou The congregation was located in a disputed border area claimed by both Maryland and Pennsylvania. The bord dispute between the states was not resolved until some 25 years after Littl Conewago began.

Today, the Black Rock church sits o hill in the Pennsylvania countryside ju a few miles from the Maryland border. fact, one can see Maryland from the church. The border dispute continues, too, in the form of friendly joshing between the one-third of the congregatio that lives in Maryland and the majorit

Pennsylvania. Members of the con-
egation speak with an interesting mix
accents—a few thick Pennsylvania
utch, others with a slight southern
awl.

Bill Gould was surprised at the size of
e area from which the congregation
aws members. "I assumed everybody
ved within a stone's throw of the Black
ock church," he says. He was wrong.
any members drive past other Brethren
urches to come to Black Rock.

An early leader in the congregation
as Michael Danner (Tanner), who
ayed key roles in the church and in the
e of the early settlers. Danner was one
the King's Commissioners of
ighways in Pennsylvania, helping to lay
it York County in 1749 and later the
ad from York to Baltimore. He also
rved on the County School Board and
came commissioner of education. He
as, perhaps, the first in the congregation
work actively in the community, but
s legacy continues on to the present.

Through the years the congregation
as been known for its many school
achers. Mark Wildasin, an 81-year-old
acher and retired minister in the con-
egation, remembers that at one time
ur teachers lived in the tiny community
Black Rock, with its 10 or 11 houses
st down the hill from the church.

"This congregation has been a leader
the community," says Gene, ticking
f—in addition to Mark's name—the
mes of Raymond Bucher, Anna
ortner, Lovie Runkle, Noah Sellers, and
oldie Sterner, all retired teachers from
e congregation. According to Amy, the
rge number of teachers in the congrega-
on today is partially responsible for the
uality of the church's Christian educa-
on program.

Despite a somewhat isolated, rural
cation, the church remains active in
ommunity activities. "Even though the
urch sits out there in the country," says
outhern Pennsylvania district executive
arren Eshbach, "it has a vibrant social
itness and outreach."

Members regularly make the half-hour
ive to the New Windsor (Md.) Service

Above: *Black Rock pastor Gene Bucher greets his parishioners on Sunday morning in the narthex of the present church structure (opposite page), which combines a modern sanctuary and other rooms with the 1876 Upper Codorus meetinghouse (below). The old meetinghouse forms the wing at the left of the photo opposite.*

The Upper Codorus meetinghouse of 1876 had traditional Church of the Brethren features. **Top:** *In the attic were sleeping quarters for distant travelers during extended love feast services.* **Center:** *Wooden cradles were provided for babies' use during worship.* **Above:** *Cooking facilities for love feast preparation were located in the basement.*

Center to volunteer. Others are active in an ecumenical lunch program in Hanover, or volunteer for organizations such as Habitat for Humanity.

One indication of the effect the congregation has had in the community is the composition of its membership. "In recent years lots of people who were not brought up Brethren have joined the church," says church board chair Ron Stoner. Gene estimates that one third o the congregation comes from Brethren background, while the rest are from oth traditions or were unchurched.

With so many people coming from non-Brethren backgrounds comes the risk of losing Brethren identity. Gene admits, "There is some concern in the congregation about our Brethren identi but people are working at it. I feel optimistic."

One way of working at it is a six-mo weekly membership class for new mem bers. Ron points out that sometimes those who were not bred-and-born Brethren identify more closely with Brethren teachings than those who gre up on a steady diet of Dunker doctrine

In addition to acting locally, through the years Black Rock has had strong ti with the larger Church of the Brethren and the global community, traits that Gene attributes to strong leadership.

Much key leadership was provided b the Baugher family. Aaron Baugher served 18 years as presiding elder at Black Rock, from 1886 to 1904. His 11 children all played an active role in the Church of the Brethren. Among Aaron descendants were twelve ministers, nin deacons, two presidents of Brethren colleges, and a denominational head.

It was the Baughers who were instrumental in establishing a tie betw Black Rock and Elizabethtown Colleg A. C. Baugher served as president of Elizabethtown for 20 years, while J. I. Baugher taught at Elizabethtown befo going on to become president of Bridgewater College.

Other Black Rock leaders, such as Noah Sellers, have served as trustees a Elizabethtown. Sellers was presiding elder at Black Rock from 1937 to 1960, serving as part-time pastor from 1956 t 1960. He served an additional two year as moderator after Earl Ziegler becam the congregation's first pastor in 1960. His grandson, Richard Schaffer, is nov moderator.

Norman Baugher, a son of Black Ro went on to become executive secretary the General Brotherhood Board. Gene points out that "the leaders that have come out of this congregation have bee consistently supportive of the total church. It's not a small church, but a large church. And that rubs off on people."

Eighty-year-old retired free minister Henry Miller recalls, "We used to have

hestnut Grove meetinghouse, once an outpost of the Black Rock congregation, is still maintained an architectural gem of a past era, and as a reminder of Black Rock's rich past. Hymn-sings and her heritage-related events are held there.

ıissionaries come to the church many mes, such as Desmond and Irene Bitnger, and Ida Shoemaker—I can't name ıem all." They helped spur interest in ɔreign missions, just as visits from enominational leaders spurred interest ı brotherhood and district activities.

"Leaders of the denomination and disict have always been welcomed at Black ock," Gene emphasizes. "We've gone ut and sought them to come and share xperiences."

The congregation's global outlook has ıanifested itself in many ways over the ears. It sponsored numerous refugees nd hosted exchange students. Currently ıembers volunteer for disaster clean-up ork and disaster child care. As part of ıe overground railroad that helps Cenal American refugees pass safely to anada, the congregation is hosting two alvadoran refugees.

Members are quick to point out that ıere isn't total agreement in the conregation on many matters, such as the verground railroad, but there seems to e a freedom in the congregation for individuals and small groups to follow the Spirit's leading.

When decisions are made by the total congregation, they are made deliberately. The decision to switch from free ministry to a paid pastor is a case in point. Henry recalls, "The idea was in the congregation a good many years before we had the first full-time pastor. I guess in late '36 already the idea was raised through council meeting." After more than 10 years of deliberation the decision was made to make the transition. It seems to have been a good one.

Earl Ziegler, now Atlantic Northeast district executive, provided vibrant leadership for 10 years, during which time membership expanded from 421 to 603. During his pastorate, the congregation constructed a $200,000 sanctuary next to the old 1876 meetinghouse, converting the old facility into Sunday school rooms and offices. "Earl was the one who got them into the modern age—building and growing," says Warren Eshbach. Following Charles Bieber's pastorate from 1970 to 1978, Gene became pastor.

Black Rock's pastors have continued the congregation's tradition of strong leaders with global vision. Earl Ziegler traveled extensively and was active in the total church. Charles Bieber served as Annual Conference moderator during his pastorate. Gene serves on the Parish Ministries Commission and the Executive and Goals and Budget committees of the General Board.

Maybe Black Rock has just been lucky to have been able to attract such strong leaders, but Warren doesn't think so. "Their sense of mission attracts strong leaders," he says. "They have a vision of where they want to go. Black Rock is one of our strong congregations in the district."

Terry Stickles, an active member, points out that Black Rock is willing to provide leaders with what they need. For Gene, after 25 years in ministry he felt he needed some time off "to get my second wind." In the summer of 1986 he was given a two-month leave of absence with pay. "I came back with renewed vision in the pastoral ministry," he says. Richard Schaffer agrees that the sabbatical was a good investment for Gene and the congregation.

The congregation not only takes care of its leaders, but in recent years there has been renewed interest in calling people to ministry. Four ministers from the congregation—two women and two men—have been licensed during the last five years. "I can't put my finger on it," says Gene, "but there's a power in this congregation that produces leaders." That power seems to have been with Black Rock for much of its 250-year history.

But the congregation has undergone drastic changes as well. A congregation that consisted mostly of farmers in its early years now has only one full-time farmer, despite the church's rural location. A congregation—like many Church of the Brethren congregations—that at one time was known for being exclusive and perhaps legalistic, now cites openness and friendliness as key characteristics.

After 250 years, the Black Rock church is an interesting mixture of change and tradition. "Though there's a strong sense of tradition," says Warren, "it isn't dug in to the point where it impairs their vision."

In this anniversary year, the people of Black Rock are not only remembering their past; they're also keeping an eye on the future. □

Charismatics and the Brethre

by Dale W. Brown

A sister once cautiously questioned me in order to discern my stance on the topic of charismatic experiences. Sensing openness, she shared the joy of her Spirit baptism. Then she added, "I haven't told anyone in our church about this. I know how many of them feel, and I don't want to be divisive." I admired her loving sensitivity, even as I wished that she might find ways to share her experience in love.

Many Brethren identify with the charismatic movement. Some have enriched our worship, brought those on the fringes into our congregational life, and fostered a sense of expectancy concerning the work of the Spirit.

In other places, divisive behavior has evoked prejudices against the charismatic movement. In the desire to promote honest dialog and greater understanding, I risk offering both positive and negative observations about the movement.

Contributions

Life. The biblical words for Spirit mean breath or life, and charismatics frequently have witnessed to God's activity in our midst. They have helped move us toward more holistic responses in worship, and to respond more freely to God with our feelings and bodies as well as our minds. This may not be so different from the early Brethren, who emerged out of a radical Pietist milieu. Though not charismatic in the contemporary form, they may have constituted a "Spirit" movement more than is often assumed.

Inclusiveness. Through meetings for praise and prayer, charismatics convey their caring for one another. Intercessory prayer becomes basic. The naming of the gifts for all takes precedent over institutional cautiousness. Charismatic leaders emerge out of the life of the people. Apart from recent exceptions, women have been prominent in leadership roles in periods of recovery of the doctrine of the Holy Spirit.

Expectancy. The message proclaims the good news that God's miraculous activity among the early Christians can be ours as well. We can know similar manifestations of God's power to heal, to empower, to sanctify, to grant us the gifts named in Romans 12, 1 Corinthians 13, and Ephesians 4.

Growth. Pietist and evangelical revivals have been characterized by growth. Whereas the church growth movement is more dependent on sociological know-how, pentecostal growth patterns more generally come out of the experiential life of the people.

Ecumenism. Because the charismatic movement has had an impact on most Christian traditions, it has fostered an ecumenical spirit as believers from many backgrounds gather in communities and in mass conferences.

Concerns

Emotionalism. Experiential feelings may be accented so much as to forget the part of the commandment that calls us to love God with all our minds. Reactions to sterile rationalism foster opposite extremes of anti-intellectualism.

Manipulating the Spirit. Often one who has had a great experience wants to make it available in the same way to others. At the first Holy Spirit conference for Brethren, a workshop leader warned against this tendency by telling the story of a brother who fell into a well. In desperation he promised he would change if his life were spared. After he was rescued, what did he do? He began to push other people into wells.

Making faith a work. When William Beahm was dying of cancer, he had to bear the additional pain imposed by well-meaning brothers and sisters who wrote. "But William, if you have enough faith, you will be healed." Yes, it is promised that if we have enough faith what we ask will be granted, but this may only be true only if we pray as our Lord did: "Nevertheless, not my will but Thine be done" (Matt. 26:39). Too often the charismatic movement shares the pitfalls of a popular religiosity which seeks first what "I" want instead of the righteousness of the kingdom.

Erroneous views of suffering. Much of contemporary religion neglects the fact that suffering can also be a fruit of faithfulness. The Brethren tradition has implied that following Jesus means taking up the cross. The cross may be the fruit of our nonconformity to this fallen world.

Gifts of tongues as normative. When the gift of speaking in tongues becomes the primary sign of being filled with the Spirit, those who have it may judge others to be less Spirit-filled and those who do not speak in tongues may feel like second-class Christians or be angry at those who appear to regard them as such. This has been the cause of much divisiveness and anger. Not everyone, however, who claims this gift of speakin in tongues believes it to be required of a

> *When speaking in tongues becomes the primary sign of being filled with the Spirit, those who do not speak in tongues may feel like they are second-class Christians.*

Limited sense of expectancy. The wonderful sense of expectancy of what the Spirit can do for our personal wholeness is not applied to possibilities of social salvation. There is a need to imbibe mo of the Quaker confidence that God is sti at work in this time of darkness. Peacemakers as well as those who have the gifts of healing can participate in signs of God's redeeming activity in the world.

Testing the spirits

Holy Spirit movements include a wid variety of believers, and my concerns do not apply to all who testify to the pentecostal experience. For this reason it is

mportant that more of us open our lives o the seventh gift of the Spirit (1 Cor. 2:10), the ability to distinguish between he spirits.

Test of order. During a worship service t a National Youth Conference, people round me were praying and laying ands on one another—so much so that I ould not hear the preacher. I thought of aul's problem at Corinth and his asserion that God is not a God of confusion ut of peace. In the church, all things hould be done decently and in order 1 Cor. 14:33, 39).

Communal test. What is the purpose of he gifts? For Paul they are given for the ommon good (1 Cor. 12:7). The test is vhether manifestations of the Spirit build p the church (1 Cor. 14:12). Good order nvolves a communal style, one which the nabaptists have called the rule of Paul, amely, "Let two or three prophets speak, nd let the others weigh what is said" 1 Cor. 14:29).

Christological test. This test is expressed learly in the *Didache,* a second-century locument of the early church. In testing ow to distinguish true from false prohets, the readers were advised: 'However, not everyone who speaks in he spirit is a prophet, but only one who behaves like the Lord." Likewise, they were warned not to be impressed if someone asks in the Spirit for money. But if you are requested to give to others in need, you more likely have a prophet.

We are increasingly tossed to and fro by many winds of doctrine. The counsel of the wise elder of a New Testament community remains helpful in shaping our responses to popular religious movements:

"Beloved, do not believe every spirit, but test the spirits to see whether they are of God; . . . By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God" (1 John 4:1-4). □

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill. This is the third in a series of six articles that address various theological issues facing Brethren.

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On identity, civil disobedience, pastorin

Timothy A. Snell

Lost identity: What's the cure?

Two recent events are the catalysts for this writing. The first was my reading of Carl Bowman's article "Brethren Today" in *Church of the Brethren: Yesterday and Today*, edited by Donald F. Durnbaugh (Brethren Press, 1986). The second was an evening service at a nearby church, where I was privileged to hear Onaldo Pereira.

Strangely enough, both Carl's data and Onaldo ended up saying, from two very distinct vantage points, pretty much the same thing.

The overall results of Carl's study reveal something that will probably come as a shock to very few: The Brethren are undergoing an identity crisis. We are not of one mind on some crucial issues, at least on some issues that have been crucial to our heritage and past identity as a Christian communion. Our diversity seems to verge on disintegration. Our desire to shed our so-called "sectarianism" has enabled us to, in many instances, throw out the baby with the bath water. We find it difficult to point to any real consensus of faith and practice (let alone a New Testament consensus) within our own communion—even within many of our congregations. So writes Carl.

Onaldo says somewhat the same thing about us North American Brethren. When he first began to inquire about us, he received vague and evasive answers in response. He has studied our heritage and history (probably more seriously than most of us have), and it was that heritage which first drew him to us. However, he now finds that our current lack of unity and forthrightness overshadows the core of common conviction that formed us. We don't know or have forgotten who we are. We've become so afraid of offending people that we've allowed our distinctive New Testament/Anabaptist identity to become subverted.

This, says Onaldo, has manifested itself in a kind of Brethren "shyness." This shyness has allowed us to avoid some of the claims the gospel makes upon us. We usually express this avoidance by "confessing the sins of others"—the sins of the overzealous and unscrupulous among the "evangelicals" and "fundamentalists," the "liberals" or the "liberationists."

Onaldo tells us we do have a gospel, an *evangel*, to proclaim and to live, an embodiment of the gospel that is distinctively reminiscent of the life and teachings of Jesus of Nazareth. It was that gospel, as unique and scandalous as our early Brethren heritage makes it, that attracted Onaldo to us. Now he's found we're largely not the church of his Brethren history books, the church in which he recognized this unique harmony with Jesus and the New Testament. Just when Onaldo (and others like him) are discovering a New Testament identity for themselves in our heritage, we find ourselves in an identity crisis.

I hesitate to "prescribe a cure" for this state of affairs. Such prescriptions seem cheap and easy to come by. But could it be that we here in North America might need to go to our "new" brothers and sisters in Nigeria or Brazil, and learn anew from them what it means to be Brethren. Or what it means to be New Testament Christians? I have the feeling we might recognize some of *our* own deepest and truest convictions in *their* love for Jesus and his way. □

Timothy A. Snell is pastor of the Linville Church of th Brethren, Broadway, Va.

Eric Miller

Disobey laws fo freedom's sake

I agree with Charles McCaffery (January Letters) that church and state must remain separate. Indeed, the nature of civil disobedience requires that it not be undertaken lightly, and he raises some legitimate arguments against civil disobedience. I believe, however, that civil disobedience supports the separation of church and state, and supports the individual freedoms that the United States purports to represent.

There are times when civil disobedience may be worth far more than i costs. Those who hid Jews from the Naz were committing civil disobedience. Whether their decision to break the law to protect Jews was based on religious values or not, their decision was a decision to support individual rights. Some people will say that civil disobedience was acceptable in Germany because the happenings there were so clearly wrong.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

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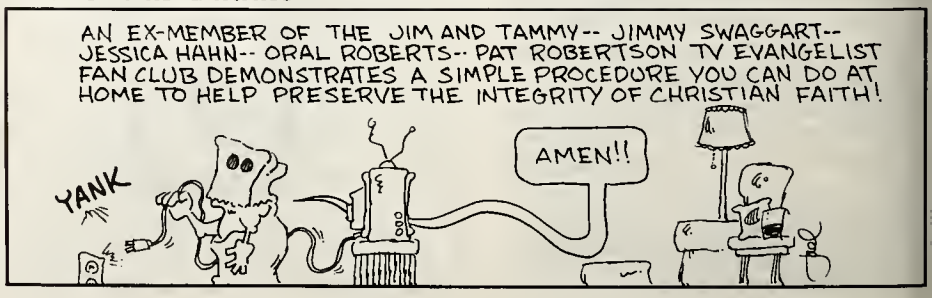

go, salvation

Ve cannot, however, say that civil dis-
›bedience was all right in Germany
›ecause Hitler was evil, but not all right
n America.

Many people seem to believe that God
miles upon America and that America
:an do no wrong. Never forget that the
Germans believed themselves to be
Christians. The Nazi regime itself held
he banner of Christianity. The Germans,
›eople like you and me, had many
easons to support the Nazi regime.
ncreased standard of living is just one.
The people were taught to hate and fear
he Jews, much as we Americans have
›een taught to react to the word "Com-
nunism." Even if people did not hate the
ews, most people did not realize how
:ruelly the Jews were being treated. Most
›f us say we would have been different
ıad we been in Germany, but we
vouldn't have.

Germans will not fall prey to that kind
›f corruption again. They are afraid of it.
They are prepared to disobey any govern-
nent in the name of humanity and
ndividual rights. They know their nation
s not immune to evil. We in America—
vho feel we are uncorruptible, who feel
hat we can legislate morality, who feel
ve can force freedom down the throats of
he rest of the world—it is we who are
nost likely to give rise to another Hitler.

Civil disobedience is a safety valve
against oppression. The example of Nazi Germany is extreme, but it shows the necessity of civil disobedience. It is the means by which the people have a voice against an unjust government. Civil disobedience is the voice of freedom.

It is not the practitioners of civil disobedience I fear. Civil disobedience protects democracy, for civil disobedience without the support of the people will fail. No, ones I fear are the Christians who want to force everyone in the nation to have their values. They want to run the country in the name of God. They call the Soviet Union the Great Satan. They say we need nuclear arms. Why? To protect freedom they say. To protect freedom or to force our values on others? These people see the world in black-and-white terms, as good versus evil. These people see it as perfectly acceptable to be forced to fight for freedom. Whose freedom? Certainly not the freedom of those who are forced to kill other human beings. Certainly not the freedom of those they kill.

Civil disobedience is most often a tool for individual freedoms, including freedom of religion. Those who hid Jews were breaking the laws of the state for the sake of individual freedom. Those who refuse to pay taxes for war or to be drafted into military service are exercising the freedom to hold their own values.

Civil disobedience in India under Gandhi may well have prevented a much bloodier revolution than took place. Civil disobedience also helped to create justice for the blacks in America. Christian service sometimes requires action for human rights, and sometimes this must be done against the laws of the land. When we disobey, it must not be for the sake of disobeying, not to martyr ourselves, not to make our lives better, not for everyone to believe what we believe, but out of genuine love for all people. □

Eric Miller, a sophomore at Juniata College, is a member of York (Pa.) First Church of the Brethren.

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Brethren Volunteer Service

E. Paul Weaver

Pastoring isn't for the lazy

I read with interest Randall Lehman's exhortation (Opinions, December) that the pastor should concentrate on local parish activities. There are some values on what he says. If all pastors followed his counsel the church and the nation would miss many helpful leaders. Some pastors spread themselves too thinly. Others are more concerned about working too hard and not getting enough vacation time and days off.

I just found a pastor's report for one year:

Major personal growth and service opportunities beyond the congregation:

—Attended Annual Conference and served on Standing Committee.

—Served on the General Board of the denomination.

—Attended all the meetings of the board of directors of the state council of churches, serving as recording secretary.

—Attended the 3-day faith and order conference of the state council.

—Attended the state pastors' conference.

—Served as chair of IMPACT for the state.

—Attended the national IMPACT briefing in Washington, D.C., three days.

—Served as chair of the state council of churches, department of legislation and civic affairs.

—Attended national conference on evangelism.

Local parish report:

Miles driven in local church work—15,714; pastoral calls completed—1,858; 20 persons baptized; five received by letter; four anointed; eight couples counseled and married; seven funerals conducted; 46 sermons preached in the pastor's church and nine in other churches; five communions conducted.

In the years that I served as a district executive I was eager to secure the services of the ablest persons possible in the work of the district. I believe that the General Board and other denominational bodies need the ablest, dedicated leadership possible.

I concur that a pastor doesn't dare to slight the work of the local parish. I hope that I never forget the warning of D. W. Kurtz to the students at Bethany Seminary some years ago that one of the most common sins of the ministry is laziness.

If God calls any one to work on the district, denominational, or ecumenical level, let us not hold back our gifts that God has given us. □

E. Paul Weaver, of Everett, Pa., is pastor of the Cherry Lane and Snake Spring Valley congregations of the Church of the Brethren.

Carlton Reinhard

Logo's message is too hidden

I cannot help but respond to James M. Beckwith's Opinion (November) regarding the new logo for the Church of the Brethren. I am disappointed with the new logo. I still feel the same way Pastor Beckwith felt when he first saw the logo. He says "Now, however, I am discovering meaning and purpose in the logo. . . ." Unfortunately for me, I can only discover meaning and purpose in the logo after reading a nearly 200-word explanation telling me what it symbolizes.

I must admit that whether the logo is perceived as a good one or a bad one is based upon what a logo means to the person viewing it. If the new logo is to let people know that we are the Church of the Brethren, that is fine. When my son was two or three years old he could spot the "golden arches" a mile away and knew what they meant. Several years ago when my nephew, who was four or five at the time, saw the name "Sears," he could tell us, "That's where America shops." In neither case did the viewer understand what the makeup of the logo stood for—they just recognized the logo.

I believe this is what our new logo is going to do. Over a period of time people will begin recognizing the logo as that of the Church of the Brethren. But that is where it will stop.

The meaning behind the logo is in the form of a subliminal message. I believe the Church of the Brethren has several special characteristics which should be openly shared with the world rather than hidden in a logo. These include such obvious characteristics as being a peace church, trine immersion, and feetwashing. Brother Beckwith refers to service, peacemaking, and brotherhood. Some will argue that having a dove, wash basi

or other obvious symbols that have been used over and over by various religious organizations is too trite. Look at and listen to advertisements and one can quickly see that we humans have very creative minds. I believe someone in our Brotherhood can convey the Brethren message in an effective logo.

Yes, the logo is modern looking and attractive. But first impressions are very important. If we want people to know who the Brethren are, it seems our logo should speak clearly to them. □

Carlton Reinhard is a high school business teacher from the Cedar Lake congregation, Auburn, Ind.

Roger Stevens

We can't earn eternal life

Donald Snyder's Opinion article (January, page 30), "Nobody's saved till judgment," implies that as Christians we must live lives of misery and doubt, continually worrying about what we will face at "judgment" while we try to earn eternal life by the way of self-righteousness.

Sometimes Matthew 7:13-14 is used to help promote this theory that living a certain type of lifestyle leads to destruction and walking a tight rope leads to eternal life. The truth of the scripture is, Jesus—not lifestyle—is the narrow road that leads to salvation.

According to this tight rope idea, if I work and try hard enough, and my goodness outweighs the bad, I will make it to heaven. But the Scriptures show us what God thinks of our "goodness." Romans 4:4 says, "To one who works his wages are not reckoned as a gift but as his due." An individual can be "saved" and never do a good deed. Romans 4:5 declares, "And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness."

People have always wanted to put their fingers in the pie of salvation. It's understandable because sometimes it is hard to comprehend God's great love for us through the shed blood of Jesus. But is it likely that God would allow the death of his beloved son for the salvation of all, if the final outcome were based on our righteousness?

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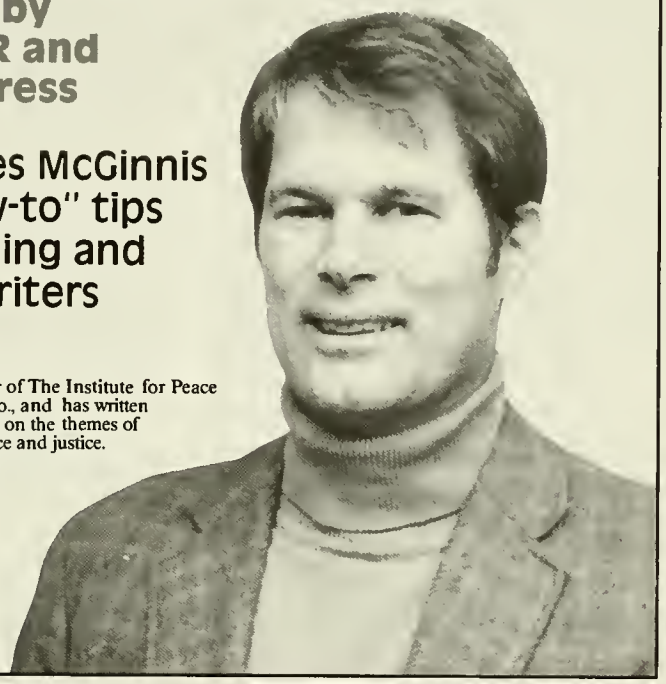
Writer James McGinnis shares "how-to" tips with beginning and seasoned writers



James McGinnis is director of The Institute for Peace and Justice, in St. Louis, Mo., and has written numerous books and articles on the themes of Christian parenting and peace and justice.

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Judith Myers-Walls

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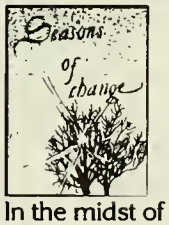

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But Brethren must keep it in balance. W are obligated to do good works and live right *because* we are saved—not to become saved. There are many worldly organizations that do good works. Som times it seems we are competing with th fire department, first aid squad, and the Red Cross for good deeds.

We need to get back to basics. We ne to tell the world what happened at Calvary and what the blood of Jesus ca do for a sinner. Sometimes our love for people's physical well-being overshado their spiritual condition.

Good works are an obligation to Goo but are not required for salvation. In 1 John 5:13 we read, "I write these thin to you who believe in the name of the Son of God, so that you may know that you have eternal life." There is security not doubt—in being a child of God. □

Roger Stevens is a member of the Saunders Grove Church of the Brethren, Moneta, Va.

messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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VITATION—In Atlanta Ga., join Faithful Servant ıurch of the Brethren for 10:00 church school d 11:00 worship at Decatur YWCA, 2362 Lawnceville Hwy. Contact John & Debbie Hammer, 84 Wilmer Dr., Norcross, GA 30092. Tel: (404) 8-9092.

VITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. Sunvalley Blvd., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

TRAVEL—Australia and New Zealand, July 23-Aug. 8, 1988, with John and Naomi Mishler. Tour beautiful countries of the southern hemisphere. Travel by bus, train, boat, and airplane to places of ecstasy and beauty. Famous cities, unusual animals, plants, crops, and people. See farmlands and sheep-herding scenes. Optional two days in Hawaii on return for minimal cost. For info. and brochure, write: John and Naomi Mishler, 168 E. 6th Street, Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—15 day British Isles and Ireland tour Aug. 8-22, 1988 with Wendall and Joanne Bohrer and Andrew and Debbie Wright. Tour the British Isles by bus and airplane. See the mysterious assemblage of Stonehenge, cathedrals and palaces of Edinburgh and Dublin. For info. and color brochure write Wendall and Joanne Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46215. Tel. (317) 882-5067 or Andrew and Debbie Wright, 7536 W. Third St., Dayton, OH 45427. Tel. (513) 835-3626.

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WANTED—Administrator/Principal at Lititz Area Mennonite School. Enrollment of 202 in grades K-8 with faculty of 15. Starts July 1988. Contact Marlin Groff at (717) 626-9551 or 1050 E. Newport Rd., Lititz, PA 17543.

WANTED—Assistant Professor, tenure-track position in written communications with skills in creative writing and ability to teach one course in television production techniques for communications major. Start: Fall 1988. Send resumes to: Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, P O Box 1402, McPherson, KS 67460, by May 15. Equal Opportunity Employer.

WANTED—M.A. in computer science to teach 3/4 time at McPherson College in department offering computer science major and teacher certification program in computer science; 1/4 time responsibility for supervision of academic computing facilities. Exper. with UNIX systems and C programming language pref. Rank, salary dependent on exper. and qual. Begin Sept. 1988. Send application, vita, and three ref. to: Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. Equal Opportunity Employer.

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urning points

istoral acements

:rs, John D., from Johnstown, Moxham, W. Pa., to Hanover, S. Pa.
eek, Calvin, from retirement, to Eden Valley, W. Plains
her, William, from Poages Mill, Virlina, to Claysburg, Mid. Pa.
r, Jerry L., from secular, to Circleville, S. Ohio, part-time
rber, Harold D., from secular, to Oak Dale, W. Marva, part-time
per, John, from Center, N. Ohio, to Stonerstown, Mid. Pa.
vson, Mark, from other denomination, to Markleysburg, W. Pa., part-time
tchell, Glenn, from freelance ministry, to University Baptist/Brethren, Mid. Pa.
rrow, Michael, from Carlisle, S. Pa., to Lafayette, S/C Ind.
ers, Roy, from interim to full-time, Carson Valley, Mid. Pa.
ıce, J. Wayne, from Pine Grove to Lebanon, Shen.
ıdy, Robert, from Maple Grove to Danville, Emmanuel, Virlina, part-time

Sifrit, Lynn C., from Canton, Ill./Wis., to Garden City, W. Plains

Licensing/ Ordination

Bienlein, John, licensed Nov. 24, 1987, Hatfield, Atl. N.E.
Chapman, John H., ordained Dec. 5, 1987, Chiques, Atl. N.E.
Crouse, Becky Baile, licensed Sept. 26, 1987, St. Joseph and Warrensburg, Mo.
Elliott, Susan Margaret, ordained Jan. 30, 1988, Douglas Park, Ill./Wis.
Jones, Steven H., ordained Dec. 7, 1987, Beavercreek, S. Ohio
Martin, H. Stanley, ordained Nov. 7, 1987, Heidelberg, Atl. N.E.
Reiff, Opal G., ordained Jan. 16, 1988, Lower Deer Creek, S/C Ind.
Robinson, Patricia Roop, ordained Sept. 19, 1987, Union Bridge, Mid-Atl.
Sizemore, T. Curtis, licensed Nov. 24, 1987, Flat Creek-Mud Lick, S. Ohio
Wantz, Douglas Edward, ordained Nov. 7, 1987, New Haven, Mich.
Weaver, Beverly Gay, ordained April 25, 1987, Elgin, Ill./Wis.

Wedding Anniversaries

Crull, Eldon and Nova, Huntington, Ind., 50
Cullen, John E. and Mae, Lincoln, Neb., 50
Horton, Lee and Martee, Sebring, Fla., 50
McCary, Joseph and Mildred, Hanover, Pa., 57
Post, Lawrence and Ruth, Chadwick, Ill., 64
Rodgers, Wilbur and Margaret, Andover, Ohio, 51
Rogers, Howard and Enid, Wakarusa, Ind., 55
Sword, Charlie and Ruth, Union, Iowa, 54
Weaver, Elmer and Hazel, Sebring, Fla., 50

Deaths

Beaver, Park O. Sr., 89, Hagerstown, Md., May 28, 1987
Blickenstaff, Foster H. Sr., 89, Hagerstown, Md., May 22, 1987
Bollinger, Madge L., 88, Yaphank, N. Y., March 18, 1987
Bower, Cora May, 99, New Carlisle, Ohio, Feb. 12, 1988
Bradford, Wilton, 83, Oaks, Pa., Jan. 26, 1988
Brubaker, Alice, 99, Wabash, Ind., Feb. 15, 1988
Bywaters, Lydia I., 87, Hagerstown, Md., Dec. 22, 1987
Clingenpeel, Velma, 79, Boones Mill, Va., June 10, 1987
Cripe, Willard D., 77, Hammond, Ill., Nov. 30, 1987
Eagle, Frances M., 80, Harrisonburg, Va., Jan. 21, 1988
Erbaugh, Herbert F., 67, West Alexandria, Ohio, July 24, 1987
Erbaugh, Roscoe, 72, Trotwood, Ohio, Jan. 5, 1988
Flick, Jacob, 82, Dayton, Ohio, April 28, 1987
Flora, Jonas, 92, Boones Mil, Va., Jan. 17, 1988
Frank, Peters L., 74, Tacoma, Wash., Aug. 3, 1987
Frank, Robert Sr., 77, Columbia, Pa., Jan. 20, 1988
Gainer, Robert C. Sr., 67, Hershey, Pa., Jan. 5, 1988
Garrett, Douglas Logan, 92, Salem, Va., Nov. 5, 1987
Garrett, Grace, 90, Salem, Va., Sept. 14, 1985
Harms, William, 84, Canton, Ill., Nov. 30, 1987
Heaston, Darlene, 88, North Manchester, Ind., May 9, 1987
Hess, Elmer, 90, Manheim, Pa., Nov. 6, 1987
Hiler, Matthew S., 19, Hershey, Pa., Jan. 11, 1988
Huber, Alva, 78, Wakarusa, Ind., Dec. 6, 1987
Huber, Frank H., 78, Goshen, Ind., Jan. 10, 1988
Jensen, Albert E., 85, Nappance, Ind., Jan. 11, 1988
Keller, Katie, 93, Manheim, Pa., Dec. 18, 1987
Kitterman, Lena, 94, Kingsley, Iowa, Jan. 11, 1988
Landis, Oliver Leroy, 91, Yuba City, Calif., Jan. 17, 1988
Langdon, Margaret, 95, Lorida, Fla., Dec. 14, 1987
Metzler, Burton, 94, McPherson, Kan., Feb. 15, 1988
Mullendore, Luna S., 88, Flora, Ind., Jan. 19, 1988
Peters, Mary, 64, Manheim, Pa., Oct. 19, 1987
Petre, Iva Pearl, 83, Hagerstown, Md., June 27, 1987
Pratt, Jean, 90, Kinglsey, Iowa, Dec. 21, 1987
Rayson, Clarence Jr., 72, Spring City, Pa., Feb. 11, 1988
Rohrer, Anna, 76, Manheim, Pa., Dec. 31, 1987
Root, Mae Elizabeth, 92, La Verne, Calif., Jan. 31, 1988
Shoemaker, Bertha, 90, New Enterprise, Va., Feb. 11, 1988
Shotsberger, Florence D., 70, McAlisterville, Pa., Oct. 10, 1987

Musings on a fine May morning

Roger Simon, a syndicated *Los Angeles Times* columnist, occasionally does a column made up entirely of pithy questions and observations. Often I find among them duplicates of thoughts I have had. The other day, for example, Simon said, "Airlines ought to announce that whoever is trapped in the middle seat gets to use both armrests." Who among us air travelers hasn't mulled over this matter?

Who among us isn't a deep reservoir of private thoughts that we seldom voice? Indeed, ofttimes do not recognize as our own until a Simon says them?

Then, as an editor, I really got to thinking. Here I have lots of great thoughts myself that, while surely worthy of publication, are too succinct to flesh out into a full-length editorial. These tiny, precious gems were falling through the cracks while I was concentrating on putting the larger stones into their exquisite settings. This should not be. It is time to gather up a handful of these jewels and admire their collective dazzle:

•

How many times have you really needed an usher in church to escort you to your pew?

•

How can church secretaries who have perfect taste in clothes colors select such gosh-awful colors of paper to print newsletters on?

•

If we Brethren must be inconsistent and not use wine for communion, we at least should be consistent and speak of "plate and cup" communion instead of "bread and cup."

•

Brethren men who insist on women wearing prayer coverings ought to be made to wear beards and broadbrimmed hats.

•

Someday Brethren will look back in shame and disgust that they actually once served *coffee* in the fellowship hall.

•

Did Brethren ever take a vote to stop sending out overseas missionaries? Is it okay to admit that I was once a missionary?

•

Is it true that "Brotherhood Fund" is a worn-out, sexist term?

•

Brethren who balk at the idea of changing the name of the denomination need to explain why it was okay to put it to an Annual Conference vote in 1908.

•

Was Annual Conference meaningful before we began having logos and themes?

•

Brethren who can't think of a substitute for the term "sharing" need to be weeded out.

•

Brethren who applaud in church are jeopardizing their chances of getting to heaven.

•

If men who wear 1970s-style plaid trousers to Conference sent them to New Windsor, it would care for the relief-clothing need for three years . . . if they thought to include the white belts.

•

If we moved the General Offices from Elgin to New Windsor, it would reverse the denomination's declining membership trend.

•

We could double congregational giving in 1988 if Don Miller would agree to cry on TV.

•

Unless the new hymnal keeps the "Songs of Salvation" section intact, it will never sell.

•

Can't somebody research the impact of pantyhose on the Brethren feetwashing ordinance?

•

Central Committee should agree to hold Annual Conference in San Juan, Puerto Rico.

•

What ever became of Bob Richards?

•

Can a husband and wife clergy couple really achieve a "team ministry"?

•

The free ministry and the deacons' visit are traditions we never should have abandoned.

•

Bethany Seminary professors who incorrectly quote scripture in articles for MESSENGER should lose tenure.

•

"Gay Caucus" members who think the last two Annual Conference elections indicate a trend toward something are fooling themselves.

•

Am I the only Brethren concerned about what we will call the next decade's goals after "Goals for the '90s"?—K.T.

EMPOWERED BY HOPE

The people of Israel were exiled and powerless. Out of the despair arose Isaiah, a young man who testified that "those who hope in the Lord . . . will soar on wings like eagles." Isaiah's words of remembrance and empowerment stir a new generation today—the Church of the Brethren Youth Fellowship in its resurgence of purpose and ministry. Below are resources available to every church.

Local CBYF

National Youth Sunday and National Youth Week observances, an annual theme, quarterly packets of program resources, a weekly devotional guide, and study action helps on homelessness and other topics are among efforts to give form and vigor to local youth programming.

Regional and District CBYF

Five regional youth conferences, youth camps in all districts, and regional and district training events augment local activities. A national team of trainers is available to equip youth advisers and officers.

National CBYF

This summer Brethren work camps for youth are scheduled in Brooklyn, N. Y.; Chicago, Ill.; Germantown, Pa.; and McAllen, Texas and Reynosa, Mexico. Ongoing events include the monthly Peace Academy and the annual National Christian Youth Citizenship Seminar. In formation are plans for the next National Youth Conference, August 1–6, 1990, at Fort Collins, Colorado.

Celebrate the new vitality of the Church of the Brethren Youth Fellowship. Help involve your senior high youth in growth opportunities. Support youth ministries through the Pentecost Offering.

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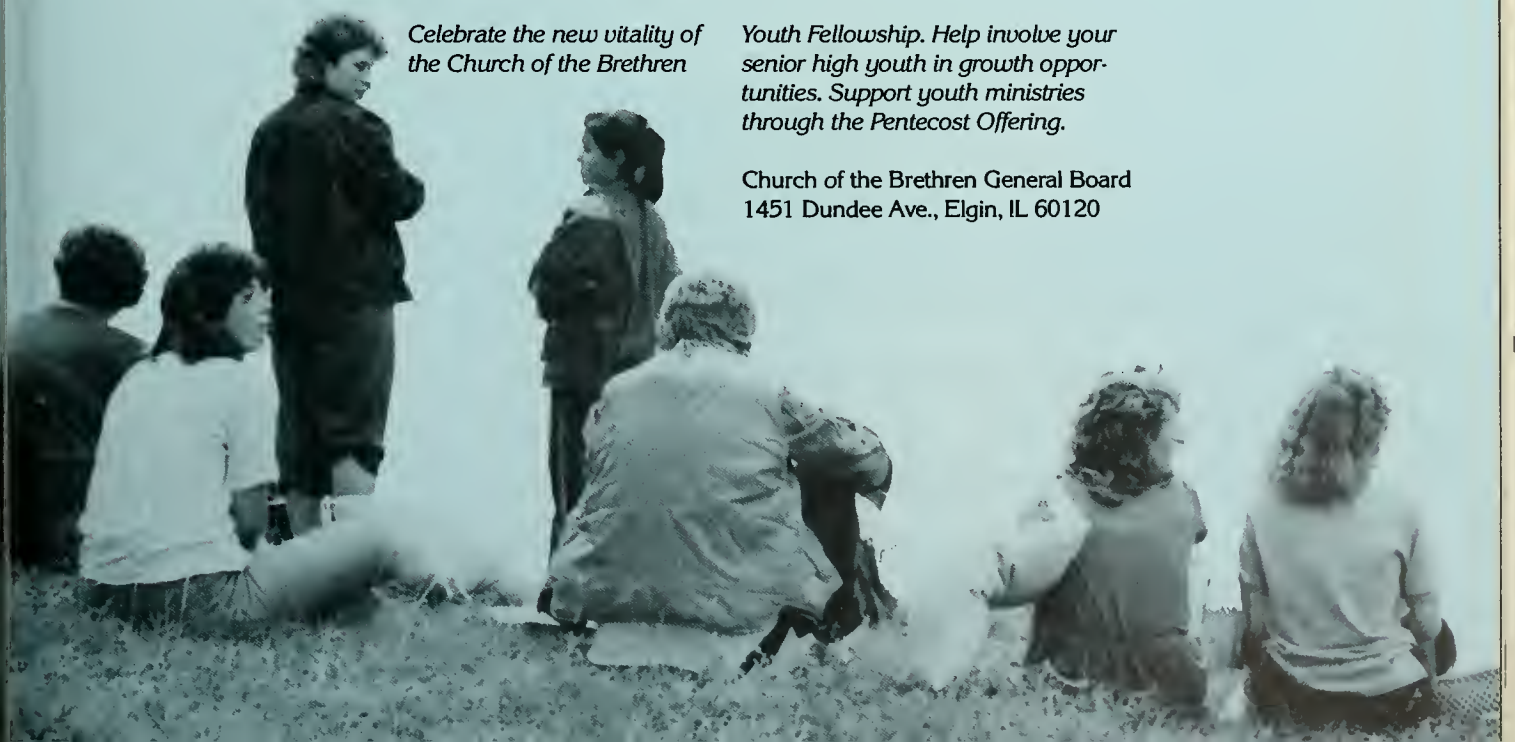
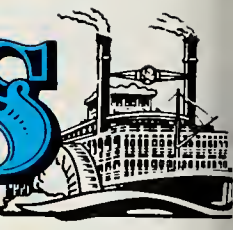


MEET US IN ST. LOUIS



Tony Campolo: Tuesday's preacher
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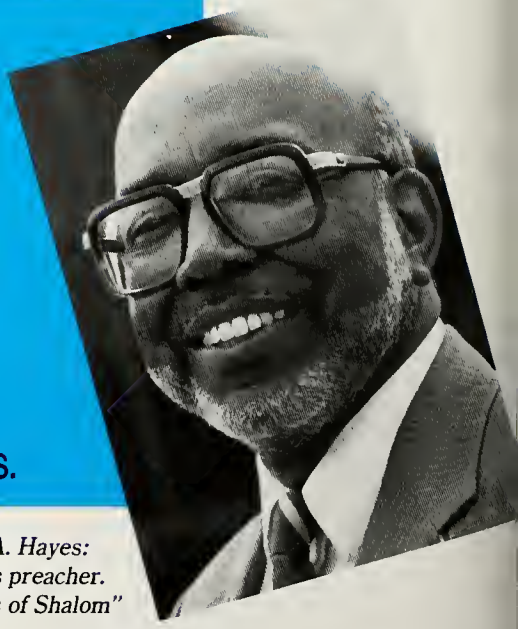

Moderator William A. Hayes:
Sunday's preacher.
"Signs of Shalom"

CALLED INTO SHALOM

CHURCH OF THE BRETHREN ANNUAL CONFERENCE
June 28 - July 3, 1988
St. Louis, Missouri

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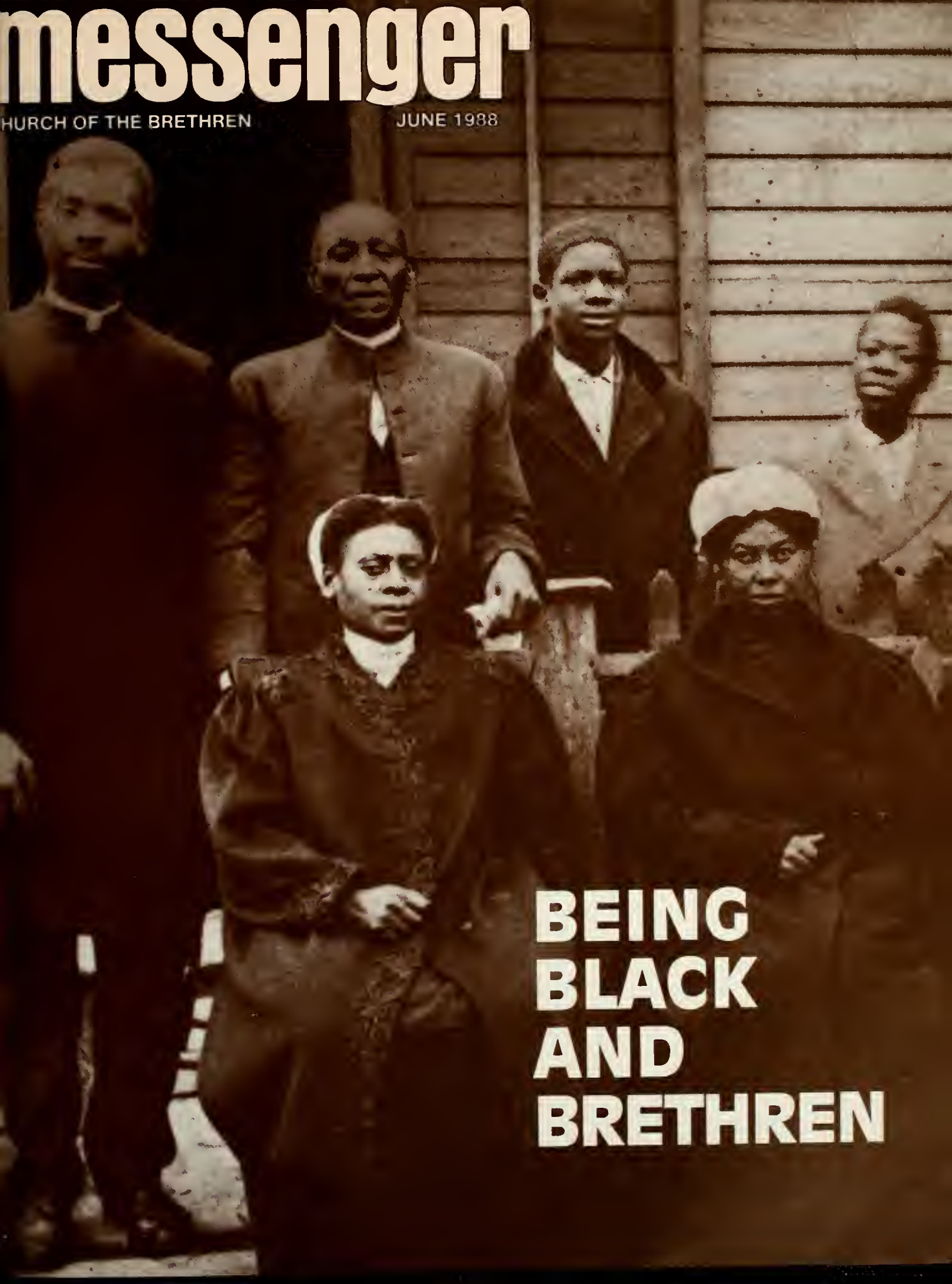
HURCH OF THE BRETHREN JUNE 1988



BEING BLACK AND BRETHREN

contents

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10 **The Two Worlds of Bill Hayes.** "A black person involved in a predominantly white structure" is how Bill Hayes describes his role in "two worlds"—a role that keeps him under tension as he climaxes his year as Annual Conference moderator. Don Fitzkee is our "two-world" tour guide.

14 **Baltimore First: Differently Dunker.** Bill Hayes' congregation has come a long way since the 1960s, when it was a dying white church. Baltimore First is a lot different now, but it is differently Dunker. Story by Gary Wilson.

17 **Being Black and Brethren.** Kermon Thomasson presents some graphics that will illustrate a forthcoming Brethren Press book on black Brethren heritage.

21 **Shall We Gather at the River?** Kenneth L. Gibble looks at the Acts story of the apostle Thomas and the Ethiopian eunuch, and the book *Huckleberry Finn,* and sees a common theme.

22 **Where Are the Nine?** William W. McDermet III explains what happened to the nine healed lepers who didn't return to thank Jesus.

COVER: The faded photo is part of the thin evidence that once there was a Church of the Brethren congregation called "Second Church of the Brethren, Colored," in Denver, Colo. It is part of the tangible heritage of black Brethren, whose ongoing story now includes the saga of Bill Hayes, the 1988 Annual Conference moderator. A cluster of related articles begins on page 10.

In Touch profiles Treva Brown Mathur, Wichita, Kan.; Ralph and Lila Finnell, Madison, Va.; and Patricia Stauffer, Polo, Ill. (2) . . . **Outlook** reports on alcoholism and drug addiction. Women's Political Awareness Seminar. Rural Service Center. Personnel changes. Civil Rights bill. Humanitarian aid (start on 4) . . . **Worldwide** (5) . . . **Update** (7) . . . **Windows in the Word** (25) . . . **Small Talk** (26) . . . **Opinions,** of Joe Van Dyke, Chauncey H. Shamberger, Lyle M. Klotz, and Tim Crouse (start on 27) . . . **Pontius' Puddle** (27) . . . **Turning Points** (31) . . . **Editorial,** "Taking Black America Seriously" (32).

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messenger

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letters

SHOW ME 'BRETHREN HOSPITALITY

I challenge all those who talk so much their "Brethren hospitality" to put some where their words are.

Is it hospitality to say a quick "Gl came!" to a visitor and then scurry off family and friends? To me, hospitality is r someone welcome and a part of the grou *time,* not just for 10 seconds after church. veiled "selective socializing" is not hosp

I have been active in a Church of the Br congregation for four years. I get compl for the things I do, but how nice it would once, to hear someone say, "Come on ov join us," or "We'd love to have you con some night."

To a lot of us who are trying to break t into the Church of the Brethren, the much "Brethren hospitality" is a myth to make i feel good.

Beyond the congregation, couldn't A Conference officers come up with a way t tify new Brethren and Conference first and encourage other conferencegoers to make them welcome as a part of the Br family?

NAME WITHI

GIVING BLOOD ON MAUNDY THURSI

This past Maundy Thursday I gave b my American Red Cross bloodmobile night I went to church and participated enacting the upper room experience.

I thought of the words, "This is my poured out for you." This is what Jesus me. His blood could not be bought or s gave freely. He gave to me what I could n myself. He gave the gift of life, eternal lif

So my donating blood on Maundy Th seemed fitting.

My next donation will be at Annua ference. I invite my brothers and sisters a Louis Conference to join me at the life booth. We can give to others the gift o blood—because Jesus Christ gave to us th eternal life through his blood.

J. MELVIN

Farmington, Pa.

WHO DECIDES THE STANDARDS?

Don Fitzkee claims that the Church Brethren needs "to maintain biblical star which may mean excluding some peop are unwilling to recognize those standa sounds like he considers himself suffi secure in the fold that the "some people" not possibly include him.

There are biblical values that need to b eled and lived out in the faith communi tell me, who among us will decide which b standards should form the basis for excl

John 8:3-11 tells the story of a gro religious men who caught a woman vi one of the biblical standards. Jesus tol that the one who had never violated any biblical standards could cast the first ston woman. All the men left.

am not qualified to decide which biblical dards, when violated or disagreed with, it exclusion from the faith community. But I (and we are), in Paul's words "... justified by d's) grace as a gift, through the redemption ch is in Christ Jesus" (Rom. 3:24). That feels inclusive language to me.

o, while Don Fitzkee is deciding who shall be d from the fellowship, I will be inviting others encounter God's inclusive love in Jesus ist.

KIRBY L. OXENREIDER

nroeville, Pa.

E REAL 'GOOD NEWS'

on Fitzkee (Editorial, April) apparently s that a close scrutiny of certain biblical hs will be the downfall of the Church of the hren. Yet, this is the very place we will find e answers facing other denominations as as the Brethren.

Vhen Jesus turned a questioning mind on the rew faith, nothing was spared. With the hing of the Lord's Prayer, even the priest-d, the altar, the sacrifice and other rituals e cast aside to approach God and call him r Father."

he Good News is not salvation through the od of Christ, but Jesus' emphasis on the gdom of God—with all its possibilities—ng in every one of us.

JOHN A. MCCORMICK

hart, Ind.

AT WOULD JESUS WANT?

ony Campolo's comment concerning "If us were in my place what would he do?" (May, e 16) gave me difficulty.

was raised in the Brethren tradition of not nat would Jesus do in my place?" but, rather, nat would Jesus want me to do?"

here is a difference.

EDWARD E. LYONS

it, Wash.

'INNER PEACE' IN MESSENGER

Ve hear a lot about "shalom." Peace is a build-block of our denomination. Yet we hear little he inner peace in MESSENGER.

we are at peace with Christ, that peace will v out and cause us to be at peace with others motivate us toward peace-making.

ut our peace efforts in the political areas of will have a more biblical approach. It will be of *appeal* versus *protest*. God help us to know difference.

TRACY WISER

derick, Md.

THREATENED BY THE COMMUNISTS

am so sick and tired of people going on and about the communist threat to the US (Let-. May). The mentality of our government ms to be that you can murder, kidnap, eaten, bomb, starve, maim, and do whatever you want to anyone, anytime, anywhere, as g as it is done in the name of "fighting communism." Sorry, but I just don't buy it.

We, as Christians, need to take a much deeper look at our predestined and God-given role in this world—helping the needy, the hungry, the poor, the oppressed; spreading God's word and God's love—instead of looking for guidance from a government that wants us all to take up a sword and blindly follow.

Frankly, I would much rather take up the *cross* and fight the world's battles with *His* guidance.

LYNN BUNTING-SCOTT

Springfield, Va.

KEEPING THE FAITH IN FRANCE

Thank you for an excellent magazine. As a Brethren living overseas, I often feel far from the brothers and the sisters. But reading MESSENGER every month brings you all closer. In typical Brethren fashion, MESSENGER is supportive and informative, while, at the same time, challenging me to be more faithful.

I particularly appreciated the November issue with its series of articles on criminal justice.

Keep up the good work.

BETH KURTZ COSTES

Croissy, France

MESSENGERS FOR NIGERIA

For several months one of my congregation's Sunday school classes has been sending its copies of MESSENGER on to Nigeria. We have had a letter of appreciation from Toma Ragnjiya, general secretary of the Church of the Brethren in Nigeria (EYN). He has been passing out the MESSENGERS, one to a congregation.

We expressed to him our hope of someday meeting some of the Nigerian sisters and brothers at our Annual Conference. But he responded that we should consider visiting them in Nigeria instead.

I encourage other Brethren to send their MESSENGERS to Nigeria and to learn to know the Brethren there.

GLEN D. WHISLER

Defiance, Ohio

MACK DID 'CIVIL DISOBEDIENCE'

I wonder whether Brethren who deplore acts of civil disobedience committed by members of the Church of the Brethren are aware that the Church of the Brethren was born in civil disobedience.

Alexander Mack and the others who began the Church of the Brethren committed acts of civil disobedience, according to the laws of their day. They had diligently studied the Scriptures and concluded that infant baptism as demanded by the state-controlled church was wrong. They believed that baptism should be practiced by people old enough to understand the significance of their actions.

For that many early Brethren were arrested and prosecuted. Would Brethren of today who oppose civil disobedience fault the founders of the Church of the Brethren for committing it?

WILBUR J. STUMP

Fort Wayne, Ind.

page one

From a perennial critic of the Church of the Brethren and indefatigable letter-writer came this question the other day: "What are the editor's ruminations as he presides over the shortening of the MESSENGER subscription list?"

Uncowed, I chewed my editorial cud a bit, savoring the sweet taste of my anticipated answer. Contrary to the writer's assumption, MESSENGER subscriptions have been steadily rising for the past few years. Church of the Brethren membership is down. Giving to the Brotherhood Fund is down. But subscriptions are up. Hurrah!

For a time in the early 1980s, when promotion was lopped from our budget, subscriptions did take a plunge—from 30,000 in 1978 to less than 27,000. We realized we had to promote the magazine better or, indeed, we would "preside over" a shrinking subscription list.

We concentrated on developing and encouraging our network of MESSENGER representatives in congregations and districts, and the strategy is paying off. Since last November subscriptions have been above 28,000 and are still inching upward.

But, perhaps someone might point out, 10 years ago you had 30,000 subscribers. Now you have 28,000. Isn't that a decline?

Our answer: Not when you look at Church of the Brethren membership figures. In 1978 we had a denominational membership of 177,000. In 1988 we have 155,000 members. In other words, in 1978, 17 percent of the Brethren subscribed to MESSENGER; in 1988, 18 percent subscribe. (Isn't "ruminating" fun!)

MESSENGER is now available on tape, for the use of the sight-impaired and for others who would just like to be read to. For a year's supply of monthly tapes, the price is now only $21.95, drastically reduced from the earlier announced price.

It's a great service for you and for us, provided by Brethren Health and Welfare Association. Send your subscription requests to Church and Persons with Disabilities Network (CPDN), c/o Jay Gibble, 1451 Dundee Ave., Elgin, IL 60120, or telephone Jay Gibble's office at (800 323-8039.—THE EDITOR

in touch

Treva Brown Mathur: Go plant a tree

Years ago Joyce Kilmer wrote that "only God can make a tree." Today God is getting some help from a Church of the Brethren woman in Wichita, Kan., Treva Brown Mathur, and her India-born husband, Balbir.

In 1983 the couple combined Balbir's marketing expertise as an international business consultant and Treva's management skills to start a unique hunger organization, "Trees for Life" (TFL).

Keenly aware of conditions in his homeland, Balbir saw deforestation depleting the resources upon which many people in India depended for food and fuel. Treva shared his concern, for her upbringing in the church and her McPherson College experience ingrained in her the concept of service. "I was a religion and philosophy major," she says. "New Testament values have been part of my identity from the beginning."

The couple relinquished their comfortable lifestyle, launching a project that in five years has planted 144,000 food-and-fuel-bearing trees in the northern provinces of India. Balbir travels to his homeland twice a year, promoting the tree project with village leaders. Those who adopt the project create plans of action, and before Balbir returns to the states, thousands of two-year-old saplings are in the soil. Agricultural institutes send volunteers at intervals to teach horticultural methods and management to the villagers.

While trees in the temperate zone take years to mature, Trees for Life saplings are chosen for fast growth. A newly planted papaya tree bears fruit in only six months. Yields are startling, too. A hundred fruit-bearing trees produce more than a million pounds of nourishment during their productive years. Indian villages such as Karjat, Gwalior, Monthevenguan, and Chitauri are reaping the results of recent plantings.

Beginning this spring, Heifer Project International will place beehives where TFL plants orchards. Cooperative efforts of world hunger agencies multiply benefits immensely.

Treva gives full-time energy to TFL, housed in a three-room office donated by the Wichita Church of the Brethren.

"We owe a lot to pastor Lyle Albright," Treva says. "He saw us as a world movement before we got off the ground." Because of the church's endorsement, the Outdoor Ministries Commission will use grow-a-tree packets in all Church of the Brethren camps this summer.

Treva's and Balbir's efforts have impressed public and private sectors. In Wichita more than 40 schools introduced TFL's grow-a-tree packets with Kansas businesses giving thousands of dollars in promotional materials. Endorsements come from many who see the program not only as good ecological sense, but as a mission to end world hunger.

Through Trees for Life Treva and Balbir Mathur demonstrate to Brethren that simple ideas can multiply into great contributions to the world's needy. Dan West said, "Send a heifer." Treva Mathur says, "Plant a tree."—JEANNE J. SMITH

Jeonne J. Smith is director of publicity for McPherson (Kan.) College.

Ralph and Lila Fin

They are known as the "pastors on wheels" in the mountain communities o Madison, Orange, and Greene Counties Va. Ralph and Lila Finnell are taking quite literally Jesus' command to "Go. . . ." In fact, they spend a great deal of their time *on the go* visiting shut-ins and responding to people in need of counsel or transportation. And they do i without charge.

The Finnells met in 1986, a year after each had lost a spouse by death. They happily discovered that neither wanted t waste away their retirement years and began thinking of ways they could use their gifts of extraordinary energy and commitment to people. Noting that mar people in the scattered communities of rural central Virginia were not being served by churches or by helping agencies, the Finnels formed their own incor porated ministry called Spiritual Power Resource, Inc. Since March 1987 they have traveled an average of 450

Patricia Stauffer: W

Patricia Stauffer has had good ideas before the one that led to her first published book. But sometimes they ha come at inopportune times.

"A lot of ideas come when you're out milking in the barn," says Patricia, a dairy farmer from Polo (Ill.) Church of the Brethren, "when you don't have a pencil and paper to write them down."

Fortunately for her, she did get on paper her idea for *Farming is OK*, a 44-page, illustrated children's book.

Farming is OK was released last January by Winston-Derek Publishers, Inc. It tells of a farm boy who has grow tired of his daily chores, but with the he of his parents gains a new appreciation for farm life.

Patricia says she felt well qualified to write the book, as a farmer, mother, and writer. "That was something I knew abo and could do easily," she says.

An article in *Farm Wife* magazine, lamenting the poor quality of most children's books about farming, spurred Patricia into writing a children's book o her own.

istry in the mountains

iles and given more than 40 hours of ombined service.

The numbers become impressive when ne considers that the ministry is done in alph's and Lila's "spare" time. Lila is a ll-time seamstress for a large depart-ent store in Charlottesville, 25 miles from their home. Ralph is part-time pastor of Mountain Grove Chapel Church of the Brethren in Greene County, about 20 miles from home.

It is significant that 60 years ago Brethren operated an industrial school for underprivileged children in Greene County, and Brethren mission workers such as Nelie Wampler, and Orville and Mabel Hersch traveled mountain trails to share the love of Christ with families in the same territory in which the Finnells are again reaching out with love and concern.

Typical of the people who appreciate the mobile ministry of Ralph and Lila is a woman who needs periodic hospital treatment in Charlottesville, but who has no family or close neighbors. She is too far from social services to get transportation or regular visits from the county. The Finnells are her "pastor on wheels."

There are others whose only regular visitors are the Finnells, and an increasing number of calls for counseling regarding personal problems are being received at the Finnell home. The word about their ministry is spreading.

Ralph and Lila are enough committed to their helping ministry that they are using their own funds for gas and supplies. But they are grateful for donations from individuals or congregations who want to help. And they are eager to share their joy at how easy and gratifying it is to serve. Their address is P.O. Box 497, Madison, VA 22727.—FRED W. SWARTZ

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.

ot bad either

The story begins when a farm boy asks is father why it is necessary to use melly manure on the fields. His parents xplain why nothing is wasted on the arm, and the boy is on his way to enjoy-ng life on the farm again.

Time is one of those things that doesn't get wasted on the Stauffer farm. Between working with husband, Martin, raising sons Timothy, seven, and Jonathon, four, and doing church work (Patricia is children's director and librarian at Polo church), Patricia doesn't have much time to write. "I find a little time in the middle of the day," she says, "when the kids are in school."

A graduate of Manchester (Ind.) College with an associate degree in radio communications, Patricia has since taken a few writing courses, including a correspondence course in children's literature.

Her attempts to get works published have been by trial and error, and largely unsuccessful up until now.

One potential publisher turned out to be a fraud: An investigating FBI agent was kind enough to return to Patricia a poem she had submitted for consideration. Another potential publisher of a short story of Patricia's went bankrupt before her story could be published.

Although she previously had a song recorded, Patricia hopes *Farming is OK* will be her big break and help her get her foot in the door with publishers in the future.

Some of Patricia's ideas may come at inopportune times, but the timing seems to be right for *Farming is OK*. Now she hopes to milk it for all it's worth.—DON FITZKEE

Churches challenged on addictions issue

Alcoholism and drug addiction have reached "alarming proportions" throughout the world and require aggressive action from churches, governments, corporations, and individuals, said some 60 Christians from 50 countries, meeting March 14-18 in Switzerland.

The consultation, sponsored by the Christian Medical Commission of the World Council of Churches, grew out of the 1983 Sixth Assembly of the WCC, which challenged the council to face the problem of addictions.

The event was organized by David Hilton, associate director of CMC. Well acquainted with the Brethren because of his work as a primary health care consultant in Nigeria from 1975 to 1979, he is a featured leader at the pre-Annual Conference meeting of the Brethren Health and Welfare Association.

Joyce McFadden, of the Manchester Church of the Brethren, North Manchester, Ind., was one of five people invited from the US. She is co-coordinator of the Church of the Brethren's task force on substance abuse.

Though many of the participants came from church traditions that do not object to alcohol use, the group questioned whether it is possible today to use alcohol responsibly. "The fruit of the vine was clearly seen as a gift of God," the group said. "However, as all things were corrupted by the Fall of humankind, so wine was misused and abused. This abuse breaks the shalom of creation, and raises the question whether it can ever be used responsibly."

Alcohol consumption is decreasing in some western countries, where there is heightened awareness of the health problems associated with alcohol, tobacco, and drugs. But worldwide consumption is rising, especially in developing countries, noted the group in its final report.

The consultation had harsh words for transnational corporations, which it said are offsetting the decline in consumption in industrialized countries by exploiting developing countries.

"Media manipulation and aggressive advertisement strongly influence the lifestyle and habits of groups and individuals," said the consultation. "In many developing nations, there is a deliberate creation of an alcohol-oriented sub-culture promoted by transnational corporations and quite often supported by their local governments and churches. In nations which depend on revenue from the alcohol industry, what often goes unnoticed is the damage done to the health and life of people who abuse alcohol due to easy availability."

Among participants at an international conference on addictions were Grace Nchee, community health nurse from Lesotho, Indira Maraj, medical social worker from the Church of North India, and Joyce McFadden, addictions counselor from the Church of the Brethren.

Citing the international boycott of Nestlé, which succeeded in pressuring the company to abide by guidelines for the marketing of infant formula, the consultation urged churches to pressure companies "to stop their market manipulation" in developing countries.

The consultation issued extensive recommendations aimed at various levels of church and society:

It asked ecumenical organizations such as the World Council of Churches to develop theologically based guidelines for church leaders, and to provide awareness on the issues raised about transnational corporations.

The consultation encouraged churches to use the resources of organizations such as Alcoholics Anonymous, Narcotics Anonymous, and Al-Anon, along with recovering addicts themselves. Among other recommendations to churches, the consultation advocated that they:

- create ways for suffering people to have an easy channel into the church for spiritual care;
- sell all shares in alcohol production companies;
- train ministers to understand and care for addicts;
- lobby for increased substance abuse education in schools;
- object to films and commercials that glamorize alcohol and tobacco.

Participants emphasized the need for increased education about addictions—in congregations, schools, and society at large.

After learning more about the global effects of alcohol and drug marketing, McFadden became convinced that the Church of the Brethren needs to take a serious look at the problem and take a stand. "The Brethren need a bit of glob awareness of the impact of our own wishy-washiness, our unwillingness to take a stand on something we fear may step on the toes of 'broad-minded wine drinkers,' " she said. "We'll boycott grapes and Nestlé products, but we real hesitate on legal drugs such as alcohol and cigarettes, I suspect.

"I have certainly been unwilling to ta an abstinence stand, partly out of fear o the old judgmental, WCTU-ish image," she said. "Personally, I am going to hav to take a hard look at this. There's muc more to this than the mere modeling o scriptural 'if it causes a brother or siste to stumble.'

"I was challenged by some of the churches that traditionally have been heavy users of alcohol and are now tak ing a stand for abstinence, particularly among church leadership," said McFad den. "Whether or not churches take thi stand, we all agreed that abstinence alo isn't enough. Churches must inform an educate, encourage compassionate understanding, minister to alcoholics a their families, and address the global aspects of the problem."

She said the efforts of the Church of the Brethren task force on substance abuse "are a beginning," and noted tha the group is receiving numerous calls f leadership from various Brethren grou As a result of the WCC consultation, sl expects that the task force will begin working cooperatively with other denominations and interfaith groups.

omen to sponsor ashington event

ut one hundred Church of the thren women will meet in shington, D. C., in September for omen's Political Awareness Seminar: h, Vision, Empowerment." The Sep- ber 22-24 event is sponsored by the shington Office, the Womaen's icus, and the Program for Women. articipants will meet with women in tics and leaders of women's peace ups. The seminar will include panel ussions, workshops, and con- sional visits.

For more information, contact the Church of the Brethren Washington Office, 110 Maryland Ave., N.E., Box 50, Washington, D. C. 20002.

Gross assists RSC with development projects

Overseas volunteer Bob Gross reports that his work at the Rural Service Center in Anklesvar, India, is focused in two areas that will benefit rural people in the surrounding villages. He and his wife, Rachel, began a short-term stint in late January (see January, page 7).

Gross is helping introduce and distribute solar cookers, an alternative energy technology that is being promoted and subsidized by the government. The Rural Service Center (RSC), an official dealer for the cooker, is teaching people how to use the simple "hot-box" cookers.

Gross is also helping to establish a small workshop that will produce and sell bicycle-drawn trailers. Initial work will be at the Rural Service Center, but workers will be trained to continue the workshop in one of the villages. The Rural Service Center, which the Church of the Brethren helped launch in the early 1950s, works to improve living conditions through agricultural and economic development.

worldwide

he Christian Conference of Asia, expelled from ingapore in December, has appealed to its partners round the world for extra financial help as it relocates. he Church of the Brethren is giving $1,500 from its mergency Disaster Fund. Another disaster grant of 1,500 has been provided for the Hawaii Council of hurches, which is helping residents of Oahu following ew Year's Day flash flooding.

Nineteen percent of teenagers who describe themelves as born-again Christians say they have engaged n sexual intercourse, according to a national survey conducted with eight evangelical denominations. The survey vas conducted for evangelist Josh McDowell, formerly n the staff of Campus Crusade for Christ. He said the verall results of the survey indicate that teenagers in vangelical churches are only 10 to 15 percent behind e general population in respect to sexual activity. The ight denominations surveyed were Church of the azarene, Evangelical Covenant Church, Church of God Cleveland, Tenn.), Free Methodist Church, Lutheran hurch-Missouri Synod, Grace Brethren Church, esleyan Church, and Salvation Army.

Fundamentalist churches and leaders—now lmost uniformly opposed to women in the pulpit—enerally welcomed women preachers during the first hree decades of the 20th century, according to a book hat has received little attention since it was published in 986. Titled *No Time for Silence* (Zondervan), the book vas written by Janette Hassey. She stumbled upon the tory when researching the early years of Moody Bible nstitute. She found "scores of references to women reachers, pastors and evangelists, trained at MBI and ublicized in the Alumni News section of old Moody onthly magazines." In her research she also found that he Evangelical Free Church of America provided for women preachers in its original constitution; 13 female clergy held membership in the American Conference of Undenominational Churches, now known as Independent Fundamental Churches of America; and John Roach Straton, known as the "fundamentalist pope" when he pastored Calvary Baptist Church in New York, wrote a defense of women preachers based on his belief in biblical inerrancy.

The Philadelphia Yearly Meeting of the Religious Society of Friends has agreed to withhold but not forward to the Internal Revenue Service the estimated military portion of its employees' federal income taxes. This money will be set aside in a special fund and paid to the IRS with interest when there is assurance the money will not go for military spending. Several members were concerned that bookkeepers and administrators might be put in the position of breaking federal law when war tax resistance was not their personal choice. But supporters said the policy calls for the Yearly Meeting to take full responsibility for its representatives who are involved in carrying out the action. A similar policy was adopted recently by the General Board of the Friends United Meeting.

A step toward 'full communion' has been taken by the United Church of Christ and the Christian Church (Disciples of Christ). The executive boards of the two churches have adopted a document that calls their ecumenical partnership "an expression of visible unity" that someday will result in "mutual recognition of members and ordained ministers," "common decision-making," and other signs of "full communion." The two denominations' highest deliberative bodies will consider the document in 1989. The two churches are similar in policy, mission style, and theological diversity, but do have differences—most notably in the sacraments.

General Board makes personnel changes

Shirley J. Heckman has announced her retirement as staff for education, effective November 1. She has worked with congregational education since joining the General Board staff in 1971. In addition, from 1977 to 1984 she worked in public and higher education, and from 1976 to 1981 was an adjunct faculty member at Bethany Theological Seminary.

Most recently Heckman has worked extensively with the People of the Covenant congregational renewal program—which she created and developed—and wrote and edited church school curriculum.

Before joining the board staff, she was a teacher and administrator at Iliff School of Theology and at St. Thomas Seminary College, both in Denver, Colo. She is a graduate of the University of Denver, Iliff, and the University of Colorado.

Carl Beckwith will retire August 31 as controller for the SERRV Self-Help Handcrafts program, based in New Windsor, Md. He has worked at the New Windsor Service Center since 1970.

His General Board employment goes back to 1963, and includes three years as business manager for the Church of the Brethren Mission in Nigeria and four years as director of the Brethren Service Center in Modesto, Calif.

Beckwith has studied at McPherson College, the University of Idaho, and Bethany Theological Seminary. He pastored churches in Wiley, Colo., and Reedley, Calif.

David B. Eller resigned April 22 as editorial director for Brethren Press, a position he has held since November 1984. Previously Eller was coordinator of the history department at Bluffton College, where he taught eight years. Among his denominational involvements has been serving on the General Board. Eller is a graduate of the University of La Verne, Bethany Theological Seminary, and Miami University in Ohio.

Barbara Lenart has resigned as coordinator of the general secretary's office, effective May 20. Before assuming this position in October 1986, she was a secretary in that office for six years. Though she will return briefly to these responsibilities to assist with Annual Conference, she is now secretary to the director of building and grounds.

Shirley Heckman

Carl Beckwith

David Eller

Barbara Lenart

Michael Leiter

Michael B. Leiter has joined Karen Shallenberger in the job of international personnel and Brethren Volunteer Service recruitment. Each is now employed half-time, with Leiter assuming responsibility for BVS recruitment.

A 1984 graduate of Messiah College, Grantham, Pa., Leiter served two years in BVS, the first as office manager for Cornerstone Center for Justice and Peace, Denver, Colo., and the second as assistant to BVS recruitment staff in Elgin.

Congress overturns civil rights veto

Both Houses of Congress overturned the president's veto of the Civil Rights Restoration Act, a measure the Church of the Brethren has been supporting with a host of other religious groups.

The bill is intended to overturn a 1984 Supreme Court decision that limited the reach of anti-discrimination laws to cover only specific programs that receive federal funds, rather than colleges and other institutions as a whole. The act was the focus of heavy lobbying by the Moral Majority, which described the bill as the "Civil Rights Sodom and Gomorrah Act," charging that the measure could require churches to hire "a practicing active homosexual drug addict with AIDS to be a teacher or youth pastor."

The bill's supporters denounced the charges as outrageous and irresponsible. They contended the measure would do no more than restore the original intention of past civil rights legislation banning discrimination against minorities, women, the disabled, and the elderly.

How do you define humanitarian aid?

Providers of humanitarian aid say their organizations need to be more politicall aware but at the same time politically neutral as they face increasingly comple situations in countries around the world

Two years of discussion about the difficulties of providing humanitarian aid i conflict situations has resulted in the publication of a book by InterAction, a coalition of more than 100 US-based private and voluntary agencies, includin Church World Service. *Helping People in an Age of Conflict* is written by Larry Minear, who works for CWS and Lutheran World Relief.

"We are finding that people caught in conflict are now more difficult to assist, and the impartiality associated with humanitarian aid over the years is now more difficult to maintain than in the past," said Minear.

Nowadays, even the definition of "humanitarian aid" is up for grabs, and that is a major source of concern for InterAction member agencies. Discussio about defining "humanitarian aid" aros among InterAction members in 1985 when the Reagan administration reques ted "humanitarian" assistance for the contra rebels in their fight against the Nicaraguan government.

During the two years of dialog that ar outlined in the book, broad areas of disagreement emerged among member agencies, according to Minear. He cited three examples:

—The extent to which humanitarian assistance can and should be divorced from the political agendas of governments, those of both the US and the host countries.

—The extent to which, in an era of heightened East-West conflict, agencies can serve as channels for US governmer humanitarian assistance and remain impartial.

—The extent to which private groups should seek to change the policies of governments that are creating or complicating human suffering.

Differences notwithstanding, InterAction members are now demonstrating a widely shared concern about the politicization of humanitarian assistanc said Minear. While the book does not provide specific answers, he hopes it wil foster further discussion.

update

Let your pilot light be burning. At age 70, Ruby Sheldon hasn't let her pilot light go out. A member of the Phoenix (Ariz.) congregation, Ruby recently was flown to Washington, D. C., to have her picture and a plaque placed in the Smithsonian Institution. She is recognized as the first woman to have received her instructor's license in instrument training for helicopters. Still an active flight instructor, who participates in air shows and contests, Ruby is a plane above many of her peers.

Names in the news. Dorothy Garst Murray, of Roanoke, Va., received Bridgewater College's 1988 Outstanding Service Award. She has provided major leadership in national, state, and local levels of work with mentally retarded people. She has written three books and a number of magazine articles, and has been cited by various groups for her record of service. A former General Board member, Dottie chaired the committee that established the Anna Beahm Mow Memorial Endowment at Bridgewater. . . . Gary E. Montel is the new director of public relations and development at Manchester College. He succeeds Richard Nichols, recently named director of personnel and purchasing. Gary previously was administrator at Pinecrest Manor, Mount Morris, Ill., a post now filled by Vernon Showalter, at one time administrator of Bethany Hospital. . . . Roscoe and Ruth Teets, members of the Maple Spring congregation, near Eglon, W. Va., were named West Virginia Conservation Farmers of the Year last November at the annual meeting of the state Soil Conservation District Supervisors. The Teetses practice a number of soil conservation techniques on their 340-acre beef farm. . . . W. Donald Clague, a member of the La Verne (Calif.) congregation and longtime teacher and administrator at the University of La Verne, has been named the city's 1988 Citizen of the Year by the Chamber of Commerce. . . . Karen B. Kurtz, a freelance writer from the Goshen City congregation, is listed in the 21st edition of ***Who's Who in the Midwest.*** Karen has co-authored ***Paper, Paint, and Stuff,*** a teacher's sourcebook of arts and crafts projects for children, and written for a number of publications, including MESSENGER. . . . Bethany Seminary professor Dale W. Brown presented the Staley Christian Scholars Lecture Series in February at Eastern Mennonite College and Seminary. He contrasted the biblical vision of shalom with the cultural and "pop religion" viewpoints.

Prisoner of conscience. Seventy-year-old Kaye Yoder, from the McPherson (Kan.) congregation, says she will do time in the Sedgwick County Jail rather than pay a $100 fine. Kaye was among a group of people arrested February 29 during a protest of the B-1B bomber wing at McConnell Air Force Base in Wichita. Charged with entering a military installation, she was sentenced to five days in jail or a $100 fine. Long bothered by the amount of her taxes spent for war, Kaye doesn't figure her conscience will let her pay the fine. "What I did was more an affirmation of God's love than a protest of the weapons," she said. "I think even the smallest preparation for killing is in opposition with God's plan for people to get along with each other."

Milestones. The Beavercreek congregation, near Xenia, Ohio, held a number of special events April 29–May 1 to celebrate its 175th anniversary. The weekend festivities included a love feast, a softball tournament, a historical drama, a pig roast, and more. . . . The Turkey Creek congregation, near Nappanee, Ind., plans a sesquicentennial celebration September 25. The third oldest organization of Brethren in Northern Indiana District, Turkey Creek is the mother of nine area churches. The congregation hosted Annual Conference in 1852. . . . . Annual Conference moderator William A. Hayes and Warren Kissinger, editor of ***Brethren Life and Thought,*** were featured speakers at the Akron (Pa.) congregation's 75th anniversary celebration April 10. . . . The Salkum (Wash.) Community church celebrated 50 years of ministry February 7, four months before the scheduled completion of its new church building. . . . Illinois-Wisconsin District's Camp Emmaus, near Mount Morris, Ill., marked its 40th anniversary May 1. . . . Bridgewater College president Wayne Geisert was guest speaker at the Arlington (Va.) congregation's 35th anniversary celebration April 10. Following a potluck lunch, the Bridgewater College choir presented an afternoon concert.

Peace and justice. Joseph E. Lowery, president of the Southern Christian Leadership Conference, was guest speaker for the 1988 Glen Weimer Christian Vocation of Peace and Peacemaking Lectures at Bridgewater College April 14 and 15. His topics were "Swords into Plowshares" and "Everything Has Changed; Nothing Has Changed." Lowery, one of the founders of the SCLC, was the organization's vice president under Martin Luther King Jr. . . . The La Verne (Calif.) congregation recently received the Ecumenical Social Justice award from the Pomona Valley Council of Churches for "demonstrating an ongoing concern for all refugees, for choosing to become a sanctuary church, for involvement in ecumenical concerns and work, for active effort in global peace, and for commitment to peacemaking."

Remembered. Burton Metzler, former professor at McPherson College and Bethany Theological Seminary, died February 15 in McPherson at age 94. A memorial fund will provide scholarships for Bethany students from Western Plains District. . . . Milton L. Hershey, a retired farmer and free minister in the White Oak congregation, near Manheim, Pa., died February 24 at age 92. At one time chairman of Heifer Project in eastern Pennsylvania, he was a well-known evangelist during the 1940s and '50s.

Brethren in the '90s

by Donald E. Miller

When Annual Conference in 1975 asked that priorities for the denomination be brought to Conference for approval every decade, it established the practice of a periodic reappraisal of Brethren program. We have nearly passed through the first cycle of 10 years, and we are now preparing for the 1990s.

The goals for the 1980s were well received. Many Brethren can quickly recite Micah 6:8, the scriptural framework for those goals: "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" With some imagination most of the denomination's programs could be seen as doing justice, loving kindness (or "loving tenderly," as we liked to put it), and walking humbly with God.

For Micah the prominence of doing justice is clear, and so Brethren have been heavily engaged in justice ministries. Concerns about Central America, the Palestinians, the Philippines, and the separation of North and South Korea are only a few of the justice issues upon which Brethren have been outspoken.

The decade saw the Nestlé corporation change its policy regarding advertising formula milk to nursing mothers. The Hospital Corporation of America changed its infant care policies largely because Brethren kept asking for the change. We continued to resettle refugees, and to offer sanctuary to some. We have joined other groups in protesting apartheid in South Africa. We have spoken up for "nuclear-free zones" and arms reductions. Brethren were often and effectively active in justice issues. While there are also many examples of loving kindness and walking humbly, doing justice seemed to head the list.

The 1975 Annual Conference asked the Goals and Budget Committee of the General Board to prepare a proposal for denominational priorities in consultation with congregational, district, and denominational leaders. In fact, it asked for careful data-gathering from the entire denomination. A "broad spectrum of lay participation" was encouraged. With this instruction in mind, the committee for the 1990s goals decided to send a questionnaire to all Church of the Brethren congregations, inviting groups of people to discuss the questions and respond.

The committee did not want individual opinions; people were asked to join together in discussion around simple questions such as "Where is the Spirit leading the Church of the Brethren in the 1990s?"

Most people followed the wishes of the committee by recording the results of discussion within a group, a class, or a committee. We received some 600 responses, and we believe about 500 congregations were represented. We estimate that 90 percent of the responses were from groups.

Critics point out that many people in the church did not know about the process, and so had no opportunity to express themselves. My response is that the proposal is now before the whole denomination, and everyone has a chance to express an opinion as we come to the St. Louis Conference. The fact that almost all the respondents had the same concerns led the committee to believe that these concerns are very widespread throughout the denomination—east and west, rural and urban, young and old.

People in the congregations were consulted, as the 1975 Conference had mandated. Many of the concerns of the respondents are reflected in the proposed Goals for the '90s statement for this year's Annual Conference. There are some obvious differences from Micah's focus on justice. Brethren now seem caught up in congregational and family life, evangelism and youth ministry, service and spiritual renewal.

Many people are apprehensive about declining membership. Almost everyone seems to be calling for a strengthened youth program. Many believe that we need spiritual renewal and stronger devotion to Christ. People want leadership for the church. We are asked to recognize the ways that people around us are needy, in our own families and neighborhoods as well as abroad. I was impressed by the number of calls for the church of the Brethren to develop a response to the AIDS epidemic.

This cluster of issues led the committee to use Ephesians 4:1-12 as a biblical structure for the goals statement. In that passage the Apostle Paul is asking for a renewed devotion to Christ and to a Christ-like life. God has already given us the necessary gifts for leadership, but we need the courage to exercise them. We are to live according to our calling. God's gifts to us are for the sake of building up the body of Christ. This seems to be the biblical message Brethren are ready to hear. It is a powerful message about the way in which Christ is being formed in our midst. Ephesians speaks to the separation and loss that many are feeling as we approach the next decade.

The biggest objection I have heard to the proposed goals statement for the 1990s is about the perceived turn inward. Have Brethren retreated from justice to turn to their own survival problems? Is survival worthwhile if we are not as passionate about justice as Micah was? The objection is powerful, but it may not be valid. We do live in a time when many people around us are hurting. While we do not live by bread alone, we also cannot live without bread. We cannot reach out unless we also minister to the hurts within and around us. Ministry to immediate needs gives power to reach out.

Again, the Ephesians passage is helpful. God's gifts are for building up the body of Christ, which is clearly the congregation, but just as clearly the whole worldwide body of believers. The one God "who is above all and through all and in all" (Eph. 4:6)—this overwhelming, encompassing "all"—is the measure of the stature of the fullness of Christ (Eph. 4:13). In the vision of Ephesians, God's gifts of leadership build us up locally and globally in one single event. If we have the "fullness of Christ" our local concerns will at the same time be global concerns.

So we come together in St. Louis praying that God will convict us with a great vision for the '90s. The committee is grateful to all those people who took the time to submit their responses to the questionnaire. □

Donald E. Miller is general secretary of the Church of the Brethren General Board.

(Proposal to Annual Conference)

MISSION AND GOALS STATEMENT

Goals for the '90s

We, the Church of the Brethren, seek to lead a life worthy of the calling to which we have been called (Ephesians 4:1)

Evangelism and Witness

—going into all the world to make disciples (Matthew 28:19)
We are called to reach out to and receive our neighbors beside us and beyond us; to proclaim the gospel; to bear witness to our faith in word and deed; to strengthen congregational life; to develop new congregations, especially in urban areas; to invite and embrace persons of all ethnic backgrounds; to seek those who do not know Christ; and to be in world mission in Christ's way.

Scripture and Heritage

—teaching all that is commanded (Matthew 28:20)
We are called to embody the spirit of the scriptures, diligently and prayerfully searching the scriptures and letting the scriptures search our lives; to celebrate Brethren identity as informed by scriptures, committed to give and receive gifts within the wider body of Christ.

Family and Youth

—maintaining the unity of the spirit in the bond of peace (Ephesians 4:3)
We are called to confess the brokenness in our personal and family lives; to address family violence and sexual abuse; to respond to the needs of children; to give guidance to youth and young adults as they make lifestyle and vocational choices; to encourage youth and young adults to be active participants in the life of the church; to minister with families, singles, step families, single parents, and older adults, redeeming our relationships as sisters and brothers in God's household.

Service and Peace

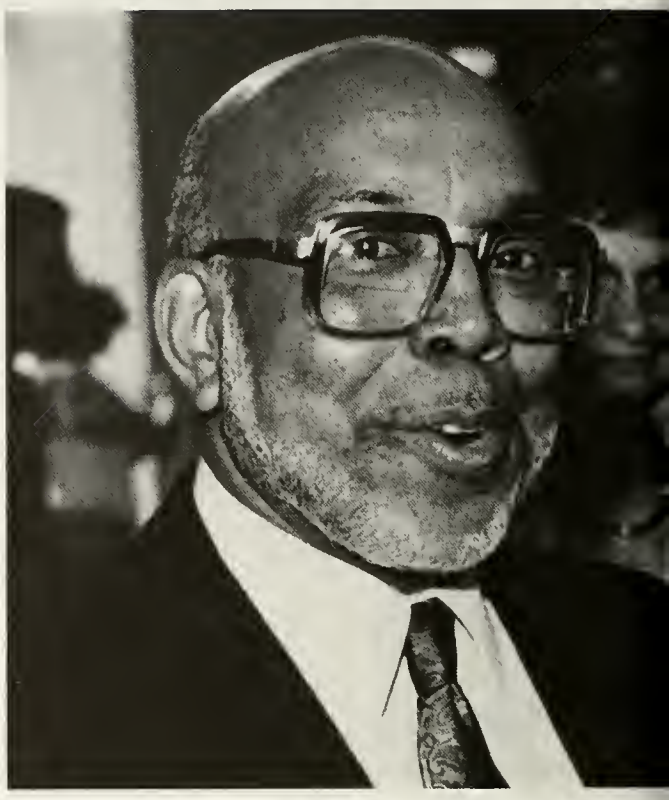
—letting the oppressed go free and breaking every yoke (Isaiah 58:6)
We are called to extend compassion and care to those who have special and acute needs: to the homeless, the poor, the lonely in our neighborhoods; to youth and adults whose lives are being destroyed by drugs and alcohol; to those who have AIDS; to victims of natural disasters; to those in prison; to the hungry of the world, always balancing our response to immediate needs with prophetic attention to underlying causes and justice issues. We are called to become peacemakers in our families, in our congregations, and in local and global communities, renewing the ministry of reconciliation as Christ has reconciled us.

Spiritual Renewal and Ministry

—calling one another according to the measure of Christ's gift (Ephesians 4:7)
We are called to nurture a deeper prayer life and an openness to the Spirit; to receive the gifts of spiritual life offered by sisters and brothers in churches around the world; to vitalize worship so it sustains our daily life; to call and form candidates for set-apart ministry; to commission older adults, youth, women, and people of all ethnic backgrounds to be leaders in every aspect of church life, so our leadership is inclusive according to the fullness of Christ. We are called to commit ourselves to the spiritual discipline of sharing with all God's people, and to live more fully according to the pattern of Christ's life, with reverence for God and for all creation.

For the equipping of the saints for the work of ministry, for building up the body of Christ (Ephesians 4:12)

The two worlds *of* Bill Hayes



He finds tension in being a black leader in a predominantly white structure. To stay there with integrity he has to work for benefits for blacks.

by Don Fitzkee

If former Mid-Atlantic district executive Don Rowe had grown a beard 10 years ago, William A. Hayes, pastor of Baltimore First Church of the Brethren, may not have become moderator of the 1988 Annual Conference, or even a member of the Church of the Brethren. One scraggly beard could have altered the course of history.

Back in 1977 Bill and Don both attended the same church when the struggling Baltimore First church needed a pastor. Bill, an ordained United Church of Christ minister, really had no intention of becoming Brethren, but an idea came to Don one morning.

"Don always says he got the idea of asking me to come to First church one morning as he was shaving," says Bill. Don confirms that he does his best thinking while he's shaving, and doesn't grow a beard for fear of depriving the church of all his great ideas.

As it turned out, Bill accepted the invitation to become pastor at Baltimore First, became Brethren, helped turn around a dying congregation, served on the denomination's General Board, was chairman of the Parish Ministries Commission, and is now moderator of the St. Louis Annual Conference—all because (well, partly because) Don Rowe doesn't wear a beard. It was a close shave.

But even before that fateful shave, the way Bill came to the Church of the Brethren was at least unusual—at most "miraculous."

Bill Hayes is one of the very few Annual Conference moderators who didn't grow up Brethren. Before coming to the Church of the Brethren he related in various ways to Baptists, United Methodists, the United Church of Christ, Presbyterians, Episcopalians, Roman Catholics, Jews, and others.

As a result, he brings an unusually broad ecumenical outlook to his position. "I think I have the ability to learn from other denominations," says Bill. "I also value what ecumenical efforts can achieve in programs and service. The Brethren understand that very well."

Born and raised a Baptist in South Bend, Ind., Bill, 60, is the youngest of four children. His parents separated when Bill was four, leaving his mother to support the children on the meager wages she earned as a domestic worker. "We were poorer than poor," Bill recalls.

Despite their poverty Bill became the first in his family to go to college, graduating from what is now the University of Indianapolis, a United Methodist affiliated school. While there he began t feel called to ministry.

After earning his degree at Colgate-Rochester Divinity School, in Rochester N.Y., Bill had trouble finding placement with the American Baptist Churches, an turned to the United Church of Christ instead.

After a one-year stint in Brooklyn, N.Y., Bill pastored a UCC congregation in Buffalo for 12 years. From there, he moved on to Kansas City, Mo., to serve a administrative director of St. Mark's Church, the nation's first ecumenical church to unite Protestants and Roman Catholics in a single congregation. St. Marks was was a unique venture involvi four communions (Missouri Conference of the United Church of Christ, Presbyte of Kansas City, Episcopal Diocese of We Missouri, and the Roman Catholic Diocese of Kansas City/St. Joseph) in the establishment of a congregation that was jointly staffed and supported.

After four enjoyable years there, Bill, his wife, Vera, and daughter, Eileen, moved to Columbia, Md., in 1972, wher Bill has lived ever since. Despite his many ecumenical contacts, before moving to Columbia he had never had contact with the Church of the Brethren. When the Hayes family finally did mee

up with the Brethren, it was quite by accident.

In their search for the nearest UCC congregation they stumbled upon the Oakland Mills Uniting church, a congregation jointly affiliated with the Church of the Brethren and the UCC.

Above: *Bill and his daughter, Eileen, leave the stage at the 1987 Annual Conference, after his installation as 1988 moderator.* **Right:** *Pastor Hayes holds a dedication for baby John D. Paylor III. With him are grandparents Christine and John D. Paylor Sr.*

"That was one way I started to get acquainted with the Brethren," Bill says. He met other Brethren through his work with Intermet, an experimental, ecumenical interfaith seminary in Washington, D.C., where he served as vice president for five and a half years.

Intermet was based on the principle that the best way to learn to be a minister is by ministering in a congregation. Academic work reinforced what seminarians learned in their congregations. "It was just a fascinating time," says Bill, "because we were dealing with Protestants, Roman Catholics, and Jews all in the same educational system, all learning to be religious leaders." Participants received grounding in their own traditions in the congregational context.

In addition to his seminary responsibilities, for six months in 1975 Bill filled in as a preacher at Baltimore First Church of the Brethren. During that time he and the congregation got to know each other.

In the summer of 1977, about the same time Intermet "closed gracefully," unable to make it financially, Baltimore First was again in need of a pastor. It was right about then that district executive Don Rowe had his inspiration while shaving. Things fell together, and Bill became Baltimore First's new pastor that fall.

By the time Bill arrived, membership and morale had hit rock bottom. Members, most of whom were white, found themselves in a neighborhood that had become mostly black. Some thought it was time to move; others wanted to stay and reach out to the community. Those who wanted to stay won out. Many of the others left.

"What I found," Bill recalls, "was a group of hearty souls, people who were really serious about their commitment to the church. When they called a black pastor—which was really a bold step—they were saying, 'We want to move aggressively into this neighborhood.' "

That was no easy task, considering the congregation's reputation. Barbara Cuffie, now an active member of the congregation, had lived near the church for years, but never dreamed of attending. Everyone in the neighborhood knew that the Church of the Brethren was just "that little, white church on the corner," she says.

But with hard work, things began to turn around. Today membership has

climbed to around 125 and better reflects the racial make-up of the community (see next article). Now the congregation is striving to bring in more whites to remain an integrated church.

"Integration," says General Board staff member Chris Michael, "has sometimes been defined as those periods of time between when the first black comes and the last white leaves." Baltimore First, however, has made it clear that it is not merely making a transition from an all-white to an all-black congregation, says Chris, who carries responsibilities for urban ministry.

Bill's parishioners agree that he is an ideal pastor for their racially diverse congregation. Frank Rittenhouse, a long-time member of the congregation and chairman of the church board, points out that although Bill is black, "his training and outlook are not confined to black culture, so he is able to minister to all the people of the congregation." Barbara agrees that "his great sensitivity to the diversity of the congregation" is one of Bill's great strengths.

"Bill is not your typical black preacher," Barbara continues. "In fact, you have to look to see he is a black preacher." Bill is not a pulpit-pounding Pentecostal or a forceful speaker out of the Martin Luther King Jr. mold, she says, but instead is a deep-thinking "teaching preacher," who quietly but persuasively speaks the truth. She and Frank both see preaching as one of Bill's strengths.

Counseling and visitation are others. "One of his strongest points," says Frank, "is that he is a very caring person. He gives you the impression that he is suffering with you."

"He's an absolute angel when it comes to visiting the sick," says Barbara, pointing out that he doesn't limit visits to members of the congregation, but visits others in the community too. It is all part of the strong community involvement that Bill considers to be an integral part of his ministry. His parish is more than just the people who attend the church.

It wasn't in a seminary course that Bill picked up his ability to suffer with others. It has developed out of experiences in his own life. Growing up poor and black sensitized him to the economic injustice and racial discrimination. But he has endured other challenges as well.

His first wife died without warning, at age 35, in 1967, suffering a cerebral hemorrhage. Bill was left with seven-year-old Eileen to care for on his own. A year and a half later he married Vera Horne Johnson, a parishioner in his Buffalo congregation, whose first husband had died. Vera died February 1987 after a bout with pancreatic cancer.

Vera, a psychiatric social worker, was also active in the Church of the Brethren particularly with the Brethren Health and Welfare Association. "Vera and I complemented one another very well," says Bill. "She was just the opposite of my reserved nature. She was bubbly and enthusiastic. She was the kind of person who, when new people came to the church, would greet them so warmly. That's just the way she was."

For Bill, the loss of Vera has been a heavy load to bear along with his responsibilities as moderator-elect and now moderator, yet he thinks the busy-ness of these last two years may have helped keep him from feeling the loneliness as much. On the other hand, he says with regret, "I'm always thinking about what could have been."

"Life's not been very fair to Bill," says Duane Ramsey, pastor of the Washington City Church of the Brethren and one of Bill's closest friends. "He certainly has some reasons to be bitter, having had two deep relationships broken by tragic, premature death."

But grace and faith—not bitterness—were what those close to Bill saw during Vera's sickness. "I felt very close to him during that time," says Guy Wampler, last year's Annual Conference moderator who served with Bill. "I have never seen so much grace—with some real depth—as I saw in him and Vera during those few weeks."

Pastor Hayes chats with Ida Belle Hunter, his oldest parishioner and one of the supportive whites who stayed on as the once white church became heavily black in membership. One of Bill's strengths is his ability to minister to both blacks and whites.

Duane, who served as Bill and Vera's pastor during their last days together, was also struck by the strength of their faith: "It reaffirmed for me that they were not only able to talk the language of being Christians who believe in life that death cannot stop." They believed in it. Chris Michael adds, "The way his faith has sustained him through Vera's illness and death is a powerful gift for a spiritual leader."

The same qualities that make Bill a good pastor, well-loved by his congregation, also serve him well in the larger church. "His congregational ministry is what makes him an effective moderator," says Ralph McFadden, who served as executive for the General Board's Parish Ministries Commission during the four years Bill chaired PMC. "One of the things I appreciated about him—even as chair of a commission—was his pastoral style," says Ralph.

It's that pastoral spirit, says Bill, that makes people sit up and listen when he talks. "I can say hard things and people will listen because they know that behind that is a pastoral spirit. I can say things that would get some people thrown out of the room. But people will listen to me rather than get mad."

That skill to speak the truth in love has served Bill well in ecumenical and interracial relationships where one has to be able to say hard things. "But if you don't say them in a certain way people can dismiss them as the ravings of an angry man," Bill says.

Two of the hard things Bill has been telling the Church of the Brethren are that it hasn't been taking blacks and other minorities seriously and that its future is in the cities—words many Brethren don't want to hear. These are frustrations that Bill has lived with ever since joining the Church of the Brethren.

In 1978, after attending his first Annual Conference, Bill wrote a letter to MESSENGER, expressing his feelings of isolation and concern about the relevancy to black people of the issues discussed at Annual Conference. "The priority interests and concerns of the Church of the Brethren," he wrote, "are not those of most black people."

Now, 10 years later, he says with undisguised frustration, "I could sign that letter and send it right back without a change. I really don't think we have addressed that issue at all. It just seems to me that the Church of the Brethren is not taking black America seriously."

If the Brethren want to minister to blacks, says Bill, we need to spend more time and resources on issues that affect blacks—employment, family life, the resurgence of racism in this country. "We are missing a great opportunity," he says.

Even though he has been active in the denomination for 10 years—serving six years on the General Board, providing key leadership on the Urban Network Steering Committee, and serving on the Committee on Interchurch Relations—he still sometimes feels isolation similar to what he felt at his first Annual Conference, when in that "mass of humanity" he saw no one who looked like him.

"A black person who is involved in a predominantly white structure has to work for some benefits for black people through that structure," Bill states, "or else you have to ask yourself how you can stay in there with integrity. That's been one of the tensions I have always lived under. It's like living in two worlds."

That ability to live in two worlds with integrity is one thing Chris Michael admires about Bill. "He bridges the gap between black and white culture for us," she says. "He understands white culture far better than most of us understand black culture." Yet he doesn't compromise his black identity.

"Bill is a person who very much owns his blackness," says Duane Ramsey, "and he will not let the church forget its ways of refusing to deal with people who are not white, whether they are black, or Asian, or Hispanic." Yet, referring to Bill's pastoral style again, Duane is quick to point out that he has never considered Bill a "militant black."

Closely related to Bill's concern that the church reach out to blacks and other minorities is his dismay at Church of the Brethren's ineffectiveness at urban ministry. "The cities scare us," he says. "We don't feel at home in the cities." That kind of thinking is foreign to Bill, who has lived in cities all his life. "I just think of the city as a place to be," he says, "sort of a natural habitat."

If the Brethren are going to grow, he says, they have to go to the cities because that's where the people are. And if Brethren work in cities they will be in touch with blacks and other minorities. In the course of his travels as moderator Bill has emphasized these twin themes of reaching out to the city and reaching out to blacks and other minorities.

In addition, Bill has been speaking about the close-knit family feeling in the Church of the Brethren, where everybody seems to be related to everybody else. "I'm calling for sensitivity," he says, "not to deny that family feeling, but just to be sensitive to how that affects new people who want to get into the circle. A new Brethren like me can say that in an authentic way."

In the course of his travels Bill has sensed unity in the church despite considerable diversity. "From what I can see and hear, the denomination is together," he says. Many times he has heard people's concerns about the shortage of leaders in the church and declining membership. And he has seen Brethren excited about new ministries—such as with the Korean congregations in California.

Through it all he has gained a deep respect for his office and a "sense of privilege" in being moderator. "One day I'm a struggling urban pastor and the next day people treat me in special ways and seek me out to do things. I realize it's the office." Along with that sense of privilege is one of responsibility. As the first black moderator, he feels pressure to do well so that people won't say " 'Well, that moderator was black and didn't do too well.' Black people have lived under that kind of pressure in so many situations," he says. With a friendly grin he adds, "The thing about being the first is that you don't want to be the last."

If the Church of the Brethren heeds Bill Hayes' call—a call to embrace all people, regardless of skin color; a call to reach out to the city; a call for racial and economic justice; a call to use the gifts of everyone—he will surely not be the last. □

Baltimore First: Differently Dunker

Things have changed at Baltimore First since the turbulent 1960s. No longe is it called by the neighbors 'that little white church on the corner.'

by Gary Wilson

Baltimore's First Church of the Brethren is different from the traditional idea of a Dunker congregation.

During a Sunday morning worship service a man wanders in off the street and makes his way to the sanctuary. He is obviously down and out. His face is pale, his eyes are red. He is dirty and unshaven. His clothes are ragged. He smells. He mumbles and coughs and pops his knuckles. During the final hymn, an usher walks back to where the man is sitting and leans over to speak to him. But he doesn't ask the man to leave. He tells him instead there is a coffee hour after church that he is more than welcome to attend.

The Franciscan Soup Kitchen in Baltimore needs help feeding the hungry.

A family needs money to pay its heating bill.

An Alcoholics Anonymous chapter needs a meeting place.

Bethany Hospital in Chicago needs pledges for a new medical complex.

The Broadfording congregation need funds for a church building.

The Beef Canning Project needs volunteers.

A neighborhood daycare center need a home.

To all this and more, First church responds.

Outreach, this reaching out to help

/here help is needed—where love, peace, ustice, and reconciliation are lacking—is t the core of First church's identity, of its ense of mission. This is not an easy path o follow, of course. Problems arising rom injustice, poverty, war, and alienaon don't have quick fixes. The members f First church understand that well. But t the same time, they have never been a eople to back down from a challenge.

In the late 1940s, for example, when it ad become apparent that many innerity (primarily black) Baltimore residents ere living in homes without indoor oilets or running water and with fireazardous electrical and heating systems, group was formed to do something bout the situation.

Pilot House, an organization that ncluded several members of First hurch, began work immediately in conunction with a project called Flight Blight. The idea was to rehabilitate subtandard housing in a one-square-mile rea surrounding Johns Hopkins Hospial, in East Baltimore. Pilot House took n the responsibility for rehabilitation of 2 to 15 houses in the target area, all of vhich were occupied by owners who had o other means available to do necessary enovation work. Thousands of hours of olunteer labor—some from Brethren Volunteer Service workers—went into the ffort. The results were dramatic. Indoor lumbing was installed, wiring and heatng systems were upgraded, walls were eplastered and painted, and stairs were epaired. In short, lives were improved.

After five years in East Baltimore, Pilot House shifted its focus to the similarly blighted area of West Baltimore. Along vith the change in location came a hange in focus from direct intervention o education. This program, too, was argely successful, but by the late 1960s ocial and economic eruptions were ccurring that eventually altered the elationship between Pilot House and the lack inner-city residents it served. While he ministry provided by Pilot House was ot abandoned, it was gradually phased ut, with final liquidation of assets oming in 1972.

The issue facing Pilot House in the nd—what the "white" church was doing n the black community and how it was doing it—was precisely the question that came to rest on the doorstep of First church itself, presenting it with perhaps the greatest challenge of its existence.

During the 1960s and the early 1970s, the neighborhood around First church changed from predominantly white to mixed to essentially black. Many of the white residents who moved away had been involved with First church. Their leaving had a devastating effect. Church membership soon dropped to 115, with no end in sight. And fewer members meant less money. Less money meant fewer programs and a less secure future.

It was clear the church had to do something if it was to survive. First of all, it had to figure out how better to serve the surrounding community. That necessitated getting neighborhood people involved in the church and its programs. Involvement, in turn, meant ultimately coming to grips with the issue of integration.

Two things stood in the way of an integrated church. First was open opposition to the idea from some members of the congregation. Second was the perception of First church by the black community as "that little white church on the corner."

Both roadblocks were overcome by a young black girl, Jonetta Dorsey. Jonetta

Baltimore First maintains a neighborhood daycare center that meets the needs of working parents. Pastor Hayes greets a group of the many children who benefit from the program.

Pastor Hayes discusses upcoming music with organist Mary Reinbach and soloist Sharando Sellers. (See "Sharando Sellers: Having a High Time," October 1987.)

wanted to go to Vacation Bible School at First church, and did. Her parents, John and Barbara Dorsey, then began attending services. They joined the church in 1967 and were soon followed by Henry and Anna Mosley and the family of Susie Ferrell and Lorraine Young. White members who had opposed the admission of blacks left. But the ice had been broken.

Significant problems remained, however. The influx of black members did not offset the exodus of white members. By 1972, average attendance at Sunday services was about 35. The church had no pastor and little money. The question arose again: Should we disorganize or continue? And if we are to continue, then in what direction?

The decision was made to continue. In planning for where to go and how to get there, a second and more far-reaching issue had to be confronted—the necessity for bringing black church leadership to the fore, including a black pastor.

For First church, having black members was one thing, but a black pastor? Opposition again bloomed. But the church board moved ahead by contacting and hiring a black seminary professor fromWashington, William A. Hayes, to fill the church's pulpit on an interim basis for the first six months of 1975.

There was yet another exodus of white members—smaller, but still significant. Then over the next two years, during the pastorate of Ervin Huston, virtually all remaining opposition to the employment of a black minister faded. Thus the way was paved in 1977 for the church (rather than the board) to call Bill Hayes as pastor. He accepted the call and an arrangement was made whereby he would divide his time between First church and directing the nearby Park Community Center, run by the United Church of Christ. Ervin Huston remained as half-time associate pastor, a position he filled with gradually diminishing time commitment, until he left in 1979.

The same year, Pastor Hayes assumed full-time duties at First church. After a long and painful period of in-reaching, the church was prepared once again to set its sights on working in the larger community.

But there remained an image problem, compounded now by the elevation of a black minister to the pulpit of what was still perceived to be a "white" church. The questions of what he was doing there in the first place and whether he was more than a mere token had to be faced. And they were.

Bill Hayes gradually became known to the community through work with civic and religious groups. At the same time, the community was becoming familiar with the church. The YMCA started a before- and after-school care center there. A Girl Scout troop met in the fellowship hall. A Chapter of Alcoholics Anonymous began meeting at the church. The Howard Park Civic Association held its annual dinner in the fellowship hall for three consecutive years. And with increased interaction between the church and the community, old suspicions eroded. People began to realize that First church and what it stood for were genuine.

The church is currently more community-based than ever. The Alcoholics Anonymous group still meets there, as do a Weight-Watchers group, a troop of Camp Fire Girls, and the Howard Park Merchant's Association. A new daycare center has replaced the old one, and there is an active Emergency Assistance Program to meet the needs of the neighborhood residents.

All this has brought new members to the church, a naturally desirable side effect. Enough community people have joined, in fact, that the church's 1978 goal of achieving a racially balanced congregation has been surpassed and a new effort has been undertaken to bring in additional white members.

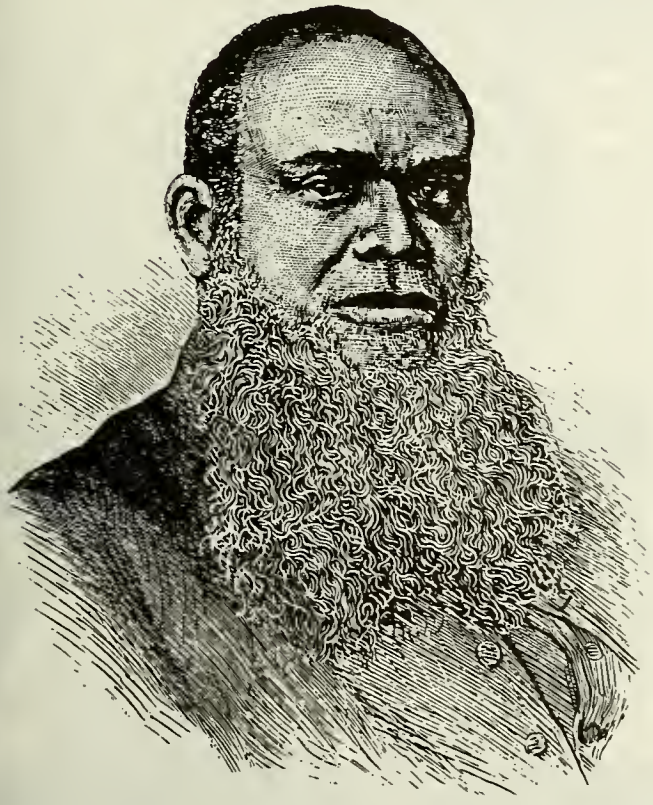
This specific outreach project (the attempt to locate and attract scattered Brethren in the Baltimore area) is part of a larger renewal and growth campaign now underway at First church. The membership goal is a growth rate of 20 percent each year, to be accomplished in part by the training and support of visitation teams that call on people within and outside the membership of the church. In addition, there are programs aimed at exploring ways members and friends of First church can become better stewards, ways in which Christian education and fellowship efforts can be made even more effective, ways to deepen the spiritual growth of the congregation, and, as always, more and better ways to witness to one's faith in the larger community.

First church is different. It isn't perfect. It isn't all it wants or needs to be. But it is searching. It is actively engaged in the process of becoming. And with its spirit, mind, heart, and arms open upward and outward, it is definitely on the way. □

Freelance writer Gary Wilson is active in Baltimore (Md.) First Church of the Brethren.

Being black and Brethren

by Kermon Thomasson



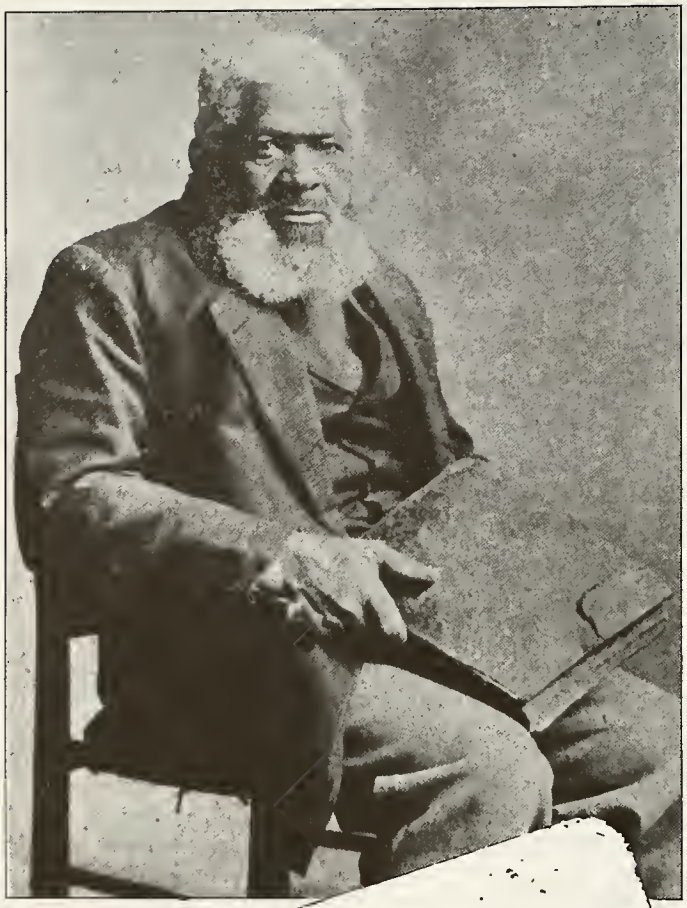
Yearly Meeting, 1782 —Concerning the unchristian negro slave trade, it has been unanimously considered that it cannot be permitted in any wise by the Church, that a member should or could purchase negroes, or keep them as slaves.

Turning back through the pages of black Brethren history, from the urban black Church of the Brethren congregations of today, one arrives at a time in the early and middle 1700s when the Brethren immigrants from northern Europe arrived in the American colonies and encountered black slaves and their masters. From 1782 through Civil War times, the Brethren took a bold stance against "the unchristian negro slave trade." Yearly Meeting denounced it and dealt evenhandedly with Brethren who became involved in it. Some blacks joined the Church of the Brethren.

After the Civil War, however, the Brethren were lukewarm at best about encouraging blacks to join them. It was not until the movements of the 1960s that the denomination became heavily involved in working for civil rights for blacks. Even today the Brethren have nothing to boast about in their reaching out to blacks in their midst.

A forthcoming book by Brethren Press, tentatively titled *Neither Bond Nor Free,* tells the history of being black and Brethren. On these four pages MESSENGER presents some of the book's illustrations, which highlight the journey of blacks among the Brethren, from a 1782 Yearly Meeting denunciation of the slave trade to the 1988 Annual Conference moderatorship of black Baltimore pastor William A. Hayes. □

Samuel Weir (1812-1884), a slave in Virginia, was helped by Brethren there to reach freedom in the free state of Ohio in 1843. There he became a Brethren elder and started black congregations.



OBSERVATIONS

On the Inſlaving, importing and purchaſing of

Negroes;

With ſome Advice thereon

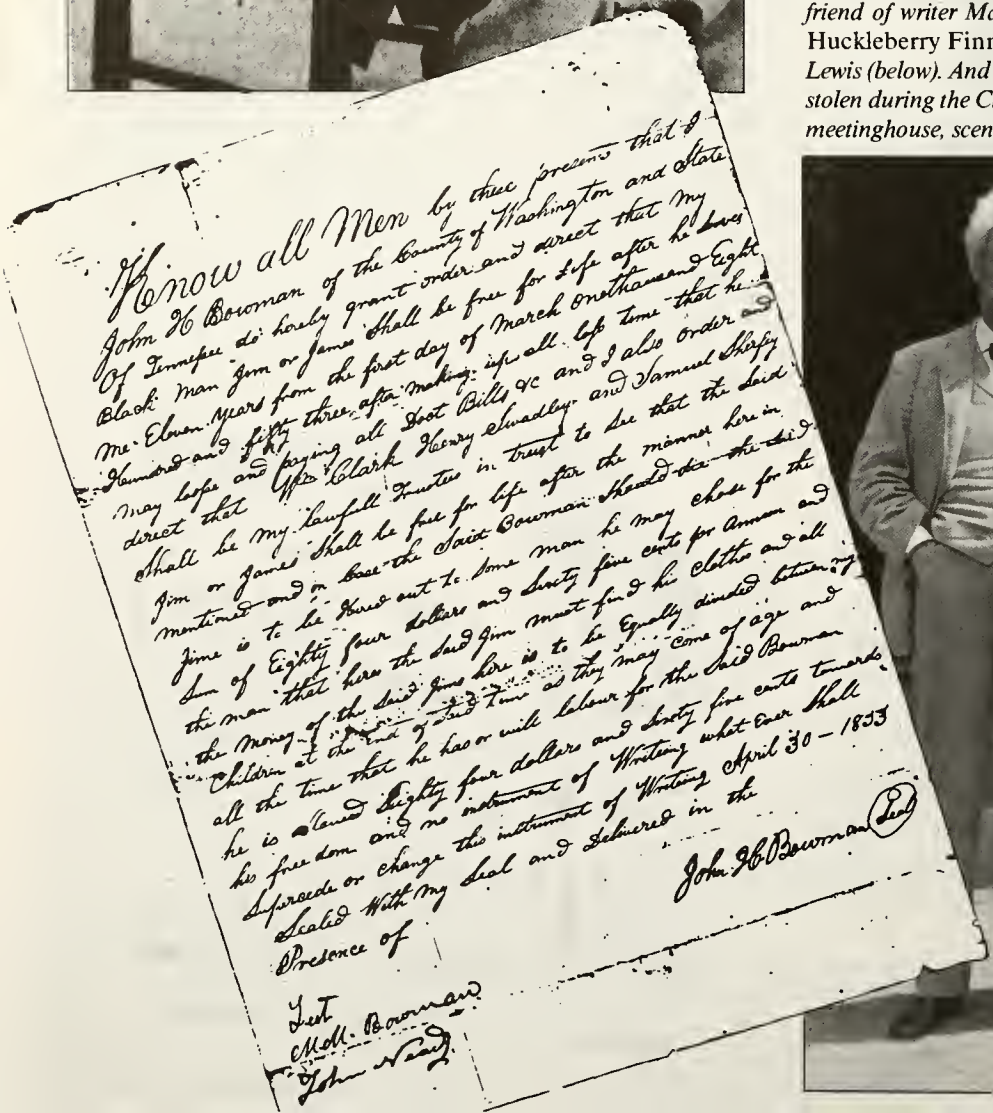
Second Edition.

GERMANTOWN:

Printed by CHRISTOPHER SOWER. 1760.

Peace church opposition to slavery is evidenced by a book published by Christopher Sower in 1760 (above). A document prepared by a Tennessee Brethren, John H. Bowman, in 1853, giving freedom to a slave named James (lower left), suggests that Brethren took seriously the decisions of Yearly Meeting.

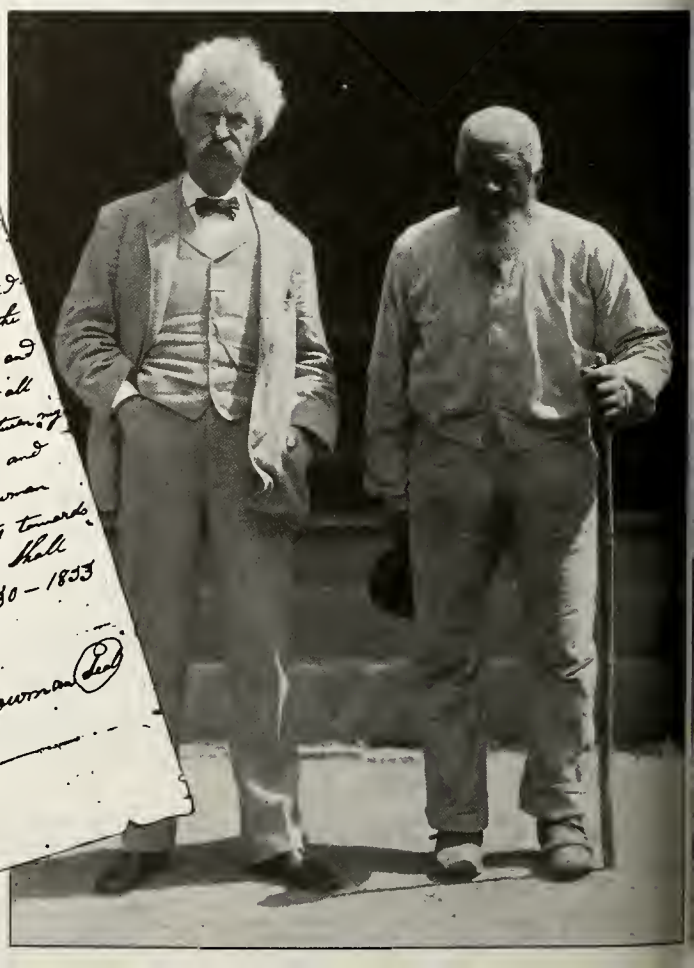
John T. Lewis was a free black who joined the Church of the Brethren at the Meadow Branch congregation near Westminster, Md., in 1853. Later he moved to western New York State, out of touch with the Brethren, but considering himself a member in good standing all his life. He died in 1906. Two things earned Lewis a place in Brethren history: He was a friend of writer Mark Twain, who, in his novel The Adventures of Huckleberry Finn, *partially based the character of the slave Jim on Lewis (below). And Lewis, in 1903, helped restore the pulpit Bible (left), stolen during the Civil War Battle of Antietam, to the Mumma Dunker meetinghouse, scene of the battle's fiercest fighting.*



I know all Men by these presents that I John H Bowman of the County of Washington and State of Tennessee do hereby grant order and direct that my Black man Jim or James shall be free for life after he shall be Eleven years from the first day of March one thousand Eight Hundred and fifty three after making up all Lost time that he may live and paying all Just Bills &c and I also order and direct that Mr Clark Henry Bradley and Samuel Sheffy shall be my lawfull Trustees in trust to see that the said Jim or James shall be free for life after the manner here in mentioned and in case the said Bowman should die the said Jim is to be hired out to some man he may chose for the sum of Eighty four dollars and sixty five cents for Annum and the man that hires the said Jim must find him Cloths and all the money of the said Jim hire is to be Equally divided between my Children at the end of said Time as they may come of age and all the time that he has or will labour for the said Bowman he is allowed Eighty four dollars and sixty five cents towards his freedom and no instrument of Writing what ever shall supersede or change this instrument of Writing April 30 – 1853 Sealed with my Seal and delivered in the Presence of

John H Bowman (Seal)

Test
Moll. Bowman
John Neal



In Colorado in 1910, the Denver "Second Church of the Brethren, Colored" (above) was formed, stemming from the preaching of two Brethren ministers at a Denver orphanage and "old folks" home for blacks. The congregation lasted only a few years, apparently faltering from lack of support by the denomination.

Mattie Dolby (left, with husband Newton) was one of the first two black students at Manchester College. From 1903 to 1907 she worked as a Brethren missionary in rural Arkansas. In 1911 she became the first woman installed as a minister by the Church of the Brethren. Sadly, prejudice eventually prevailed and in 1917 Mattie Dolby was pressured out of the Church of the Brethren. Unembittered, she served as a minister in the Church of God, in Urbana, Ohio, until her death in 1956.

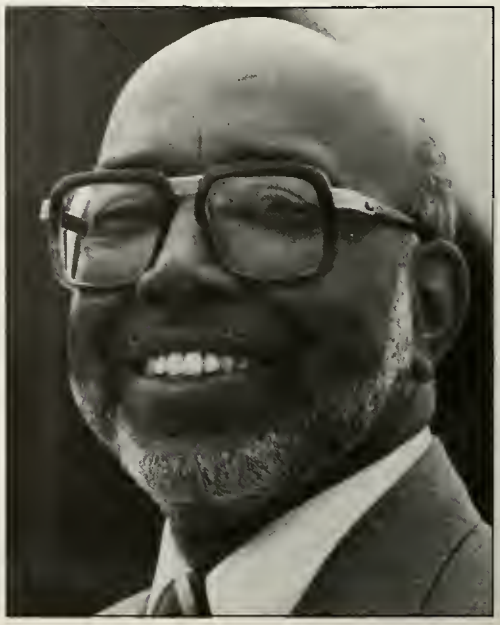
One area in which progress was made in involving the virtually all-white Church of the Brethren with blacks was in outdoor ministries, during the 1940s. After an attempt to integrate Virginia's Camp Bethel failed, the first inter-racial Brethren camping experience occurred at Harpers Ferry, W. Va., in 1945. In 1946 this inter-racial camping group (below) was photographed at Camp Galilee, near Terra Alta, W. Va.

More intentionality came into Brethren program related to blacks in the 1960s and '70s. In 1970 Rosa Page Welch (above, left), was elected to the General Board. She had served as a missionary with the Brethren in Nigeria from 1961 to 1963. She followed Tom Wilson (above, right), who served on the board from 1967 to 1969. In 1969 Wilson joined the denomination's national staff and served until 1982 in areas related to inner-city churches, racism, and sexism. In the late 1960s, while pastor of Chicago's First Church of the Brethren (1961-1967), Wilson worked closely with Martin Luther King Jr. in the struggle for social justice for Chicago's black community.

During the 1960s and early 1970s the Church of the Brethren was at the forefront of the civil rights struggle, including participation in the 1963 March on Washington (below) that swayed public opinion in favor of congressional action.

Atlanta mayor Andrew Young claims that his "spiritual home" is in the Church of the Brethren. Experiences as a youth at Indiana's Camp Mack implanted in him the seeds of non-violence that he espoused during his years as a civil rights activist. In 1953 Young was a Brethren Service worker in Austria (below).

In 1986 the Church of the Brethren symbolized the growing ethnic diversity of its membership by electing William A. Hayes to be 1988 moderator of Annual Conference.



Shall we gather at the river?

God's love makes possible the destruction of the barriers we have erected out of fear and pride and hatred.

by Kenneth L. Gibble

No less an authority than writer Ernest Hemingway said of it: "All modern American literature comes from one book. . . . It's the best book we've had. There was nothing before. There has been nothing as good since." The book Hemingway was talking about was *The Adventures of Huckleberry Finn* by Mark Twain.

It was this book that came to mind when, not long ago, I was reflecting on the story told in Acts 8 about the apostle Philip and his encounter with a man from Ethiopia. This man was returning from worship in the temple at Jerusalem, but he had two strikes against him in terms of having full standing as a Jew.

First, he was not born Jewish; he was, in fact, a man with black skin. Second, he was a eunuch; that is, as a child or as a youth, he had undergone castration. This operation was not uncommon in those days for men who had responsible positions at court. However, according to the law of Moses, castrated males were not permitted to worship in the temple at Jerusalem. They had to remain outside.

The man from Ethiopia could do nothing to change the two circumstances that barred him from full membership in the Jewish faith community. But both barriers were swept away by the gospel of Christ.

After Philip told him "the good news of Jesus," the eunuch felt his hopes rise. As they drove along, they came to water, and the eunuch exclaimed: "See, here is water! What is to prevent my being baptized?"

Notice that question: "What is to prevent my being baptized?" What are the barriers, he wants to know. Imagine his joy when he hears the good news that

We had that whole river all to ourselves.

We laid off in the woods talking.

there are no barriers of race or culture or anything else in Christ. He is baptized, and the scripture says that he "went on his way rejoicing."

In a figurative sense, every baptism takes place at the river, where the running waters remind us of the overflowing grace of God. As I thought about the water of baptism, I was reminded and drawn once again to Mark Twain's marvelous novel. I pulled my battered paperback copy of *Huckleberry Finn* off the shelf and, before I knew it, I found myself enjoying the delights of the story one more time. With the Acts scripture fresh in my mind, I began to understand in a new way the implications that baptism has for a world divided by barriers of class, sex, nationality, and race.

In case you haven't renewed your acquaintance with Huck Finn lately or, almost unthinkably, if you have never met him, let me summarize briefly the adventures of Huck, a boy who runs away.

He and a black slave named Jim together float on a raft down the Mississippi River, each trying to escape from evil that has invaded their lives. In Huck's case, evil takes the form of a drunken, abusive father; for Jim, evil is the institution of slavery. Huck tells their story in his own unique style, and much of the fun of the book comes from hearing him express his view of life. For example, Huck doesn't put much stock in prayer because he had been told by Miss Watson (Jim's owner) that if he prayed, he would "get whatever he asked for." Says Huck, "But it warn't so. I tried it. Once I got a fish-line, but no hooks. It warn't any good to me without hooks."

That's fun, of course. But in *Huckleberry Finn* there's something very serious underlying the fun. It is perhaps the most moral novel in American literature. As he tells his story, Huck is struggling with his conscience, and with the perverted definitions of right and wrong he has learned. Those definitions included the idea that black people were inferior in every way to white people—intellectually, emotionally, and morally.

In Huck's world, people with dark skin are called "niggers," a term that Huck uses himself with no animosity toward those for whom he uses it. It is simply his way of referring to people of the Negro race. Huck has been taught that it is part of God's ordained plan for the world that black people can be owned as property by white people. One of the worst crimes one could commit in Huck's day was assisting a slave to escape to freedom. But what do you do when you have lived side by side with a slave and found out that he is as fully human as you are? That is Huck's dilemma; it is the question that increasingly gives him no peace.

Early in the novel Huck and Jim are hoping to reach Cairo, an Illinois town located where the Ohio River joins the Mississippi. Jim's plan is to go up the Ohio into non-slavery territory, where he can be a free man. As they lie on the raft Jim is anticipating what freedom will mean.

Jim was saying how the first thing he would do . . . he would go to saving up money and never spend a single cent, and when he got enough he would buy his wife . . . and then they would both work to buy the two children, and if they masters wouldn't sell them, they'd get an ab'litionist to go and steal them.

It most froze me to hear such talk. . . . Here was this nigger, which I had as good as helped to run away, coming right out flat-footed and saying he would steal his children—children that belonged to a man I didn't even know; a man that hadn't ever done me no harm.

My conscience got to stirring me up hotter than ever, until at last I says to it, "Let up on

My heart wuz broke bekase you wuz los'.

me—it ain't too late yet—I'll paddle ashore at the first light and tell."

Huck gets his canoe and sets off. But as he paddles away he hears Jim say, "Pooty soon I'll be a-shoutin' for joy, en I'll say, it's all on accounts o' Huck. . . . Jim won't ever forgit you, Huck; you's de bes' fren' Jim's ever had; en you's do *only* fren' old Jim's got now." Those words stab Huck to the heart, but he is determined to do what he believes is right.

Nearing the shore, Huck meets a boat with two men in it. They tell him they are looking for five slaves who have run away from their master, and they ask Huck if there is anyone on the raft they see floating out on the river. Huck admits there is a man on the raft.

Then comes the critical question: "Is he white or black?" Huck tries his best to tell the truth, but he discovers to his shame that he isn't "man enough." He gives up trying and says, "He's white."

So Jim is not captured, but Huck believes he has done a terrible thing. Yet as he and Jim live through many trying times on the river, Huck cannot help but make many discoveries about his slave companion. He learns, for example, that Jim is subject to a terrible longing to be with his wife and children. Huck says to himself: "I do believe he cared just as much for his people as white folks does for their'n. It don't seem natural, but I reckon it's so."

It didn't seem natural to Huck. And in our deepest hearts, it may not seem natural to us that God loves all people equally, that none stands higher in God's regard than any other, that God is not somehow at least a little partial to decent, hard-working, middle-class folks like us. It doesn't seem natural because, despite our conscious awareness that this is so, despite our honest efforts to bury the prejudice that we learned early or late in our lives, the truth is that racism is lodged deep within us.

It's not that we actively hate people of a different race, culture, or country. It's more likely that we ignore them, as much as possible. Or we unconsciously categorize them with judgments about their intelligence or hygiene or honesty. I'm not suggesting that we are ignorant bigots. Most of us are, in fact, well-educated, progressive-minded people. But no amount of education can eradicate the sin of racism—or any other sin—from our lives. Only the grace and power of God can do that.

It was this same grace and power that Mark Twain, perhaps unwittingly, portrayed in the climactic scene in his novel. Huck has been plagued by his conscience, which keeps reminding him what a terrible thing he has done in helping Jim escape. Finally he sits down and writes a letter to Jim's owner telling where Jim can be found. After he has finished, he is relieved to feel "washed clean of sin" for the first time in his life. But then Huck remembers all that he and Jim

I laid the paper down and set there thinking.

have been through together and what a good friend Jim had been to him.

Then I happened to look around and see that paper. It was a close place. I took it up, and held it in my hand. I was a-trembling, because I'd got to decide, forever, betwixt two things, and I knowed it. I studied a minute, sort of holding my breath, and then says to myself:

"All right, then, I'll go to hell"—and tore it up.

It was awful thoughts and awful words, but they was said. And I let them stay said; and never thought no more about reforming. I shoved the whole thing out of my head, and said I would take up wickedness again, which was in my line, being brung up to it, and the other warn't.

You and I get the point Mark Twain wanted to make—that Huck's decision to choose the wrong thing was, in fact, the right thing, the human thing, the moral thing. It isn't hard to hear in Huck's words an echo of the bold statement of the Apostle Paul: "For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren" . . . (Rom. 9:3).

It may be a bit harder to see in the river that bears Huck and Jim on their way the waters of baptism. I am pushing the symbolism a little. But not a lot. Norman Mailer, in a book review, called the river in this novel, "a manifest presence, a demi-urge to support the man and the boy, a deity to betray them, feed them, all but drown them, fling them apart, float them back together."

If he sees all that, perhaps we may be forgiven for seeing in this river the waters of a new creation—a relationship of love and caring between the white boy and the black slave, a relationship that transcends their status in the community. For Christians, the river of baptism is the place where the old dies and the new comes forth by the power of God. For Huck and Jim, the old standards of slave and free, of white and black, are transformed into a new standard of a common humanity. As Paul put it, "For as many as you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:27-28).

Which is to say that in Christ all barriers fall. That's what the Ethiopian man learned that day when he asked, "What is to prevent me from being baptized?" That's what you and I learn when we gather at the waters of baptism and pray that the barriers we have erected against people of different cultures and races and ideologies and religious creeds, may, by the power and grace of God, be washed away.

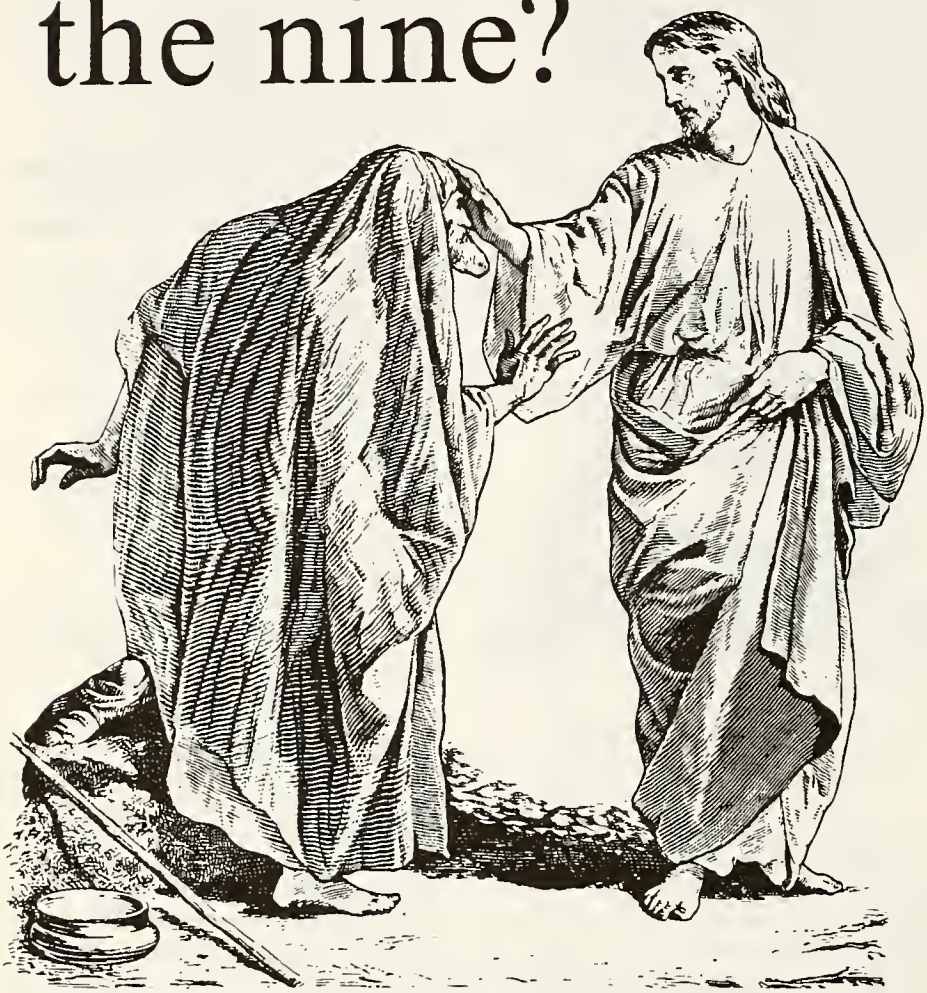
"Shall we gather at the river?" asks the old hymn. And it also gives the answer: Yes we'll gather at the river, gather with the saints at the river . . . saints like Huckleberry Finn and his friend Jim, and Mark Twain, and all the other sinners and reprobates who got washed in the river of mercy despite their sometimes best efforts not to.

We will meet there, and a motley lot we will be, we sinners-become-saints who see at last that God's love makes possible the destruction of all the barriers we have erected out of fear and pride and hatred. We'll meet there, not because we deserve it or have earned it, but because God, who so loved the world, has brought us there.

In his pointed questioning of Philip, the Ethiopian of Acts 8 shows he understood something of this truth. And who knows, maybe the man who told the story of Huck Finn did too. □

Kenneth L. Gibble, co-pastor of the Arlington (Va.) Church of the Brethren, is promotion consultant for MESSENGER.

Where are the nine?



by William W. McDermet III

It was almost impossible to describe their condition. They had swelling and lumps over their bodies, and some parts lacked any feeling. Their skin was covered with ulcers. For some there was deterioration of the nose and throat, for others hands and feet were eaten away. Leprosy is a living hell.

Some medical people believe emotional stress may cause leprosy, and surely those with the disease felt stress. Whenever another human being came their way, lepers were required to shout, "unclean, unclean." They were segregated from society, and ordered to dress distinctively. Within their hell they longed, hoped, and prayed for readmission to society and remission of their dreaded condition.

Luke says that on that day when Jesus entered their village those 10 lepers "stood at a distance." In reality it was a tremendous gulf, for leprosy was the AIDS of the biblical world.

Somehow they had enough energy and hope to cry out in unison, "Jesus, Master, have mercy on us." He did! They were cleansed. Yet, the amazing element in the story is not that the 10 were healed and released from their horrible state; but that only one returned to the source of that healing, to give thanks. Jesus then asks his question that was never answered, "Where are the nine?"

I can answer that question.

The first leper had a flourishing family shipping business at Joppa. He was banished, two years before, as a leper-outcast, and his wife and son tried to keep the business going. His competition took advantage of his absence. So, following his cleansing, he headed posthaste for Joppa, as fast as his renewed body would take him.

When the second leper was questioned as to why he did not return, he made this statement. "I didn't want to be healed, because I don't want to live. I find life too difficult. Life is just a rat race, everyone trying to get his piece of manna. I don't want any responsibility. I'd rather die than have to face the difficulties of living. But now—thanks to Jesus—I am forced back onto the old treadmill. Now I've got to find a job, and keep it."

After his encounter with Jesus, the third leper started immediately for Legio, his hometown. He knew his family and friends prayed daily for his cure, and he wanted to show them that prayers were answered.

The fourth and fifth lepers were close friends. Excitedly they left for Caesarea. After about one hour of travel they realized they had forgotten to thank Jesus. So they retraced their steps, but by the time they returned, Jesus was gone.

The sixth leper knew he was healed, but he didn't care how it happened. He felt he got lucky, and he just wanted to get out of that seemingly God-forsaken village, so he took his exit.

The seventh leper had three grandchildren whom he had not seen since his banishment four years before. Those years seemed like a lifetime. As soon as he felt the change in his body he headed for those grandchildren at Dotham.

The eighth leper felt the whole experience was probably just temporary—a momentary remission. How could any one person make a difference in human suffering anyway? Why thank anyone for getting involved? So, after going to the priests, he simply went to the next valley, feeling he would probably be forced to return to the leper village when the sores reappeared.

A burning love is the reason the ninth leper did not return. Two years, one month and 14 days earlier, on the last night of his freedom from the leper colony, he spent a moonlit evening with a young woman in Jericho. Knowing his state, she yet had said, "I'll wait for you." Those words had kept him alive. Now he headed for Jericho, on the run. He went with both fear and hope. In fear that she might not be waiting, and in hope, that she was.

Why did those nine not return to the source of their healing? The answer is of course as old as Adam and Eve—because

hey were human. They thought first ıbout their own condition, and then ıbout their relationship with other ıumans.

Two years following the Jesus encoun- er, lepers four and five accidentally met eper seven in Jerusalem. Overjoyed, they lecided to plan an annual reunion- :elebration-thanksgiving event at 'erusalem every year. They did, and over he years others who had been in their suffering/healed circle joined them and heir families. Before, they were forced to ɔe together; now they chose to be ogether, in the breaking of bread and ɔrayers.

Is this explanation simply an outburst ɔf my wild imagination?

Maybe. Maybe not. I cannot prove it. Ɣou cannot disprove it. You have pro- ɔably given your energy to identifying vith the Samaritan who did return. Oh? s your faith that strong? If so, thank God or it.

For all of us the important question is: Iow do we fit into this story? Can we be hankful, and express that thanks, after he fact?

A friend, Melissa, provides an insight. Ielissa grew up in a county seat town in entral Indiana. Following her college ays, and her venture out into the world, he returned one weekend to her home- own and was shopping in a grocery tore. By chance she met a former class- nate. They exchanged greetings, and the sual "Where are you now?" questions nd answers, and then they parted.

Later that week Melissa received a let- :r from this woman that read: "When I umped into you at the store this week I on't know why I didn't say something, ut now I will. Do you remember that 'eekend when we were seniors and you ıvited me to attend your church youth :treat? That event changed my life, and ve never told you. During my senior :ar I was experiencing some deep family roblems, and that retreat really saved ıy life. For some reason I've never ıanked you, but now I am. Thank you, Ielissa, for caring and for asking me to articipate."

Can we be thankful, and express that ıanks, after the fact? Yes we can, and we ıould.

What were those healing experiences ı your life that made life not only bear- ıle, but enjoyable? Maybe you just ıiled to see the hand of God entering ɔur life. Jesus says it this way, "Rise and go your way; your faith has made you well."

Only God knows how many times those nine told their story of healing in later years. Maybe what they did, and what we need to do, is to carve out a "tell God" time—a time where we express to God our thanks for God's loving acceptance, a time that results in a yet-stronger faith and more loving service to others.

It is never too late for us to give thanks to the source of our healing and being.

Amen. □

William W. McDermet III is pastor of the Prairie Avenue Christian Church (Disciples of Christ) in Decatur, Ill.

Windows in the Word

Hearing

by Timothy K. Jones

"The moment you wake up each morning," C.S. Lewis writes, "all your wishes and hopes for the day rush at you like wild animals. And the first job each morning consists in shoving it all back; in listening to that other voice, taking that other point of view, letting that other, larger, stronger, quieter life come flowing in."

Lewis' words have been much in my mind today. Like never before I am realizing that an important part of life consists of listening. I find myself more eager to live in what a friend calls a state of "alert stillness." And I am beginning to see how distractions can regularly drown out the still, small voice that alone gives clarity and life.

I also see that it is easy not to hear, that listening to God's gentle leadings requires sustained attention. To hear means we first silence the racket and rush within. It is to live in light of the vision given Habakkuk the prophet: "The Lord is in his holy temple; let all the earth keep silence before him (2:20).

The story of a young biblical character has brought this point home to me in an especially graphic way. The young Samuel, we learn from the Old Testament book that carries his name, "did not yet know the Lord, nor had the word of the Lord been revealed to him" (1 Sam. 3:7 NASB). But God began to speak, and Samuel had to learn how to listen and be attentive.

He was helped in this by the counsel of his guardian, the priest Eli. "If the Lord calls you. . .," Eli told him, "you shall say, 'Speak Lord, for thy servant is listening.' " When the Lord called out Samuel's name again, Samuel was ready this time. To Samuel's listening ear, the Lord spoke a clear word, promising, " 'Behold, I am about to do a new thing in Israel at which both ears of everyone who hears it will tingle' " (1 Sam. 3:9, 11 NASB).

When my life seems to lack a clear word from the Lord, I find it helpful to remember this story. I go through the day quietly repeating the simple supplication of the young Samuel: "Speak, Lord, your servant is listening."

Somehow the attitude and posture of such a prayer prepares my heart when God finally does speak. God may not tell me everything I wish to know, but God does honor the heart that wants to hear him.

Henri Nouwen writes in a helpful way of this posture. "When we (regularly pray) a very simple sentence such as 'O God, come to my assistance,'. . . or a word such as 'Lord,' or 'Jesus,' it is easier to let the many distractions pass by without being misled by them. Such a simple, easily repeated prayer can slowly empty out our crowded interior life and create the quiet space where we can dwell with God" (from *The Way of the Heart*).

This quiet space can become the source of great insight and daily guidance. Interestingly, our word *obedient* comes from a Latin word which literally means "listening." We learn how to obey, and live, when we quiet the loud voices within, and open ourselves to the God who is eager to speak—and anxious for us to hear. □

Freelance writer Timothy K. Jones is a member of the pastoral staff of Communion Fellowship, Goshen, Ind.

Healing with a hug

Jesus went all over Galilee, teaching in the synagogues, preaching the Good News about the Kingdom, and healing people who had all kinds of disease and sickness.

Matthew 4:23 (TEV)

Jesus healed many people during his ministry. They came from all over just to feel his touch and listen to his stories. The Bible is full of the miracles Jesus performed—crippled people could walk, blind people could see, sick people were made well. Can you imagine how happy those people must have been?

As Jesus' disciples today, we can also help heal others. We may not be able to perform a miracle, but we can be with someone who is sick. Sometimes it's hard to visit people who aren't well, because it makes us uncomfortable. We don't know what to say. Many times just being nearby and holding someone's hand can make them feel better. How many times did you crawl into someone's lap when you were little, just to get a hug when you felt bad? Every person in the world is just like you. We all need hugs. Isn't it nice to know something that feels so good is so easy to give away? Pass those hugs around!

Jesus rules all of the land and the animals too; and the people. And he will always be King!

Jessica Dice, age 9
Tucson, Az.

A poem

The Messiah is the way.
When you ask him in your life, he'll stay.
For God's love you shall inherit,
And with this love you can win any merit.

Christina Gammons, age 11
Westernport, Md.

Summer poem

The sun showed brightly all the day
in some beautiful and love-filling way.

The birds were chirping a song,
the pretty sound lasted all day long.

The moon is a candle in the night;
it gives the world a little light.

Summer brings a lot of fun
and there's still a lot to be done.

Josiah Ludwick, age 9
Hummelstown, Pa.

A coded message

The Bible verse below is written in a code. Fill in the blanks with the right letter and find out what the secret message is.

____ _____ ___ ____ ___
KAGD RMUFT TME YMPQ KAG

____. __ __ _____, ___ __
IQXX SA UZ BQMOQ MZP NQ

_____ __ ____ _____.
TQMXQP AR KAGD FDAGNXQ

A = O	O = C
B = P	P = D
D = R	Q = E
E = S	R = F
F = T	S = G
G = U	T = H
I = W	U = I
K = Y	X = L
M = A	Y = M
N = B	Z = N

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

On genius, image, faith, politics

Joe Van Dyke

Brethren genius exceeds *Shema*

The argument, I take it, of Vernard Eller's "Dunkers and Deuteronomy" (February) is that the religious education of our children in the home—or rather the absence of it—is the primary reason for the decline in the membership of the Church of the Brethren. We have failed, he believes, to teach the primacy of the first commandment of Jesus (love God) and have permitted the second commandment (love neighbors) to become first. A corollary seems to be that we no longer define God according to the definition in scripture (especially in Deuteronomy) but have chosen to redefine God in terms of our present understandings. This last is heretical to Eller, as he claims that the *Shema*, the heart of Judaism, is also "the epitome of Christianity." And he prescribes the correct method of religious education of children, which is a kind of non-reflective indoctrination. Repetition is all.

In order to straighten ourselves out, Eller invites us first to get involved in theology (talking or thinking about God) as a necessary preliminary for passing on the proper religious concepts to our offspring and halting the membership loss. Doing theology is an activity I have naively supposed was practiced by all Brethren as a natural part of their faith.) He wants us to "think about God" so that we will all become unified in a single way of perceiving God. His model is in the Jewish *Shema*: "You shall love the Lord your God with all your heart." He even sees the second commandment as believed in Old Testament times.

However, consciously thinking about God is dangerous: Instead of gaining the desired unity, it can have the disturbing result of questioning accepted views of just who God is and what God expects from us.

The God of Deuteronomy was Yahweh, a tribal deity in a day when every tribe and nation had a protector god of its own. Abraham was chosen by God, we say, and that God led and helped Abraham and his descendants, and they alone. He had some admirable characteristics, this Yahweh, such as his insistence on law, but others were not so nice. It was a savage time, to be sure, but Yahweh seemed to delight in spilling the blood of the neighbors of the Israelites. And, of course, Yahweh was extremely limited in his ability to do good; all his love was reserved for that one tribe. Let the others fend for themselves; they all had gods of their own.

Now since all of us agree today that God cannot change in any way at all, it follows that instead of really being the one-tribe deity of the Jews who delights in the destruction of the unchosen, God must have been the God of love for every person under the sun when the events of Deuteronomy were taking place as well as now. If Jesus had lived in those crude days, he would have had trouble getting his second commandment listened to at all. The Jews simply wasted no love on their neighbors.

Our understanding of the nature of God has certainly changed tremendously since Genesis and Deuteronomy were conceived. The Psalms show change. The prophets helped. Jesus did theology all the time. Even Paul deserves some credit. And I'm sure that Eller would agree that when you and I think about God, we sometimes gain perspectives we did not have before. God remains the same; our idea of God changes. "Yahweh" is certainly dead.

The genius of the Brethren was to take the New Testament as their constitution, a constitution that includes the *Shema* but goes beyond it to define the God of the universe as much, much more than a mighty God. The basic insight that is absent from the insight of the Jews is that second commandment of Jesus. For loving God in simple, practical terms means translating our love into expressions of care for other human beings. Rather than the bloody sacrifices in Deuteronomy days, or church-going and money-giving today, showing love to our neighbors is the only way we have of knowing that we truly love God. Forget the ceremonies, the wordy prayers, the hosannas—these are not of the essence.

Eller is on solid ground in stating that the avenue through which religious faith (as well as other values) is best transmitted to the new generation is the home, and the teachers the parents. His method, however, I question. He wants us to use the *Shema* method (a kind of non-rational repetition that has worked well for the Jews) to *drum* our idea of God into the heads of the children. "Keep on the kids," he urges, until they give in. This kind of "education" has been dead in our country for at least a century. We now teach the young how to think—to think for themselves. It is risky, but it is the only effective way.

Have we gained anything from taking a critical view of a well-written discussion of a basic issue?

If the writer is correct in his claim that the Brethren see themselves mainly as doers of the second commandment, then

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

the children will be left without the example of a core of living faith as he fears. But if a conviction that the binding of wounds, the feeding of the hungry, and all the rest is our only evidence that first in Brethren hearts is a love of a God, whose children are all humankind, then the future is bright. And as for our children, it is not what they hear but what they see happening that they will remember.

The worth of any human institution cannot be measured by the numbers of its members. The Church of the Brethren has always known that. It is a human trait to feel personally justified if one's group is growing, and diminished if it is not. Do not feel yourself a failure if one of your children leaves the Brethren fold to become a Methodist or even an evangelical. The leaven of Brethrenism may still be viable in them. □

Joe Van Dyke is a retired school teacher, from Alma, Mich., and a long-time contributor of articles to MESSENGER.

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Chauncey H. Shamberger

We need an image for new growth

Representatives of two struggling congregations met to consider pooling their resources. They had no precedents to follow and there was a time of awkward probing for what they should consider.

Eventually, someone proposed that each group inform the other of its basic beliefs. When they finished that exercise one could see the Pilgrims disembarking from the Mayflower and a family of Brethren en route home from a three-day celebration of the love feast in a 19th-century church.

It is often easier to depict a church that was, rather than a church that is.

When I was taking the examination to become Brethren, the text cited most often was ". . . for many be called, but few chosen" (Matt. 20:16 KJV). The implication was that Brethren held the keys to the kingdom. I later learned that they had no monopoly on that view.

MESSENGER reported that a select group had prepared a report on the continuing decline in membership. There was a question of who should receive the report. (See "Recommendations Made to Help Brethren Grow," December 1987.)

Two words surfaced in the report—"growth" and "evangelism." They are both rather new, for emphasis of Brethren growth was seldom considered of primary importance, taking second place to being certain that the pattern formed over the years was primary.

The great number of small congregations attests to the observance of the emphasis. There are almost 200 congregations in the denomination with fewer than 50 members and over 200 with between 50 and 100.

These congregations were organized in the 19th and 20th centuries. They have neither grown nor been evangelistic, and there is little likelihood that they will rapidly respond to either emphasis.

A more serious result is that in 1986, 2 of the 24 districts lost numbers, not just those such as the small Western Plains, Missouri, and Southeastern Districts, but districts in Pennsylvania, Virginia, Maryland, Ohio, and Indiana that have been considered Brethren strongholds.

Some years ago Annual Conference accepted the report of a commission appointed to slow the loss of church members, but the loss rate has accelerated rather than slowed. And it should not be overlooked that one of the most discussed issues coming out of Carl Bowman's 1986 MESSENGER series, "Who Are the Brethren?" is that of identity.

If the Brethren are to become evangelistic they must have a new image that clarifies who they are and will be accepted by those who should be reached. It should not only have to make room for the traditional values but be worthy of its future existence.

If the forthcoming report does not take these factors into consideration, there is

MESSENGER DINNER

Thursday, June 30, 5 p.m.
St. Louis, Mo.

Speaker: Benton Rhoades

So Send I You:
Mission After the
Manner of Christ

Benton Rhoades, a former Church of the Brethren missionary to Ecuador, has been, since 1962, executive director of the Committee on Agricultural Missions of the Division of Overseas Ministries of the National Council of Churches, and executive secretary of Agricultural Missions, Inc.

ittle basis for believing that it will reverse he loss of members. Annual Conference nay need to commission its most capable nd dedicated members to define the new mage that will prove the base for growth nd evangelism. If that comes to pass, it nay well go outside the membership to eek the counsel of agencies that specialze in matters of this kind. □

Chauncey H. Shamberger is a frequent MESSENGER *espondent, from Baise, Idaho.*

yle M. Klotz

We're Christ-ians not Bibl-ians

major issue of Christendom today is at of defining the center of our faith. ur European ancestors had settled it. hey focused on the New Testament, but ot as an end in itself. It was of special gnificance because it lifted up Jesus, hose life and teachings and very spirit ere a reflection of God. Their commitent was sure; they would follow Jesus.

Today's *popular* Christianity has a difrent center—a divine, holy, verbally spired, infallible book. Jesus' life and achings are only part of a God-given ook that is completely without error. hen facing a difficult concern, the ally important question for many ecomes, "What does the *Bible* say?" not, hat does Jesus say?"

The issue for us, then, becomes one of etermining which is central—the Bible Jesus. In other words, are we called to Bibl-ians, or are we called to be hrist-ians?

Paul's statement to Timothy (2 Tim. 16, 17), "All scripture is inspired by od . . . ," quoted so often to support the fallibility of the Bible, does not assume fallibility when we understand the eaning of Paul's words.

If on a Sunday morning I should be so vored as to deliver an inspired sermon, es that mean that my sermon is cometely *without error in every detail*? Or es it mean that God is using my essage with all its imperfections to lift e congregation to a higher level of ought and challenge? At least in my se, inspiration does not necessarily rry with it infallibility.

The "so what" that follows in Paul's atement confirms this. Since the writers the Scriptures have received a measure God's Spirit, the Scriptures are "profitable (not perfect in every detail) for teaching, for reproof, for correction, and for training in righteousness."

Some biblical teachings may even run contrary to what we learn in Christ Surely, it does not represent God's infallible word to read in Deuteronomy 21:18-21 that a stubborn and rebellious son should be taken to the city elders and if he will not hear them, they shall stone him to death.

Nor do we take literally Deuteronomy 22:22, that "If a man is found lying with the wife of another man, both of them shall die," even though we oppose adultery. Nor can Paul's words in Romans 13:1 be considered God's infallible word when Paul says, "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." Was the reign of Hitler and

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It's very scary.

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Linda Jackson's words come straight from the street, the very place that increasing numbers of women and men and children in America are calling home.

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Global Food Crisis
Church of the Brethren Response

every other tyrant ordained of God?

But even these lessons are "profitable"; even their negative value, rightly used, can give us a broader base for understanding God's will and purposes.

The Scriptures "inspired of God," of which Paul speaks, contain many statements that are difficult to square with Jesus' teachings. But the fact that they are not infallible does not destroy the fact that God was working through the writers of our accepted books of the Bible, revealing himself to his people.

My "inspired" sermon may not be infallible. But, even in its imperfection, it can lead ultimately to Christian answers and commitments. For while we read and study and seek out guidance and inspiration in our Bibles, *Christ* is our center. We are Christ-ians, not Bibl-ians. □

Lyle M. Klotz is a member of the Lacey Community Church of the Brethren, Olympia, Wash.

Tim Crouse

Brethren must shun politics

I join the voices calling for the church to stay out of politics. When political vision, analysis, and debate begin to occupy the church's energy and attention, our mission as the body of Christ is diminished.

Jesus tells us, his church, to "love one another as I have loved you" (John15:12). Our brothers and sisters are crying out for our love; they are in our streets without homes; they are exiled from their people or terrorized in their homeland; they are dying of sickness, hunger, and bullets; they are prostituted and demoralized. Though these plagues be inflicted by the politics of our government, the church must not be distracted from Jesus's call to tend his sheep; to welcome the dispossessed and exiled into our church communities; to join with Christians who are persecuted for righteousness' sake, in Latin America, Asia, everywhere; to withdraw our resources from those institutions that perpetuate violence, greed, and dehumanization.

As a church, let us stay clear of the political slander that clouds vision, lest we demean Jesus to being a "liberal" or a "conservative," lest we condemn our brothers and sisters as "communists," lest we find ourselves floundering in the crowd, yelling "Crucify them! Crucify them!"

Now is the time for the Church of the Brethren to respond to our brothers and sisters in the world, to embrace them as part of the one body of Christ, to suffer their pain and persecution as our own, to rejoice in their faith as our own, to embrace them, to know them, to enter into communion with them, to become transformed by relationships that come from loving as Jesus loves.

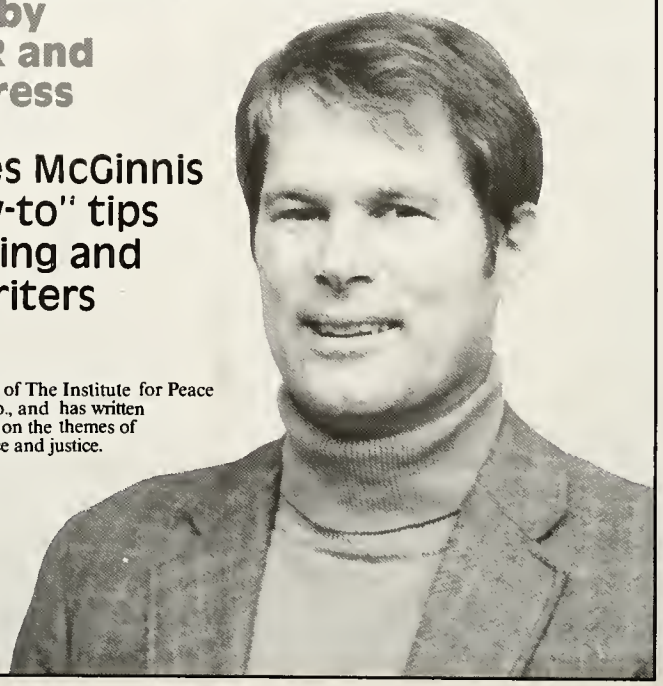
To do this, we cannot be bound by barriers of politics. We must view the world through the eyes of Christ, living and acting according to gospel teachings, witnessing to those bound by political vision. In 1988, the most politically-bound activity for a church in the United States is to keep silent, to close our eyes and fold our hands within the calm of our sanctuaries. When we isolate ourselves from the cries of our brothers and sisters, we reject the body of Christ and enter into communion with Caesar. □

Tim Crouse, a member of the Community Church of the Brethren, Orlando, Fla., is a Brethren Volunteer Service worker in the Latin America/Caribbean office and the BVS office, in Elgin, Ill.

WRITING THE SOCIAL ISSUES

An Annual Conference insight session sponsored by MESSENGER and Brethren Press

Writer James McGinnis shares "how-to" tips with beginning and seasoned writers



James McGinnis is director of The Institute for Peace and Justice, in St. Louis, Mo., and has written numerous books and articles on the themes of Christian parenting and peace and justice.

Wed., June 29, 9 p.m.
Sheraton Hotel
Charles Lindbergh Room

CHRISTIAN SINGLES—How much would you invest in the opportunity which could bring you the friend you have been wishing for? $500? $1,000? CROSSROADS, a new introduction service for Mennonites, Brethren in Christ, and Brethren, asks only $100 for a 2-year membership. Many men and women from all over the US and Canada have already joined. There are teachers, nurses, farmers, ministers, and many others, who are looking for friends who share their interests. CROSSROADS has introduced many of them to each other—why not you? Write to CROSSROADS, Box 32, North Tonawanda, NY 14120.

FOR SALE—*Brethren Hymn Books and Hymnals 1720-1884*, by Donald Hinks. Fascinating history of German and English hymn books used by Brethren. Illustrated. Extensive bibliography. 205 pages. $19.50 plus $1.50 P&H. Pennsylvania residents add $1.17 sales tax. Send SSAE for brochure, current list of Brethren titles. Large selection of out-of-print books available. Brethren libraries purchased. Brethren Heritage Press. 24 Chambersburg St., Gettysburg, PA 17325. Tel. (717) 334-8634.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. Sunvalley Blvd., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

WANTED—Shalom Christian Academy, Chambersburg, Pa., seeking candidates for Administrator/High School principal position for the 1988-89 school term. Candidates should have degree and experience in educational administration. Shalom offers traditional K-12 program to 400: students. Founded by historic peace churches of Cumberland Valley, it is parent-sponsored and non-denominational. For application & further info. contact: Paul Clemmer, P. O. Box 237, Marion, PA. Tel: (717) 375-2223 or (717) 375-2434 after 4 p.m. weekdays.

WANTED—Minister of music: Direct music program for 350 member congregation, with strong 40 member choir. Church organist: 30 rank Kilgen- Moeller pipe organ. Both positions part-time. Contact: Beverly Rupel, Chair-Search Committee, La Verne Church of the Brethren, 2425 E Street, La Verne, CA 91750.

YOUNG ADULTS—Young Adult Leadership Team is presenting a workshop "Enabling Faithful Leadership: Leadership Training for Young Adults", on Tuesday June 28, 1-5 p.m. at Annual Conference, Convention Center Room 274. Registration 12:30 p.m. All young adults invited. No cost. Pre-registration requested (for materials) but not required.—come anyway! Goal: To begin to equip young adults for leadership in church. Resource people: Young Adult Leadership Team (Loren and Deanna Waggy, Enten and Maria Eller). Also, Chris Michael, Melanie May, Jim Garber, others. For information/registration check Annual Conference packet or contact: Deanna and Loren Waggy, 1620 Randolph St., South Bend, IN 46613. Tel: (219) 233-6037.

TRAVEL—With a purpose: Summer 1990. Grand Tour of Europe including Passion Play in Oberammergau, Germany and Brethren sites in Schwarzenau, Germany. For info. and brochures write to: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

turning points

Licensing/ Ordination

Ackerman, Stephen John, ordained Feb. 6, 1988, Bethany, Mo.

Boothe, Rodger Lee, licensed Jan. 16, 1988, Olean, Virlina

Bradley, Edward Arnold, licensed Jan. 21, 1988, Oronoco, Shen.

Harness, Leah Oxley, ordained Jan. 16, 1988, Richmond/ Four Mile, S/C Ind.

Hochstetler, M. Clair, licensed Dec. 6, 1987, Elkhart City, N. Ind.

Hoover, James Lee, ordained Jan. 16, 1988, York, Belvidere, S. Pa.

Kauffman-Kennel, Mary, licensed Feb. 7, 1988, Southside, Fellowship, N. Ind.

Kimmel, Lois E., ordained Jan. 16, 1988, Boones Chapel, Virlina

Long, Janice Kulp, licensed Nov. 14, 1987, Wooster, N. Ohio

Long, John Richard, licensed Nov. 14, 1987, Wooster, N. Ohio

Napp, John Matthew, ordained Jan. 16, 1988, York, Belvidere, S. Pa.

Reed, Paul Preston Jr., licensed Jan. 16, 1988, Olean, Virlina

Shelly, John A., licensed Feb. 15, 1988, Shanks, S. Pa.

Vorline, James R., ordained Jan. 16, 1988, Summerdean, Virlina

Pastoral Placements

Dobos, William, from another denomination, to Weston, Ore./Wash

Giles, Tony, from Arbor Hill, to Mathias, Shen.

Houff, Mary Ziegler, from other employment, to Champaign, Ill./Wis., part-time

May, Joseph R., from First Church, Kingsport, S.E., to Atlanta, Faithful Servant, Fla./P.R.

Moyer, Richard, from Quakerstown, Atl. N.E., to Erie, Community United, W. Pa.

Raines, Steve D., from another denomination, to Brick, W. Marva

Rittenhouse, Julian, to Melrose, Shen., part-time

Smith, Ralph, from secular, to N. Webster, N. Ind., part-time

Stauffer, Paul, from Ottumwa, N. Plains, to Oak Park, W. Marva

Townsend, George, from interim to full-time, Altoona, Mid. Pa.

Wedding Anniversaries

Beck, Richard and Alverta, Ephrata, Pa., 57

Brumbaugh, Raymond and Berdella, Hartville, Ohio, 62

Eash, John and Rose, Hollsopple, Pa., 58

Erb, Samuel and Beulah, Ephrata, Pa., 65

Hess, Clay and Mildred, Royersford, Pa., 57

Lichty, Clark and Hope, Waterloo, Iowa, 65

Merrifield, Dan and Edna, Champaign, Ill., 62

Oswald, Maynard and Dorothy, Hartville, Ohio, 55

Perdue, John and Grace, Lorida, Fla., 62

Rainey, Horace and Elizabeth, Portland, Ore., 50

Ringer, Harold and Bertha, Hartville, Ohio, 54

Steinmetz, Clyde and Mary, Ephrata, Pa., 58

Stutzman, Earl and Elizabeth, Hollsopple, Pa., 58

Wilson, Edward and Helen, Arlington, Va., 50

Deaths

Baker, Esther M., 77, East Berlin, Pa., Jan. 26, 1988

Beckner, Opal H., 83, La Verne, Calif., Feb. 27, 1988

Billman, Harry C., 97, Trotwood, Ohio, Nov. 18, 1987

Bollinger, Wilbur C., 70, New Windsor, Md., Feb. 24, 1988

Booz, Donald R., 58, Shippensburg, Pa., March 5, 1988

Booz, John E., 85, Shippensburg, Pa., Feb. 24, 1988

Brown, Lawrence E., 74, Trotwood, Ohio, Feb. 16, 1988

Brubaker, Allen, 87, Palmyra, Pa., Jan. 23, 1988

Burkhart, Jesse W., 82, Shippensburg, Pa., Jan. 17, 1988

Cassel, George, 93, Annville, Pa., Nov. 25, 1987

Catlin, Donald, 76, Tonasket, Wash., Oct. 7, 1987

Claar, T. Ray, 63, Claysburg, Pa., Feb. 11, 1988

Colyn, David A., 60, McPherson, Kan., Nov. 16, 1987

Davidson, Miriam, 76, Ephrata, Pa., Dec. 4, 1987

Dierdorff, Tressie, 95, Hanover, Mich., June 16, 1987

Dorris, Lena Belle, 73, Parsons, Kan., Feb. 26, 1988

Dove, Jack, 77, Fredericksburg, Pa., Feb. 22, 1988

Ellis, Carl E., 76, Trotwood, Ohio, Oct. 24, 1987

Evans, Tom M., 79, Trotwood, Ohio, March 24, 1987

Gragg, Anna, 91, Trotwood, Ohio, April 16, 1987

Haines, Leona, 87, Ephrata, Pa., Feb. 4, 1988

Harchenhorn, Vernon H., 75, New Windsor, Md., Feb. 29, 1988

Heberlig, H. Ray, 83, Alexandria, Va., Feb. 26, 1988

Hertgog, Mary Jane, 66, Leola, Pa., Dec. 21, 1987

Hoover, Harley, 95, Albany, Ore., Jan. 9, 1987

Johnson, Vernon C., 75, Waterloo, Iowa, Jan. 12, 1988

Jones, Ruth E., 69, Trotwood, Ohio, Jan. 4, 1987

Kenepp, Ethel C., 72, McVeytown, Pa., Nov. 18, 1987

Kipp, Donald W., 84, Palmyra, Pa., Oct. 27, 1987

Kramer, Alice, 89, Bethlehem, Pa., Feb. 18, 1988

Kress, Emma E., 74, New Windsor, Md., Feb. 5, 1988

Lauver, Wendell L., 52, Shawnee, Kan., March 3, 1988

Lehman, Olive, 88, Abilene, Kan., Feb. 11, 1988

Littrell, Florence M., 49, Parsons, Kan., Feb. 23, 1988

Loutzenheiser, Lois, 55, Casa Grande, Ariz., Feb. 20, 1988

Marte, Eugene J., 59, Trotwood, Ohio, June 25, 1987

Mengel, Mabel, 93, Schaefferstown, Pa., Dec. 25, 1987

Mentzer, Martha E., 91, Chambersburg, Pa., Nov. 12, 1987

Metzler, Burton, 94, McPherson, Kan., Feb. 15, 1988

Miller, Earl R., 97, New Oxford, Pa., Feb. 3, 1988

Miller, Lydia Irene, 98, Waterloo, Iowa, Feb. 1, 1988

Neher, Mary C., 88, Wenatchee, Wash., Feb. 9, 1988

Ockerman, Alta F., 68, Parsons, Kan., Jan. 29, 1988

Oxenreider, Kermit M., 64, Myerstown, Pa., Feb. 1, 1988

Prugh, Clayton L., 87, Trotwood, Ohio, May 27, 1987

Reber, Ruth A., 75, Palmyra, Pa., Feb. 21, 1988

Rinehart, J. Clifford, 87, Trotwood, Ohio, Jan. 1, 1988

Saufley, Ruth, 79, Palmyra, Pa., March 14, 1988

Selders, Herbert, 82, Bridgewater, Va., Feb. 22, 1988

Shiverdecker, Edna I., 92, Trotwood, Ohio, Nov. 30, 1987

Smith, Walter Wilbur, 92, Trotwood, Ohio, May 16, 1987

Smurthwaite, Evelyn V., 63, Vernfield, Pa., Nov. 21, 1987

Snider, Lucille Fern, 75, Dexter, Mo., March 2, 1988

Sollenberger, Emma V., 86, Newville, Pa., Jan. 24, 1988

Stebbins, Roy E., 86, Trotwood, Ohio, April 6, 1987

Stouffer, E. Catherine, 78, New Oxford, Pa., Jan. 30, 1988

Stubbs, Miriam E., 72, Trotwood, Ohio, May 30, 1987

Tegtmeyer, Elmer, 74, Arcanum, Ohio, Feb. 17, 1987

Thomas, Florine Redenbo, 81, Oregon, Ill., Jan. 26, 1987

Thomas, Grover S., 77, Mt. Morris, Ill., Oct. 30, 1987

Vardaman, Paul Delbert, 40, Upland, Ca., Nov. 30, 1987

Vint, Grace, 87, Bridgewater, Va., Feb. 22, 1988

Wagner, Mary Jane, 87, Dayton, Ohio, Jan. 12, 1988

Wagner, Norman L., 72, Hummelstown, Pa., Jan. 11, 1988

Wallace, Ethel, 86, Hartville, Ohio, Feb. 28, 1988

Warmsley, Max, 65, Huntington, Ind., Feb. 28, 1987

Weaver, Ortha L., 88, Johnstown, Pa., Feb. 7, 1988

Webster, Effie Peters, 97, Boones Mill, Va., Jan. 26, 1988

Taking black America seriously

When William A. Hayes, to my surprise and delight, was elected at the Norfolk Annual Conference to be 1988 moderator, I could hardly wait to get back to my Elgin office. I remembered that back in 1978 MESSENGER had published an Opinion piece by an unhappy William A. Hayes, titled "Reflections of a Black Pastor." It was written soon after he joined the Church of the Brethren and immediately after he attended his first Annual Conference.

I dug out my December 1978 MESSENGER and read those reflections with new interest. "Ha!" I thought, "Wonder what Bill's 'reflections' are *now*!" I chuckled as I mischievously mailed him a photocopy of his Opinion piece with a "Remember *this*?" note attached.

I expected Bill to reply, with a smile and a good natured shrug, "Well, who would have thought that things would improve so much that within eight years I would be elected Annual Conference moderator myself!"

That wasn't Bill's reply. As he said then and as he later told Don Fitzkee in an interview for this June MESSENGER (see page 13), "I could sign that letter and send it right back without a change. I really don't think we have addressed that issue at all. It just seems to me that the Church of the Brethren is not taking black America seriously."

So don't relax, folks! White Brethren have neither salved their conscience nor put racial issues to rest by putting a black person in the denomination's highest elective office. The words of that highest elective official now justly condemn us: "The priority interests and concerns of the Church of the Brethren are not those of most black people."

Bill's first stated concern in that 1978 Opinion piece was the 1978 Annual Conference election. Two women, Phyllis Carter and Anita Metzler, were the nominees selected by Standing Committee to stand for 1980 moderator. Bill Eberly, nominated from the floor, was elected. Bill Hayes reflected, "If Conference is not willing to grant full leadership opportunities to white Brethren women, what chance does a black person have?"

The 1987 Conference election results must have been gratifying.

To what issues would Moderator Hayes have his Brethren constituency turn its attention? Hear his 1978 words, which he reaffirms in 1988:

"When there seems abroad in the land a steady erosion of the gains made by blacks and other minorities in the 1960s, we must continue to press for our civil rights. When blacks are unemployed and underemployed far out of proportion to our numbers in the general population, we must continue to work for economic opportunity. When the twin cancers of prejudice and discrimination still plague the country, though in subtle forms, we must continue to try to change attitudes and seek protective legislation. What I missed at Conference was any clear indication that the Church of the Brethren was at work on this agenda in any programmatic way."

That 1978 Opinion piece may have contained the first telling of a poignant anecdote Bill has used more than once since. He told of a group of children from his Baltimore First Church of the Brethren congregation watching a film depicting the 1963 "March on Washington." They watched "with passive curiosity" until suddenly they saw someone in the film carrying a large poster that read: Church of the Brethren. "Upon seeing it," Bill tells, "the youngsters jumped to their feet and cheered. The room was alive with excitement. They had been able to see, for a brief moment, that the Church of the Brethren was identified with their cause."

Let's give the little children—black, white, Hispanic, Korean, Haitian . . . whatever—something to jump to their feet and cheer about again. Let's make our Brethren agenda inclusive. We took a big step forward in that Norfolk Conference election. But it didn't get us to the goal line.

Don't let William A. Hayes' election go into our history as a token gesture. Rather, let it be a landmark. Let it signify an increased devotion to a cause still relevant in this country. Let it signify our recommitment to doing justice to a much neglected Brethren agenda.

When we get to the end of the '90s, may we be able to look back to a decade of great progress in addressing the concerns and fulfilling the aspirations of blacks and other minorities among us. May we be able to say to William A. Hayes, "You were 'right on,' brother. And we heard you and acted."—K.T.

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by Alvin E. Conner, M.D.

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The collection of 25 photographs, never before published, depict the changing pattern of garb, forms of recreation, a baptismal scene, wedding instructions by an 1870 Dunker preacher, and numerous Brethren family groups, many well known among the Brotherhood.

Within the setting of the family, the farm and the church he presents the children of the Brethren in a fresh and interesting way. Those with children will find many insights which they may want to use in our age.

Dr. Conner, a fourth generation Brethren on both sides of his family, is a graduate of Bridgewater College where he is presently a trustee, and the Medical College of Virginia. He has practiced as a pediatrician in the Manassas, Virginia, area for 25 years.

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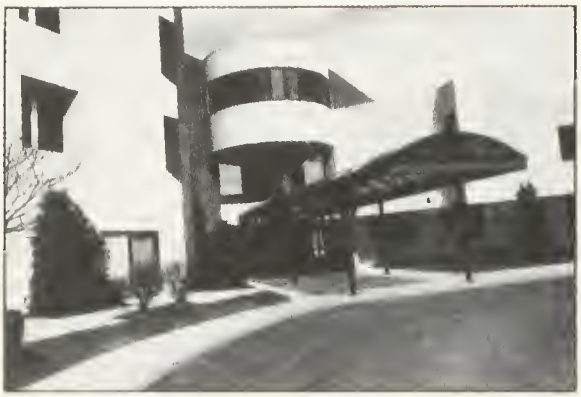

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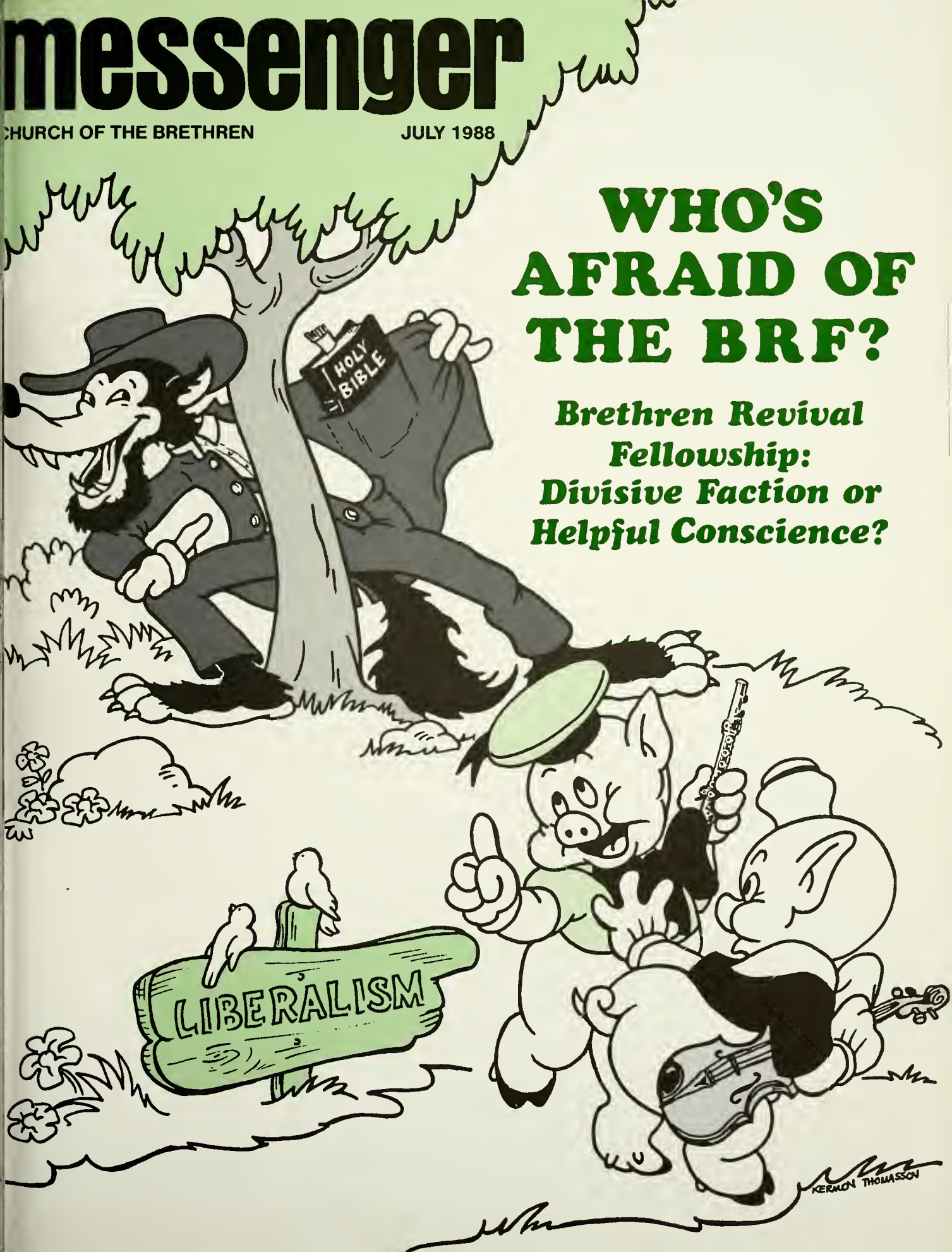
CHURCH OF THE BRETHREN JULY 1988

WHO'S AFRAID OF THE BRF?

Brethren Revival Fellowship: Divisive Faction or Helpful Conscience?



contents

9 **Who's Afraid of the BRF?** Is the Brethren Revival Fellowship the divisive gang from out in right field that its harshest critics charge, or the nagging but helpful conscience of a denomination gone astray? Don Fitzkee provides the answer to that and other questions about this 29-year-old Brethren group. Part one of a two-part series.

10 **A *BRF Witness* Sampler.** Many Brethren know the Brethren Revival Fellowship more through its newsletter than through personal contact. A sampling of *BRF Witness* quotes shows the range of issues on which the group speaks out.

13 **McPherson College: Oriented Toward a Second Century.** After a hundred years, McPherson College is finally getting turned around. Yes, to mark its centennial and to symbolize its vision for the future, the little Brethren college on the Plains has literally reoriented its campus. Report by Kermon Thomasson.

16 **Brethren and the Second Coming.** Dale Brown says that whether or not you would have joined the group of Brethren who sat on a Virginia hilltop in 1868 scanning the clouds for Jesus' re-entry, you can participate in signs that point to the second coming.

19 **It Wouldn't Take a Miracle to Feed the World.** In an interview, Arthur Simon, executive director of Bread for the World, says that to effectively combat hunger we must focus on public policy.

COVER: Cartoons are like Jesus' parables in one way: You can't take them too far or you'll lose the point. The Brethren Revival Fellowship is not like a wolf, and the rest of the Brethren aren't a drove of pigs, either. But clearly the BRF, with its narrow interpretation of scripture, sees the denomination frolicking recklessly down the path to perdition and would like to persuade it to do a turnaround. Article on page 9.

In Touch profiles Richard Ward, Atlanta, Ga.; Stephanie Miller, Walkersville, Md.; and Doris Sullivant, Lone Star, Kan. (2) . . . **Outlook** reports on Brazilian church. Brethren to Nicaragua. Jerry Peterson. Palms bankruptcy. Mediation training. Russian Orthodox anniversary. Catholic bishops. BVS Unit # 183. Disaster grants. Boyer testimony (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Windows in the Word** (15) . . . **Small Talk** (18) . . . **Opinions,** of Charles R. Simmons, Robert E. Alley, and Tom Deal (start on 24) . . . **Pontius' Puddle** (26) . . . **Turning Points** (27) . . . **Editorial,** "Head Off That Hobgoblin"(28).

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messenger

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VOL. 137, NO. 7 JULY 1988

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letters

WEST NEEDS BIBLE-TEACHING PASTO

It was good to read what Dawn Snell said ters, February) about strengthening the Bre in the West. We have needed help for the la years! Many Brethren congregations have pletely disappeared.

We have lost congregations because of the of Bible-teaching pastors. Some congrega of the Church of the Brethren have had to pastors from other denominations. Brethren emphasis on simple living has lost for the most part.

Some of us are happy with the *BRF Wi* but it is not nearly enough. We need phy examples of preaching and living far more we ever see and hear.

Who will answer?

LEONA BOLEND

Silver Creek, Wash.

ELLER'S EVALUATION 'RIGHT ON'

I appreciated Vernard Eller's article, "I kers and Deuteronomy." While I may not a with his understanding of the authorsh Deuteronomy, I do agree with his evaluati where we Brethren have been, where we are and where we should be aiming for.

Whether we live or die, grow in numbe decline, let us do all "for the glory of God an neighbors' good."

CHRISTIAN ELLIO

McConnellsburg, Pa.

NO NEW ROADS OPENED

John Warren Dilley (Letters, Januar wrong in stating that "Christianity is only o the many ways to God's light." According t Bible, Christ said he is the way and anyone tries to get into heaven by any other way is a ber and a thief.

Romans and Ephesians tell us that the ro God's light runs only through Christ. To r excuses for those who do not understand t to participate in their wrong thinking. The way to heaven remains, after many centurie belief that God's promises are being and w fulfilled and the belief that Christ's sacrifi the cross brought about our ability to a heaven through our faith in accepting sacrifice.

VONDA I. PERRI

Boise, Idaho

SURPRISES IN HEAVEN

John Warren Dilley (Letters, January) that Galen Hackman "will be surprised to people (in heaven) from non-christian relig as well. Christianity is only one of the many to God's light."

Galen Hackman will not be the only one prised. John 3:16 says, "For God so loved world that he gave his only Son, that whc believes in him should not perish but have nal life. For God sent the Son into the world to condemn the world, but that the world m be saved through him."

John 3:36 says, "He who believes in the

rnal life; he who does not obey the Son ot see life, but the wrath of God rests im."

14:6 says, "Jesus said to him, 'I am the d the truth, and the life; no one comes to ner, but by me.' "

4:12 says, " 'And there is salvation in no one there is no other name under heaven given men by which we must be saved.' "

uld like to know what John Warren "many other ways" are in our present verbs 14:12 and 16:25 say, "There is a way eems right to a man, but its end is the way n."

JANET DEWITT

d, Md.

ABOUT LETTERS

tters to the editor do not necessarily ct the viewpoint of the editors or the ial position of the denomination. ers should be brief and brotherly, t and sisterly. Only a sampling of t we receive can be published. All let- will be edited. To save postage, we discontinued acknowledging receipt tters to the editor or sending copies of edited versions.

'e will agree to withhold the writer's e only if the name and return address given to us. If we don't agree that nymity is warranted, we will return letter.

emember, a letter to any editor (that is ously an opinion letter) carries with it permission to be published. If you 't want your letter in print, be sure to that it is not for publication. —THE TOR

NTUATE THE POSITIVE

use we are living in Japan we receive NGER two months late. We eagerly await ing. We just read the March issue, cover to eginning with Letters. How heartbreak- the nine letters, only *two* had positive o them, and only *one* was without a int.

n't anyone write anything nice anymore? sus spend his life condemning others or others? When Paul talked of the "fruit of rit," did he say (Gal. 5:22-26) the Spirit es hate, jealousy, and complaints? No, he e Spirit produces "love, joy, peace, e, kindness, goodness, faithfulness, gen- self-control."

stians are to love and support all of God's If one religion, one denomination, or all inations cannot agree with the thinking rs, that is all right, but please read about, and accept others.

ove the Church of the Brethren. We love y it accepts many kinds of thinking, and not understand why so many members ch a hard time of it.

As Brethren Volunteer Service workers at the World Friendship Center in Hiroshima, we have contact with many people. Would the Japanese Christians, the Nigerian Christians, the Chinese Christians, or other struggling Christians understand such confusion?

When MESSENGER has to begin with so many complaints, we feel obliged to add our own "complaint." Please, Brethren, try to understand, join hands, and love one another.

BILL AND JEANNE CHAPPELL

Hiroshima, Japan

NO 'UNSURE' BELIEVERS

Responding to Eric Rojas' letter on salvation (Letters, March), there is no such thing as an "unsure believer." Either you believe or you don't. Remember what is said about lukewarm Christians in Revelation 3:16.

I am not against salvation, nor do I argue against it, contrary to what Rojas states. I only argue that salvation will not be decided until judgment day. Both the scriptures that Rojas says I missed put salvation in the future.

If I knew *now* that I were saved, there would be no need for judgment. You can't be "saved" now and "lost" later.

DON SNYDER

Waynesboro, Va.

TOO GOOD TO PUT DOWN

I enjoyed the April MESSENGER so much I couldn't put it down until I had read all of it. Especially interesting were the letters from Mike Drudge and Roy White, responding to Don Snyder's January Opinions piece, "Nobody's Saved Till Judgment." I heartily agree with them. It made me look up the scripture references to prove their statements.

Great reading.

MYRTLE DAVIS COATS

San Marcos, Calif.

NEEDED: HANDBOOK OF LEISURE

The January editorial, taking on "New Age" cultists, comments about "Americans with plenty of money to spend and insufficient work to keep them busy."

The envious streak in me wishes that I had more money and could get along on less work. Maybe I grew up too much a victim of the adage, "There's nothing like work to keep a youngster out of mischief." Once Americans were characterized as a people who "worship their work, play at their worship, and work at their play."

But I am not sure I want a "return-to-work" blitz as the cure for "New Age" and other ills in America. For one thing, it is not likely to happen soon. For another, I suspect that most MESSENGER staff members and readers *like* the leisure afforded so many by modern technology.

So how about a MESSENGER "Handbook of Leisure" that will help us "get into" the arts, volunteer service, worship, etc., in the spirit of Jesus' two commandments?

NORMAN L. HARSH

Lorida, Fla.

page one

Jim Myer was in my office one day a few weeks back, while taking a break from a meeting of the Annual Conference committee on denominational structure. We discussed the MESSENGER article on the Brethren Revival Fellowship (BRF), the first part of which appears in this issue. Jim currently is vice chairman of the BRF, but is best known across the denomination as the 1985 Annual Conference moderator, a position that earned him much popularity.

Horold S. Martin
BRF Witness Editor

Jim mentioned that the *BRF Witness*, the bi-monthly newsletter of the fellowship, may soon be enlarged. He asked my opinion.

He seemed taken aback at my immediate reaction: "Don't change a thing!" I suspect that Jim was a mite surprised that I sounded like a devotee of *BRF Witness* who didn't want his favorite periodical tampered with.

So I elaborated: It's my contention that drastically changing the format of a periodical is risky business. Readers get "sot in their ways" and don't appreciate change. Not only do they dislike change, they see change as a threat. They suspect that the periodical is changing not only its appearance, but its thrust as well.

I can cite examples from both sides of this issue. As a regular reader of *Sojourners* and *The Other Side*, I was unhappy when they left their simpler, unsophisticated format and went to a slicker look. I felt like they were selling out to Madison Avenue. They lost a tad of their credibility.

Imagine the dismay of BRFers if *Reader's Digest*, a periodical the *BRF Witness* admires as a model of truth (see page 11), were to doctor its age-old format! And I hear that the *Upper Room* is toying with going to a bigger size magazine. Watch out!

I am still getting letters criticizing major changes in MESSENGER's format made by my predecessors in 1965, *years* before I came aboard. That's good reason for my not having initiated any drastic changes in the magazine's appearance. And it's good reason for keeping *BRF Witness* "lean and mean." I think Harold Martin has an amazingly effective periodical. So, as I said to Jim Myer, "Don't change a thing!" — THE EDITOR

in touch

Richard Ward: Telling old, old stories

In second grade Richard Ward was given an assignment that would guide the rest of his life. He was told to write a story about "something interesting in his life."

Being a Southern Baptist minister's son who admired his father's work, Richard chose to write about that father. From that point on, he sensed that storytelling would always be a part of his life.

Richard heard his Sunday school teachers tell the biblical story by relating their personal pilgrimages. "I got lost in their stories. I sat there listening intently to them, as if nothing else were going on around me."

Richard realized that he would some day be a preacher. In ninth grade, he won first place in a speech contest at both the local and district levels. Auditioning for a high school play, however, was perhaps the fork in the road where Richard started on the way toward his present work.

Richard was a reluctant actor. "I didn't want to get involved in acting. I simply wanted to be a preacher." But he not only got the lead role in that high school play; he later became president of the drama club.

Drama is still an important aspect of Richard's life. Last year, while pastoring the Faithful Servant Church of the Brethren in Atlanta, Richard participated in several plays for Emory University Theater.

He is assistant professor of speech communication at Emory's Candler School of Theology. He is also a member of the Network of Biblical Storytellers, which views biblical storytelling as a way to bring healing and freshness to our lives. Much of Richard's extra time is occupied teaching ministers about "peer-preaching" (ministers in a group helping each other improve their preaching skills).

Richard works hard at teaching seminarians how to preach effectively. "Most preachers read the Bible as if it were a phone book or a shopping list. We don't invest ourselves in Bible reading, and then we wonder why people don't get involved with worship."

Biblical storytelling is a particular style of preaching, a rediscovered "lost art." Before writing a sermon, Richard memorizes the story as a starting point in order to get the freshness and to go deeper into the text. "I find that if you invest your energy and a part of yourself in the biblical story, people hear it as if for the first time."

For Richard, biblical storytelling is a rich resource for pastoral care. "Embodying the text is the only way to learn more about the Bible, and storytelling is one of the best ways to make people listen."

Richard feels that Brethren have a rich tradition in a variety of biblically based ministries. "My part in all that is to help people build on the skills that most of us already have."—DONALD R. BOOZ

Danald R. Baaz, district executive for Florida and Puerto Rico, lives in Orlando, Fla.

Stephanie Miller: Tur

Nine-year-old Stephanie Miller earned $1,000 in a unique way—by not watching television for a year. "About a month after I started, I found out I wasn't missing it," said Stephanie, a member of Glade Valley Church of the Brethren, near Walkersville, Md.

Stephanie's stepfather, David Bowmar pastor at Glade Valley, offered her $500 for a year of no TV. Stephanie remembers the offer. "I didn't think I could do i for $500," she said. But when the stakes were raised to $1,000, she couldn't resist.

Part of the agreement was that a tenth of the $1,000 would go to support the ministry of her church. "Our church has a flower fund to send flowers to sick people, so I decided to give $50 to that," Stephanie said. Another $25 went to the church's general fund. Twenty-five dollars more was contributed to Heifer Project International. Most of the remainder will go to purchase a computer that she plans to share with her family.

Stephanie's mother, Donna Bowman, said, "I think it was a success, just from the standpoint of her developing so muc self-discipline. We're really proud of her for sticking with it."

There was carry-over to the rest of the family. Stephanie's younger brothers, Micah and Seth, cut back on their TV watching. "I think it made all of us take stock of how much TV we watch," said David. Added Donna, "We played more games. We spent more time outdoors an more time around the table at meals."

There were difficult times when Stephanie wanted to give in and watch a favorite show. She missed Saturday morning cartoons, Christmas specials, and Olympic ice-skating. Stephanie said "I asked my dad, since he has a VCR, if he would tape every Disney Sunday movie, and he said, 'Nope.' "

On some occasions she did watch a lit tle TV. Her mother said, "She could watch TV at school or at parties if that was part of a planned activity."

Stephanie read lots of books in her year away from the tube. "I have a whole stack of books. I usually read two or thre

e telly

week. I like the Judy Blume and everly Cleary books," she said. She ent some of her free time writing etry.

When the year was up, Stephanie did t watch any TV on the first day she as able. Gradually she has returned to out seven or eight hours each week. he said, "I watch about as much TV as I sed to, but I'm reading as much as I sed to, too."—LINDA JOY

Linda Jay is a News-Post *(Frederick, Md.) reporter. his article is adapted, with permission, from the* News-st.

Doris Sullivant (right) with Bernita, her assigned prisoner

Doris Sullivant: Sponsoring a prisoner

"The scripture verse, "I was in prison and you came to visit me," has always seemed important to me," says Doris Sullivant. "I feel a need to serve others and I have often wondered if walking for CROP, visiting the sick as a deaconness, and doing other church work was enough."

After the death of her first husband, Royce Brandt, Doris was asked by Gerard Keizer, fellow member of the Lone Star (Kan.) Church of the Brethren, to attend a meeting of volunteers who visit inmates in prison. More than 70 people in northeastern Kansas are in the "M2/W2" program funded by the United Way, matched man to man; woman to woman, with an inmate. Sponsors accept no financial or legal responsibility only a commitment to visit monthly and provide emotional, physical, educational, and spiritual support to help keep inmates from returning to prison.

Doris agreed to sponsor an inmate at the Kansas Correctional Institute in Lansing. She was investigated and attended an eight-hour training session.

Doris served with M2/W2 for several months, driving herself the 40 miles to Lansing alone, before telling her family she was involved in prison ministry. "My sister was convinced I was going to be killed; my mother was 'nervous' about my involvement and my son simply said, 'I sure couldn't do that.' "

Bernita, the prisoner, was apprehensive that she and Doris might not "mesh" and Doris would stop visiting. Bernita recalls, "I had been praying for a sponsor ever since I was committed. My crime was serious and I had been sentenced to four to twenty years."

Doris reassured her, "Unless I am sick or the weather is bad, I plan to visit you once a month." The two women, who are both quiet, found they have numerous things in common including the fact both are teetotalers—Doris by belief, Bernita because she's an alcoholic.

Doris explains that "Bernita was abused as a child and as a wife, married and divorced, on alcohol and drugs longer than a decade, gave a daughter up for adoption and had a son in a foster home. Bernita's experiences made me think most of us have life at its best and convinced me I should give back some of what I am lucky to have in my life."

Doris invited Bernita to visit when she was out on furlough. "Sometimes I felt 'stressed-out' from listening to her talk about life within the prison walls; helping her to make decisions about color of earrings to wear, shampoo to buy, and how to comb her hair; or going with her to an AA meeting. Pluses were when my mother overcame her anxiety and rode along when I returned Bernita to the prison, and when Bernita spent Christmas with my family at their invitation."

When Bernita finally was released on parole Doris encouraged her in choosing a church, getting married, and celebrating her first ever paid vacation from a job. Doris, herself now married to Milton Sullivant, has her second Lansing inmate in pre-release training. She was awarded her five-year pin from M2/W2 and continues to talk to Bernita by telephone, to write, and to visit her occasionally.

In Kansas, keeping an inmate incarcerated costs $12,000 a year. Only 10 percent of the inmates in the M2/W2 program are imprisoned again, wheras 30-40 percent of the ex-offenders without sponsorship are recommitted.

"The need for discipleship within prison walls is great," said Doris. "Both women I have sponsored in the M2/W2 program have been good experiences for me. As Jesus said in Matthew 25, 'As you did it to one of the least of these my brethren, you did it to me.' "—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Brazilian church gets official registration

The ordination of Onaldo Alves Pereira has been transferred from Virlina District to the Comunidade Pacifista Crista (Tunker), or Christian Pacifist Community, in Brazil.

Pereira, a Brazilian who attended Bethany Theological Seminary (see June 1986 and July 1987), thought he needed the authority of ordination in an established denomination in order to have his church recognized by the government of Brazil. Because ordination is a district responsibility and overseas ministry is a General Board responsibility, the action was irregular enough to be taken for approval by Standing Committee in 1987 (see August/September 1987, page 16).

When the Brazilian church became officially registered and incorporated in March, it requested that Pereira's ordination be transfered to it.

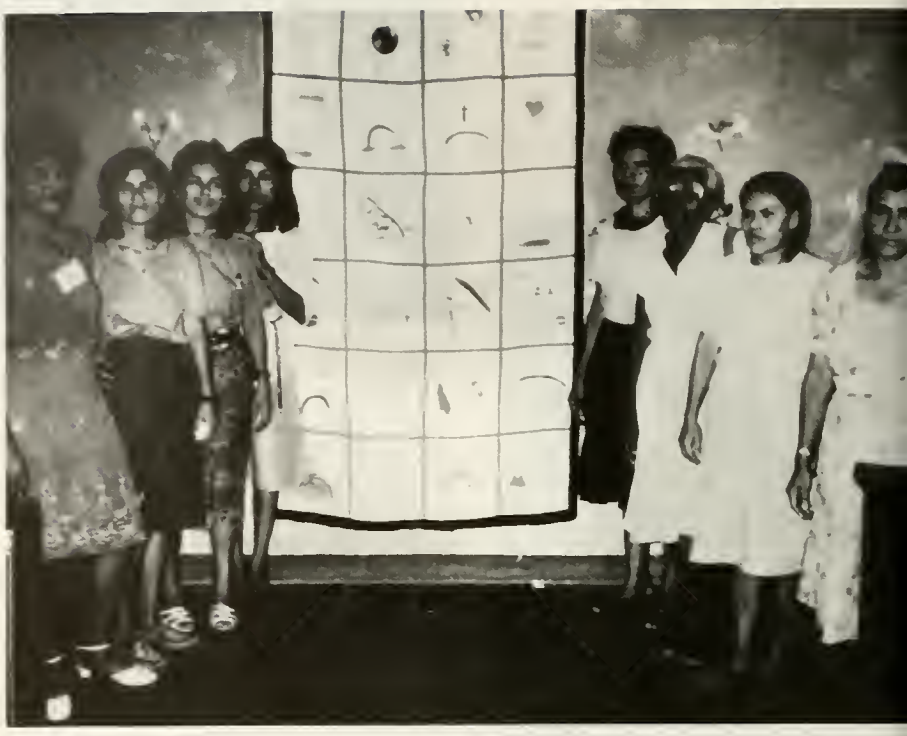
"We want to express our sincerest appreciation for all the patience and boldness you have exhibited in this lengthy and sometimes controversial process," said church officers in a letter to Virlina District. "Your willingness to be part of our vision for a Peace Church in Brazil and your steadfast support for us in spite of the polity concerns of various Brethren have meant far more to us than our words can express."

Pereira's journey with the Church of the Brethren began when his readings introduced him to a denomination that interpreted the New Testament the way he did. Soon his group came to be known as Igreja dos Irmaos (Church of the Brethren). While not connected to the Church of the Brethren in the US in any organizational way, Pereira wanted to be known as "Brethren."

Last fall, while writing their constitution, the Brazilians chose a new name, Comunidade Pacifista Crista. Observed Steve Newcomer, General Board field staff for Latin America, "I believe it represents a maturing of their understanding of themselves and of their deep admiration of the ideals and practices of the Church of the Brethren."

Referring to the origins of the Brethren, Newcomer added that the name "sets them apart in the ecumenical sphere as an indigenous Brazilian church while affirming the longstanding theological and ecclesiological contributions of the disciples who gathered at the Eder River in 1708."

The small church ministers in a neighborhood shantytown, where it has established a pharmacy for free medicine and is setting up a food cooperative. The church is beginning a ministry with patients suffering from AIDS. Other congregational goals include relating more to other peace and ecumenical organizations, launching a media campaign, and working toward the purchase of property for a headquarters.



Delegates to the national assembly of Misión Cristiana pose with the quilt sent from fifth grade the Bridgewater (Va.) Church of the Brethren (see story below).

Brethren visit Nicaragua partner

Pedro Brull, district minister for Puerto Rico, and Pat Wright, of the La Verne (Calif.) congregation, represented the Church of the Brethren at the national assembly of Misión Cristiana, in Nicaragua. Brull was one of the featured speakers.

Their visit was part of a covenant among the Nicaraguan church, Iglesia Cristiana Pentecostal de Cuba, the Christian Church (Disciples of Christ), and the Church of the Brethren. The covenant is called "Hacia la vida abundante en Cristo," or "Abundant life in Christ."

The Brethren representatives carried with them a peace quilt from the fifth grade Sunday school class at the Bridgewater (Va.) Church of the Brethr The children drew most of the pictures and women from the Bridgewater Hon quilted it. Sunday school teacher Betty McNett helped the children design the quilt, assembled it, and did much of th sewing.

Another stateside group, the women' fellowship at Mexico (Ind.), sent a box fabric and notions to be made into children's clothing. Women from the Nicaraguan church will take the clothe to their congregations in the war zones to be used for refugees—some of whon are members of Misión Cristiana.

After returning to the US, Pat Wrigh said, "I wasn't aware of the dedication, love, faith, and vision involved" in the four-way covenant. "Perhaps it's one o the many things that the Church of the Brethren does in its quiet way, but I, pe sonally, think we should be shouting it from the rooftops!"

For the Church of the Brethren, the Vida Abundante covenant also involve leadership development through finan cial support of seminaries in Nicaragu and Cuba. In May, Estella Horning of Bethany Theological Seminary taught five-day course at the Cuban seminary

eterson joins staff f Brethren Press

rry Peterson has been named director of arketing for Brethren Press, effective ne 20. He has been part-time consultant r marketing since last February 1987.

Most recently Peterson has been pastor of the Hutchinson (Kan.) Church of the Brethren. Previously he was director of marketing for C-4 Resources, a small Christian publishing company in inois. He has also been manager of two alden bookstores.

A Pennsylvania native, Peterson has grees from Elizabethtown College and ethany Theological Seminary. During minary he was employed by Brethren ess as a marketing intern.

he Palms works on eorganization plan

ne Florida Brethren Homes, Inc., a not-r-profit corporation that owns and erates The Palms of Sebring retirement nter, filed for relief under Chapter 11 of e Federal Bankruptcy Code on April 5. orida Brethren Homes, Inc., will con-nue to operate the retirement center nder the court's supervision while it eks to develop a plan of reorganization.

"Chapter 11 is not bankruptcy in the nse of selling assets to repay creditors," oints out Hubert Newcomer, executive rector of The Palms. "The filing of hapter 11 allows the corporation time to nalize a workout plan, including a duced interest rate, which will enable to meet our financial obligations."

The reorganization effort is focusing n restructuring the bond debt. When in-pendent living units in the new retire-ent center did not fill up as quickly as pected, the bond interest obligations uld not be met last September.

The retirement center, which opened in ay 1985, recently has increased cupancy by 150 percent by offering ne-year leases. Currently the center's cupancy is about 68 percent. The lms Health Care Center and other alth care facilities have maintained a ar-capacity occupancy, says Florida Brethren Homes Inc. Since January, it said, all operating accounts, other than debt service, are current.

"While the board's action is necessary to achieve a resolution of the obligation to the bondholders, it does not mean the end of the road," said Newcomer. "It marks the beginning of a new effort in getting the retirement community back on line financially so that this 29-year ministry with older adults can continue."

Newcomer has been executive director for more than 11 years. He plans to retire not later than the end of the year.

Advanced work offered in mediation training

Fifteen people moved to the advanced level in learning "the foreign language of caring," Barbara Daté's description of the type of reconciliation training that she teaches.

The mid-April event in Elgin, Ill., was the first Brethren-sponsored advanced workshop, and will be followed by one or two such events each year. So far over 500 people have taken part in introductory and intermediate workshops, says Charles Boyer, General Board peace consultant and organizer of the program.

Her reconciliation training is based on the "Personal Style Program" that she and colleagues developed a number of years ago. It uses classical mediation techniques, but also teaches people to learn skills to communicate with people with different personality styles.

One of the strengths of her training, said participant Sara Speicher, a Brethren Volunteer Service worker, is that it "appeals to almost everybody. A variety of people—discipleship and reconciliation teams, pastors, school counselors, secretaries, young and old—all find it a valuable tool in every aspect of their lives, whether counseling professionally or relating to a spouse."

One of the goals is to involve the discipleship and reconciliation teams of all districts, said Boyer. At the April event, district teams from Michigan, Northern Indiana, and Florida-Puerto Rico were represented.

Daté teaches introductory, intermediate, and advanced workshops across the denomination, under the auspices of Boyer's office. She just led an introductory event for the Ministers' Association, which met prior to Conference in St. Louis.

Daté will serve this year as adjunct faculty at Bethany Theological Seminary. She is one of eight members of a denominational ministry of reconciliation committee. Other members are Larry Hoover, Janet Mitchell, Jim Albright, Gary Zimmerman, Don Booz, Emily Mumma, and Charles Boyer. Together this group is working toward developing a Brethren model of interpersonal peacemaking, reconciliation, and mediation training.

Members of Peace Church of the Brethren, Seattle, Wash., pose for visitor Paul Mundey, General Board staff for evangelism and Korean ministries. Seattle Peace church, the newest Korean congregation in the denomination, joined Oregon-Washington District last fall. Mundey also visited Korean churches in California on his West Coast trip.

'To Russia with love,' say American children

Thousands of US children have made birthday cards for children in the Soviet Union, in honor of the 1,000th anniversary of the Russian Orthodox Church. The cards are part of the "Crayon Brigade," a child-to-child, church-to-church peace effort conducted through the National Council of Churches to celebrate the Russian Orthodox Church's millennium.

In April the project had received more than 25,000 cards from 3,000 groups. Not only church groups have become involved, but Brownies, Cub Scouts, and a wide range of other youth groups, said Suzanne Nagel, who conceived the idea.

Nagel issued the invitation to a large number of churches. The project mushroomed when *Guideposts* magazine wrote about it in March.

Cards have come from all 50 states and from US outposts abroad, such as the Bitburg Air Force base in West Germany. Children of every age, from early preschool to late teens, have become involved.

In April the number of cards arriving at the NCC had built to more than 1,000 cards a day—about one third of the mail received by the NCC.

The cards will be delivered by participants of six NCC-sponsored travel seminars. The first group, which went in April, presented cards at a small church in Kiev. "Mothers had tears in their eyes" as the cards were given to the children, said John Lindner, leader of the NCC group. "The giving of the cards took on a special meaning at Easter, when the custom among Russian Orthodox is to share small tokens of faith."

Cards may be sent until September to Kathy Todd, NCC Travel Seminar Office, 475 Riverside Dr., Room 851, New York, NY 10115.

Bishops address topic of 'women's concerns'

After four years of stops and starts, the nation's Catholic bishops have produced a 164-page draft of a major church statement on women's concerns.

Titled "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society," the draft is the result of the kind of exhaustive processes of debate and consultation that charcterized the recent pastorals on peace and on the economy. It urges that "positions of authority and leadership in the church" be opened to women, but stops short of endorsing their ordination to the priesthood.

Perhaps the most distinctive feature of the draft is its extensive accounts of testimonies from women about their sometimes painful experiences in the church. This came in response to objections about an all-male hierarchy writing about women.

Bishop Joseph Imesch, Joliet, Ill., said "strong feelings" came from nearly all groups of the estimated 75,000 Catholic women consulted. Even the most traditionally minded women "had stronger feelings than many of us would have imagined."

The draft labels sexism as a sin in both church and society. It calls for opening all non-ordained liturgical ministries to women. Furthermore, the document virtually endorses the admission of women to the diaconate, an ordained ministr opened to married men in recent yea and just below the level of the priesth

Concerns of women in the broader society are also addressed. The letter urges provisions for parental leaves without loss of job status, safe and af able daycare centers, and an end to w discrimination against women. The d also calls on men to take responsibili for child-raising and household tasks

Beyond particular issues, there ma longer-term significance in what the has to say about basic biblical and theological themes relating to women emphasizes Jesus' inclusion of wome his earthly ministry and evangelizati

Bishop Imesch said Jesus served as model for treatment of women, "and whether we have been faithful to this model is questionable."

The document is expected to go through at least another draft and a lengthy process of consultation throughout the church before coming a vote by the full US hierarchy in November 1989.

BVS Unit #183 completes orientation

Brethren Volunteer Service Unit #183 held its orientation March 20—April 8 in Chicago (see page 31 for project assignments).

Members of the unit are pictured below. **First row:** Evelyn Toppel (BVS secreta Dona Whitmore-McDonough, Patrick Whitmore-McDonough, Kiraz Johannsen, B Sendel, Karen Winter. **Second row:** Joe Detrick (leadership), Tom Hickey, Paul Coll Linda Fritz, Roy Winter, Ida Mae Van Baale, Melissa Bell. **Third row:** Susan Godfre (leadership), Carman Mason, Gunter Hobing, Tracey Hubbard, Janet Schrock (dire of BVS), Joerg Vogel. **Fourth row:** Nick Wright, Veronica Gunther.

;udan, Afghanistan ;et disaster funds

isplaced people in Sudan will be aided y a $25,000 grant from the Church of the rethren Emergency Disaster Fund.

The funds were requested by Ruth oehle, a medical doctor who has been orking in Sudan through the Church of e Brethren.

Relief efforts will be administered by e Sudan Council of Churches, which is oviding staff, buying food, and flying in eds.

The Church of the Brethren has also provided a $5,000 grant to Afghanistan, which has medical, clothing, and agricultural needs because of severe lack of rain and the war with the Soviets.

Boyer gives testimony about SSS regulations

Charles L. Boyer testified April 27 before a House subcommittee to press for fair treatment of conscientious objectors.

Boyer had testified in May 1986 before the Appropriations Subcommittee on HUD-Independent Agencies, which oversees the Selective Service System, and sent a written critique last fall (see October 1987, page 4).

The Selective Service System (SSS) has issued regulations on July 1, 1987, and on December 17, 1987, that "do not respect longstanding agreements between the Selective Service System and religious agencies and are punitive to persons seeking to be recognized as conscientious objectors to war willing to perform alternative service," said Boyer in written testimony sent just before his appearance before the subcommittee.

worldwide

Relief agency officials fear that a recent order by the Ethiopian government expelling foreign workers from two provinces may be an attempt to hide stepped-up fighting from international view, according to Africa Press Service. Originally, concern was raised about the effort of the order on relief efforts. But relief officials say that most aid is channeled in ways that would not be affected by the action. Of greater concern are new government offensives and the suspected diversion of relief food to military forces. National Council of Churches funds are channeled through the indigenous Ethiopian Orthodox Church, which should be unaffected by the order because its relief workers are not foreigners.

The 1688 Germantown Anti-Slavery Protest was commemorated April 23 in Germantown, Pa., by a broad coalition of 55 community groups. The anti-slavery protest was written 300 years ago by four Quakers and Mennonites—175 years before slavery was abolished in the United States. Organizers of the 300th anniversary commemoration are promoting a comprehensive economic development plan for Lower Germantown. A "1988 Germantown Protest" says, "While human slavery has been abolished in law, the callous disregard of life persists today in the abundant denial of basic human rights and needs. Our Germantown forebears would have us stand today with the homeless, the hungry, the unemployed, and the neglected."

The largest Mennonite body in North America is following the lead of a smaller Mennonite denomination and several Quaker groups in taking steps to avoid payment of taxes that go to military use. The General Board of the Mennonite Church has recommended that church agencies honor the requests of employees who wish to withhold payment of taxes used for military purposes. If the denomination's General Assembly, which convenes next year, goes along with the recommendation, it will put the church in a position of breaking laws requiring employers to withhold federal taxes. The General Conference Mennonite Church took such an action in 1983. Since then several Quaker groups have followed suit.

The Christian Peacemaker Teams committee, which includes various Mennonite groups and the Church of the Brethren, has hired a half-time staff person, Gene Stoltzfus of Chicago. He plans to develop a team of people available to provide resources for congregations and groups that want to engage in new forms of peacemaking in their communities.

The United Methodist Church voted overwhelmingly to retain language that condemns homosexual practice and bans ordination of active gays, but also approved a four-year study of homosexuality. In another area that threatened to be divisive, delegates came quickly to agreement on a major statement called "Our Theological Task," which won the support of liberals and conservatives by making clear the church's willingness to accept theological diversity but not doctrinal pluralism. In their quadrennial assembly in St. Louis, the Methodists also approved a new hymnal that eliminates much male imagery.

The decline of white males entering seminaries combined with the influx of women and minorities is slowly reshaping the landscape of ministry in the US, according to a number of seminary officials. Though the ordained ministry still is overwhelmingly white and male, these changes in the theology student population mean that by the turn of the century white men will be a minority among clergy in many denominations.

The Sudan Council of Churches has chosen Eskiem Kojo as general secretary, replacing Clement Janda. Janda resigned in December to join the Commission of the Churches on International Affairs, under the World Council of Churches. The SCC is one of the agencies with which the Church of the Brethren ministers in Sudan.

Passing on the gift. Two Elizabethtown College students—Carolyn Boshart, Lebanon (Pa.) congregation, and Jon Shively, Lancaster (Pa.) congregation—have written and produced a distinctly Brethren musical that focuses on the life of Dan West. Called "Followin' His Footsteps," the musical is based on Luke 9:23 and is performed by a student group called "Died in the Wool." The production, which includes drama, narration, music, and slides, borrows some of its material from Ingrid Rogers and Andy Murray. Eight performances have raised $1,600 for Heifer Project International.

Meanwhile, back at the farm. Heifer Project International has been given a 145-acre farm in Lancaster County, Pa., reports area representative Tom Hurst, a member of the Church of the Brethren. The Stauffer Homestead Farm, worth about $1.5 million, will include a visitor's center, educational opportunities, demonstration sites for alternative agricultural systems, and the raising of livestock. Details still need to be worked out with the family before the transfer occurs next November. Additionally, $240,000 of work will be required before the farm is a fully functioning entity of HPI.

A piece of the rock. Forty-four tons of tufa (not to be confused with tofu, which is much more common in California) promises to put the city of La Verne on the international map, according to Garbis Der Yeghiayan, president of the American Armenian International College at the University of La Verne. During a 1985 visit to the Armenian Republic of the Soviet Union, Garbis and La Verne mayor Jon Blickenstaff, a member of the La Verne church (see July 1987, page 3), were struck by the beauty of a native volcanic rock, tufa. They spoke with their hosts from the Cultural Committee about the possibility of getting a few slabs of the pink stone to use in a new building at the Armenian college, the only such institution in the Western Hemisphere. In January Garbis was overwhelmed by the arrival of 50,000 slabs—44 tons—of tufa from Armenia. Architects are now designing the three-story tufa building, and Garbis has been inundated by calls from artists and architects asking for a piece of the rock.

Names in the news. Bridgewater College awarded an honorary doctor of laws degree to commencement speaker and alumnus Judge Pasco M. Bowman II and an honorary doctor of divinity degree to baccalaureate speaker Donald E. Miller, general secretary of the General Board. . . . H. Lamar Gibble received an honorary degree from his alma mater, Elizabethtown College. He is peace and international affairs consultant and Asia representative for the General Board. . . . Juniata College awarded an honorary doctorate of humane letters to Oregon Senator Mark Hatfield, who delivered the commencement address. Faculty member Robert E. Wagoner, a member of Stone church, Huntingdon, Pa., received the annual Beachley distinguished professor award. . . . W. Wallace Hatcher, of the Linville Creek (Va.) church, received one of Bridgewater College's young alumnus awards. . . . Among recipients of citations of merit on McPherson College's alumni day were Catharine Little Strahm, Topeka (Kan.) church, and Robert L. Wilson, First Church of the Brethren in Wichita, Kan. . . . An exhibit of watercolors by alumnus Robert E. Martin was displayed during March at McPherson College. An architect and artist, he is a member of the Heatherdowns congregation in Toledo, Ohio, and exhibits his work at Annual Conference through the Association for the Arts. Robert A. Martin, former missionary/teacher at Waka Schools in Nigeria, in the late 1960s and early 1970s, was recently named the outstanding young member of the American Association of Teacher Educators in Agriculture.

Roots. The German Baptist Brethren in Eastern Ohio are the focus of an exhibit and a symposium at the German Culture Museum, in Walnut Creek, Ohio. Through artifacts and documents, the exhibit tells the story of the settling in Stark County and surrounding area of the group popularly known as Dunkers. The Church of the Brethren is the largest of the five groups that trace their origin to the German Baptist Brethren. The exhibit is June 21 to October 29, 12:30-4 p.m. Tuesdays through Saturdays. The symposium is July 22-23, and features lecturers Stanley A. Kaufman, David B. Eller, Fred W. Benedict, and Donald R. Hinks. A book will be published in October.

Coming up. The Brethren Revival Fellowship annual meeting is September 10 at the Pleasant Ridge (Pa.) congregation. Carl Zuck will speak on "The Meaning of Christian Service," and six former Brethren Volunteer Service workers will share "How Volunteer Service Has Challenged My Life." A new video of the BVS/BRF program will be shown.

Orphan Train riders. "Orphan Train" riders are being sought by a newly formed organization, the Orphan Train Heritage Society of America. Between 1854 and 1929, more than 150,000 orphaned children were taken out of institutions in New York City and transported by train across rural America. Anyone with information about an "Orphan Train" rider is invited to write to OTHSA, Route 4, Box 565, Springdale, AR 72764. Include a self-addressed stamped envelope.

Oops! William E. Hare, identified in the April issue as a member of the Mount Morris (Ill.) congregation, has been "lovingly claimed" by the nearby Polo congregation, whose pastor, Art Hunn, wrote in to set the record straight.

Who's afraid of the BRF?

s the BRF the divisive gang from out in right field that critics charge, r the nagging conscience of a denomination gone astray?

y Don Fitzkee

e Brethren Revival Fellowship? The BRF? h, yes, I know all about it. Aren't they that rm-faced group back in Eastern nnsylvania? They're always complaining out something."

"Yup, you're thinking of the right group. ey're terribly divisive, always undermining nominational programs, fomenting unrest nong the Pennsylvania natives. I can't tell u all the terrible things I have heard they ."

"I can tell you one: They all hate women. ey believe women should be confined to e kitchen, except on Sundays, when they tter be in church, heads covered and ouths shut."

"Oh yes, I've heard that's true. Don't you ve to be male, dress plain, avoid smiling at l cost, and act as if you have a corner on e truth even to be associated with BRF?"

"I think they are allowed to smile—just t on Sundays."

They don't all dress plain. Their movement isn't confined to Eastern Pennsylania. They aren't divisive. They don't ate women. They don't claim to have a rner on the truth.

These are some of the things members f the Brethren Revival Fellowship Committee will likely point out if you get a hance to chat with them. And they will robably do it with some homespun umor.

For a group such as the Brethren evival Fellowship, which for nearly 30 ears has been trying with limited success lead the Church of the Brethren away om what it sees as the evils of liberalism nd humanism and back to the "biblical hristianity as historically understood by e Brethren," a sense of humor is a valuble asset.

"We understand we have a problem ith our image," understates Jim Myer, ice chairman of the 11-member BRF ommittee, and a free minister in the

The Brethren Revival Fellowship had come of age and proven itself an accepted part of the Brethren body when its own James F. Myer was elected moderator of the 1985 Annual Conference, the denomination's highest elective office. Previously a member of the denomination's General Board, he has served on two important Annual Conference study committees—the Human Sexuality From A Christian Perspective study committee, which reported in 1983, and the current Denominational Structure study committee. He is currently BRF vice chairman.

White Oak congregation, near Manheim, Pa. He believes that BRF has been largely misunderstood from its beginning.

The Brethren Revival Fellowship came into being at the 1959 Annual Conference in Ocean Grove, N.J., when a group of 50 or so brothers and sisters gathered for prayer and to seek direction. Linford Rotenberger, a charter member of the BRF, remembers, "We were so discouraged with the direction the Church of the Brethren was going, with all of the liberalism that was creeping in."

Not until 1966, with the publication of the first *BRF Witness*, newsletter, did the group begin to take off. Since then, with the *Witness* articulating its views, BRF has become an increasingly respected voice in the Church of the Brethren.

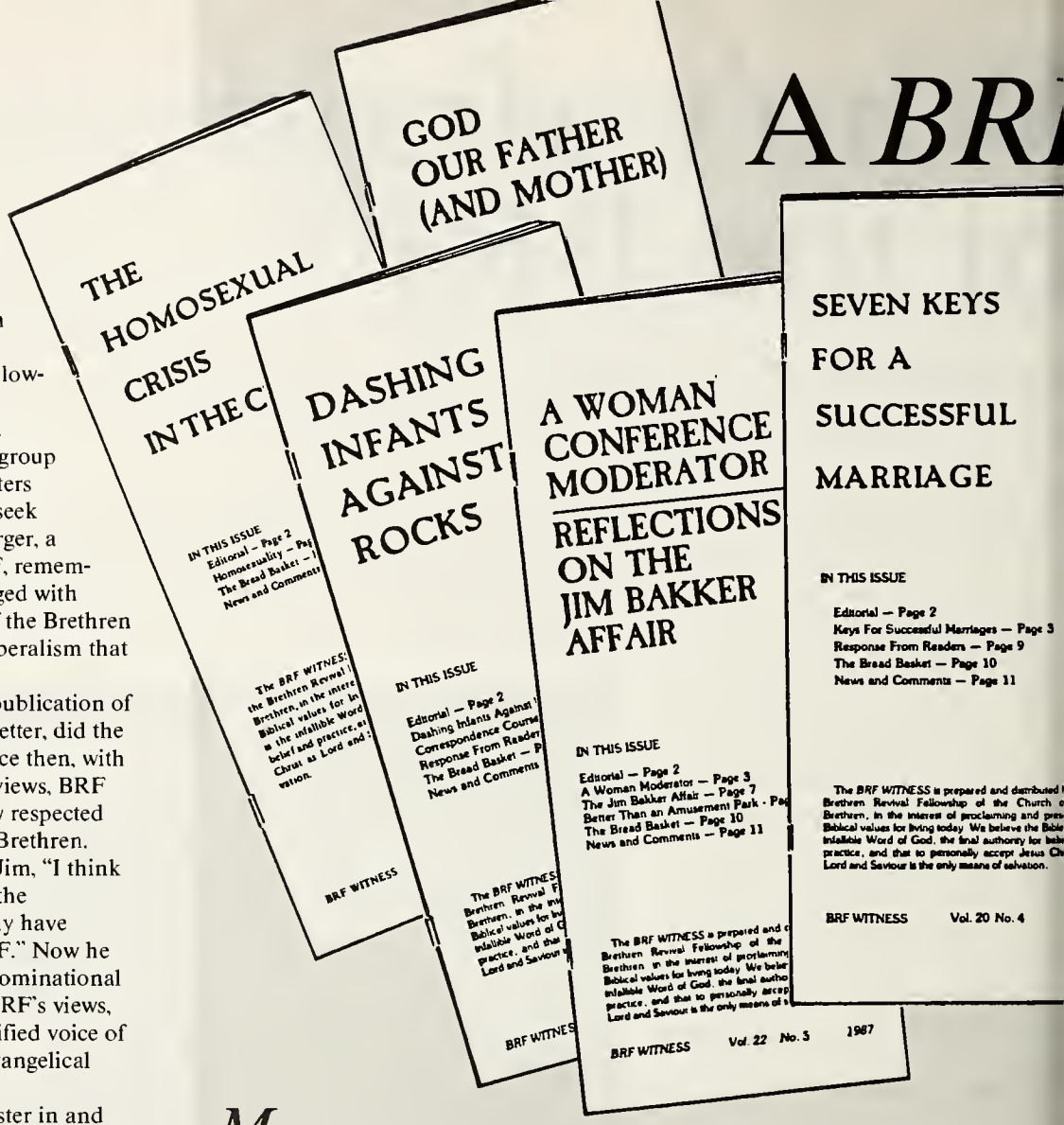
"In the beginning," says Jim, "I think it's fair to say that some of the denominational leaders may have attempted to stamp out BRF." Now he senses that, while most denominational leaders still disagree with BRF's views, they respect BRF as the unified voice of the more conservative or evangelical members of the church.

Paul Brubaker, free minister in and moderator of the Middle Creek congregation, near Ephrata, Pa., and chairman of the denomination's Pension Board, agrees. "Twenty years ago," he says, "I don't think (a BRF member) could have been elected Annual Conference moderator. (Jim Myer was moderator of the 1985 Annual Conference.) Others of us have served on the General Board. So I think there's been a wider acceptance of BRF in more recent years."

Dale Brown, professor of Christian theology at Bethany Theological Seminary and a friendly critic of BRF, agrees. "I felt very strongly," says Dale, "that it was unjust for congregations such as White Oak, who have given so much to the church financially, never to have any representation. I've been happy that in recent years BRF has had more influence in the church and more forums in which to state their positions. I've been for that all along."

Still, many Brethren don't know who

(continued on page 12)



Many Brethren know the Brethren Revival Fellowship more through its newsletter than through personal contact. Intentionally kept "lean and mean" (it fits handily into pockets and envelopes and keeps its message bite-size), the newsletter is mailed free to a large readership and is found in church narthex literature racks across the denomination. A sampling of BRF Witness *quotes suggests the range of concerns the fellowship addresses.*

On peacemaking:

"Christians attempt to lead their nations into peaceful co-existence. They must realize, however, that this is not their primary calling, nor will the effects be long-lasting (see Matthew 24:6)". *Vol. 21, No. 5, 1986*

On paying "war taxes":

"We believe that those who are loyal to Christ are bound by the biblical mand to respect the government of the land i which they reside, and should pay thei taxes when due. What the government does with the money is no longer their responsibility." *Vol. 20, No. 3, 1985*

On affiliation with the World Council Churches and the National Council of Churches:

"BRF would like to see the Church o the Brethren (as a denomination) disco tinue its affiliation with the NCC/WC and, instead, pursue plans to affiliate with the National Association of Evangelicals and the World Evangelic Fellowship." *Vol. 19, No. 4, 1984*

On a woman as Annual Conference moderator:

"We wonder why any woman *would want to be* in the position of moderator only to find herself in the awkward spo

Witness sampler

finding it necessary to declare some dained minister 'out of order,' or to ve to say, 'You no longer may debate : issue.' "*Vol. 22, No. 5,1987*

On women as leaders:

'Adam was created first, and the wom- was formed to help him. From the ginning, God had divinely arranged it the man should lead and the woman ould assist . . . Eve was the one who s deceived. Adam was not. . . . The man proved by her trusting nature to more easily led astray than the man, d . . . this is one reason why she should t be an administrator and a teacher of ristian truth at the head of an sembly." *Vol. 22, No. 5, 1987*

On the duties of wives:

"Just as a team needs a head coach, d a business needs a director, so the me needs someone to be in charge— d God says that the leader in the nily situation should be the man." *Vol. No. 3, 1983.*

On what's good about the Church of the ethren:

"Not all Brethren are liberal and afraid take a biblical stand on moral issues. ultitudes have not bowed the knee to al!" *Vol. 22, No. 2, 1987*

On leaving "an apostate denomination":

" . . . [I]t is not necessarily the duty of e Christian to withdraw from a nomination somewhat influenced and rmed by the new theological looseness. any a faithful Christian has remained such a church, teaching a Sunday hool class of children or adults, quietly tnessing to the whole word of God, and s been used of God as an antidote to e wrong or confused teachings that are ten accepted there." *Vol. 12, No. 6, 1977*

On abortion:

"Those of us who take a high view of e Scriptures maintain that *God* is the thor of life. And because he *gives* life, *alone* has the prerogative to *take* it." *l. 19, No. 2, 1984*

On the General Board and the "Elgin" staff:

". . . [O]ur General Board and its staff are largely committed to liberation theology, mutuality in mission, uncertainty about man's basic need, the push for women's rights, reluctance to criticize massive violations of human rights in communist countries, and support for non-christian ideologies implying that God is at work among all people and in all religions to bring about his reign of justice." *Vol. 19, No. 4, 1984*

On taking a yoga class:

"The yogic meditator leaves knowledge for meditation, and meditation for detachment, and doesn't know who (or what) he is submitting to. Frequently the god will promise divinity and power in exchange for complete surrender to its power. Does this sound anything like Satan's temptation of Jesus in the wilderness?" *Vol. 21, No. 6, 1986*

On *Reader's Digest* "inerrancy":

"For an average *Reader's Digest* issue, every line of each article is carefully scrutinized before it is published. Experts check 3,500 facts with 1,500 sources. Everything passes under their careful eyes, even the one-line fillers and jokes. The double and triple checking that goes into every article of the *Reader's Digest* tells something about how the magazine has achieved its reputation for truth and accuracy." *Vol. 19, No. 4, 1984*

On biblical authority and inspiration:

"We believe the Bible is wholly trustworthy in matters of doctrine and in matters of history. We stand with our faithful forefathers in declaring our confidence in the total trustworthiness of the Scriptures, and we firmly believe that the writers, under the guidance of the Holy Spirit, were preserved from making factual, historical, and doctrinal errors." *Vol. 14, No. 4, 1979*

On evangelism:

"I love the Church of the Brethren, but I think we need a booster-shot of Great Commission serum. Jesus said, 'Follow me and I will make you to become fishers of men.' He didn't say, 'Just be keepers of the aquarium.' " *Vol. 21, No. 3, 1986*

On homosexuality:

"Homosexuality (whether defined in terms of lust or love) is not a valid model of sexuality, for it affirms incompleteness. Homosexuals need help in getting right with God, not someone to support their sin." *Vol. 16, No. 1, 1981*

On AIDS:

" 'Is there any parallel between AIDS as a possible mark of God's displeasure on practicing homosexuals, and venereal diseases as a possible mark of God's displeasure with any immorality?' (See Proverbs 5:11, LB)" *Vol. 18, No. 5, 1983*

On being born again:

"The new birth is *a tremendous spiritual change* wrought in the human heart by the Holy Spirit. It cannot be observed with the human eye. We can only see its results." *Vol. 14, No. 6, 1979*

On inclusive language:

"It is true that there have been some biases built into the words and phrases that are commonly used in church circles. It is not always helpful, for example, to refer to a congregation as 'men' or 'brethren.' In sensitivity to other persons, we can make an effort to be inclusive. We do not object to using the phrase 'men and women' (instead of "men") when referring to people, nor is it offensive to speak of 'chairpersons' instead of 'chairmen,' or to say 'mail carrier' instead of "mailman." *Vol. 23, No. 3, 1988* □

* * *

Just like scripture quotes, these BRF Witness *quotes need to be read in context in order for their exact meaning and implications to be fully grasped.* MESSENGER *readers are encouraged to read the issues of* BRF Witness *from which these quotes were pulled. Direct your inquiries about the Brethren Revival Fellowship and* BRF Witness *to: Brethren Revival Fellowship, Route 10, Box 201-N, York, PA 17404.*

(continued from page 10)
BRF is, what they are all about, what they believe, and what do they want.

What BRF wants is easier than who BRF is. BRF members have clearly articulated their concerns in the *Witness* and in other settings. *Witness* editor Harold Martin has written:

> BRF is specifically concerned about: 1) the fact that many within the Church of the Brethren set aside the trustworthiness and the authority of the Bible; 2) the drift from the biblical, Anabaptist, and Brethren-oriented understanding of church and state, war and peace, church ordinances and practices, etc.; 3) the turning from preaching the gospel of reconciliation of individuals to God through the atoning blood of Jesus Christ, to a man-centered program of political involvement; 4) the diminishing membership and the need for revival and evangelism within the Church of the Brethren; 5) the biblical content of Brotherhood-produced materials that are prepared for various areas of our Church's life; 6) our denomination's participation in the NCC/WCC with their slant toward socialistic ideologies and their support for revolutionary groups; and 7) saving the Church of the Brethren and not fragmenting it by splintering and dividing into many small, independent groups.

Specific goals include placing at Bethany Theological Seminary a faculty member who believes in biblical inerrancy; increasing evangelistic meetings in congregations; strengthening what they consider the traditional Anabaptist and Brethren view of nonresistance, "which has now been replaced by a weak pacifism and political activism"; improving biblical content of denominational Sunday school materials; increasing the number of Brethren missionaries; and launching "an all-out emphasis on evangelism and soul winning."

It is difficult to say how many Brethren support BRF since it is simply "a loosely knit fellowship among those who share similar convictions." An 11-man BRF Committee oversees BRF affairs.

Members are chairman Donald E. Miller (not to be confused with Donald E. Miller, general secretary of the Church of the Brethren General Board), pastor of the Brunswick (Maine) congregation, a BRF new church development project; vice chairman Jim Myer; Samuel Cassel, moderator of and free minister in the White Oak congregation; treasurer Harry Nell, moderator of and free minister in the Upper Conewago congregation, near East Berlin, Pa.; Galen Hackman, pastor of the Schuylkill congregation, near Pine Grove, Pa.; Harold S. Martin, free minister in the Pleasant Hill congregation, near York, Pa.; Paul Brubaker; Walter Heisey, free minister in the Heidelberg congregation, near Lebanon, Pa.; David Myer, full-time chaplain of the Lancaster County (Pa.) prison and free minister in the Blue Ball (Pa.) congregation; Ken Leininger, moderator of and free minister in the Cocalico congregation, near Denver, Pa., now attending Lancaster Bible College; and Linford Rotenberger, a retired pastor.

Despite the fact that 10 of the 11 committee members live in eastern Pennsylvania, it rankles BRF leaders when people characterize them as a movement confined to a geographical region. "That's not accurate at all," says Harold. The more than 10,000 people who receive BRF literature represent approximately half of the Church of the Brethren congregations, in all 24 districts, he says. In addition, an advisory board of men from across the country meets with the committee each year at Annual Conference.

With an annual budget of about $80,000, BRF funds a number of service projects and educational efforts. Each year it conducts the week-long Brethren Bible Institute at Elizabethtown (Pa.) College; and, in cooperation with Brethren Volunteer Service, trains two units of volunteers who serve in either Maine or Mississippi at special BRF projects.

During the past several years BRF has planted new churches by colonization in Brunswick and Lewiston, Maine, and continues to channel financial support to those congregations. "The mission projects in Maine are pretty much being carried out by the more conservative congregations," explains Jim, congregations reluctant to give to General Board program.

In addition to meetings at Annual Conference, BRF holds its own annual meeting each September. Committee members are selected then from a slate o nominees to serve six-year terms. Serving multiple terms is common. Linford Rotenberger has served continuously since BRF's beginning in 1959. Other names such as Jim Myer and Harold Martin have become synonomous with BRF.

One might think that a minority group such as BRF that has been struggling for nearly 30 years to get the Church of the Brethren "back to the Bible" with little obvious change might be discouraged, but that doesn't seem to be the case. Galen Hackman does point out facetiously, "If the decline in membership continues we'll have to change our name to the Brethren Resurrection Fellowship." But by and large the committee thinks it has done some good.

Earning respect—even from those who disagree strongly with BRF views—has been one major accomplishment. In the process, says Donald Miller, "I think we have become a bit more considerate and tolerant of those who don't agree with us, and have been able to work together."

Many letters attest to another BRF accomplishment: They have kept some people from leaving the Church of the Brethren. "Often people say, 'We would have left the Church of the Brethren several years ago were it not for the spark of hope we see in the BRF,'" says Donald. "This kind of thing really encourages us and does away with the criticism we get about being divisive or splitting the church."

Committee members also think that, had BRF not been outspoken over the years, the church may have declined ever more than it has. They even perceive the Bible to be making somewhat of a comeback. "I think it's only fair to say that there's been more talk about the Bible in recent years," says Harold. But a new danger, he says, is the wide use of the "historical/critical method of Bible interpretation that is leading to conclusions that are contrary to what we believe the Scriptures really teach." This view of the Bible, says Harold, leads to "picking out of the Bible what you want and rejecting what you don't." □

Next month: What does the BRF believe about pacifism, the role of women in the church, and prayer coverings?

McPherson College:

Oriented toward a second century

y Kermon Thomasson

ne August 23, 1887, *Gospel Messenger* nounced that McPherson, Kan., had een selected as the site for a new ethren school:

"The Kansas school has been located at McPherson, in that state. The location, we believe, is a good one. It is about the geographical center of the state, and is surrounded by excellent farming land. We understand that the locating committee met at McPherson yesterday to arrange for opening a school this fall, and to complete their report, which will appear as soon as possible."

The new college opened a year later—September 5, 1888—with 70 students, under the care of President Solomon Zook Sharpe, a pioneer Brethren

McPherson president Paul Hoffman and student Michael Maestas, of Leoti, Kan., stroll north through the walking mall of the newly designed college campus. The new mall unifies the campus and replaces two blocks of Eshleman Street. Reorientation of the campus has not only beautified it, but symbolically turns the college toward its second century.

Above: *A portal at the south end of the walking mall (below and previous page) was dedicated at homecoming last October. The college seal is on the left pillar, and a college skylarker (Eric Johnson, DeKalb, Ill.) atop it. The right pillar now carries a Bible quote, "Wisdom excels folly as light excels darkness" (Eccles. 2:13). South of the portal the college invites traffic in off Kansas Avenue, a major artery. Previously, out-of-town drivers passed by unaware of the college a block away.*

Below: *The view from atop Miller Library looks across a turnaround along the mall where a "world peace tower"— is planned. At left is Mohler Administration Building, connected by a walkway to Brown Auditorium. Far right is the Student Union building.*

educator. Now in 1988 McPherson College is winding up its centennial celebration.

In that celebration, beyond the requisite look backward at its history as the Brethren college of the Western Plains, McPherson has looked forward to its next century. Unsurprisingly, fund drives for scholarships and future funding of the college program have been part of that forward look. But the most visible part is a new campus plan that changes the appearance of the college and reorients the campus along a north-south axis.

The plan speaks to several concerns—vehicular traffic involving campus safety, the reorientation, creating a new campus entrance off Kansas Avenue, modernizing dormitories and classrooms, and campus beautification. The planners sought to move away from a "generic

Above: *The old gave way to the new, as a condemned fire hazard, Kline Hall, was razed last April to open a new vista.*

college look" to give McPherson a distinct identity in its second century.

Since MESSENGER provided McPherson with one of its best remembered presidents—Desmond W. Bittinger (1950-1965)—it is fitting that we salute the college at the close of its birthday year with this look at the "new campus." (Bittinger was editor of MESSENGER from 1944 to 1950, moving directly to McPherson from that post. Edward Frantz was president of McPherson College from 1902 to 1910, before serving as MESSENGER editor—1921-1942.) □

Windows in the Word

by Timothy K. Jones

New I found the story almost unbelievable, but the newspaper here in town reported that a woman in another state had for eight years tended the corpse of her husband as though he were still alive.

"Although it was obvious he's been dead eight years," the sheriff of the town explained, "the family sincerely thought he was fine, the way he was being treated. They changed his clothing and bedding just like he was sick." Even though his skin had "dried like shoe leather" and his body had shriveled, the woman managed to convince her teenage children that their father was alive. At the time of the news story, in fact, the children still believed he was fine. The sheriff reported that they wanted "to return home and live the rest of their lives as they have the last eight years."

As bizarre as that sounds, I couldn't keep from seeing parallels to our lives. At times, something in us resists letting go of what we have always known, refuses to stop clinging to the familiar. We would even rather prop up a dead man's bones and live with the stench of the old than embrace the pain of adjusting to the new.

This happens in the church as well. We too often greet change or newness in the corporate setting with reluctance or resistance. We find it easier to ignore clear indicators of the passing of the old, and the need for change. Much within us wants to avoid, for example, our denomination's steady decline in membership, its lack of unifying vision, or its desire for spiritual vitality. So while we can't muster too much excitement for the status quo, we defend what we have always known and avoid the risky task of listening anew to what God might be saying about the future.

Jesus gives me another picture for learning to let go of the old in order to make room for the new. "Truly, truly I say to you," he told his disciples before his death, "unless a grain of wheat falls to the earth and dies, it remains alone. But if it dies it bears much fruit. He who loves his life (or clings to it, he might add), will lose it" (John 12:24, 25). Death is never pleasant, but Jesus knew that God was calling him to a dying that would open to a new kind of living. He had to give up life as he had known it in order to experience life as God could remake it.

Periodically, in our lives and in our churches, God asks us to "remember not the former things, nor consider the things of old" (Isa. 43:18). It is not that the past is always bad. But it will always be less than the future God is waiting to create. Only as we admit the deadness of the old, only as we receive the scary freshness of the new, do we become more than caretakers, but co-creators.

The more I think about that, in fact, the less I am tempted to keep around me the shriveled remains of comfortable, but dead, attitudes and patterns. "Behold, I am doing a new thing," says the Lord (Isa. 43:19).

Let the new come, Lord. □

Freelance writer Timothy K. Jones is a member of the pastoral staff at Communion Fellowship, Goshen, Ind.

Brethren and the secon

by Dale W. Brown

Do the Brethren believe in the second coming of Christ? Because we are a noncreedal people, it is probably presumptuous for any one of us to attempt an answer for all. If we desire greater unity, however, it may be helpful for some to risk a Brethren response.

My answer often has been, "Yes, but. . . ." And it usually takes a long time for a theologian to interpret the "but." For the question is related to our eschatology, the doctrine of "last things." And in this we may be influenced more than we realize by 19th century movements.

In the early and middle 1800s, waves of revivalism flowed with the western expansion, resulting in phenomenal church growth and inspiring missionaries to preach the gospel to the ends of the earth. Charles Finney, one of the most popular revivalists of the pre-Civil War period, commissioned each convert to join a society for world betterment. Among others there were abolitionist, peace, temperance, and women's rights societies. All embodied a millennialist spirit, the belief in a coming ideal society symbolized by the thousand years cited in Revelation 20. It was assumed that changed hearts would be used by the Spirit to change the world.

The Brethren initially opposed revivalism, and they were reluctant to become yoked with others in social causes. By the end of the century, however, they had experienced growth through revivals and increasingly became involved in movements for temperance and peace.

During the Civil War period, some evangelicals began to give up their belief that they should or could change the world. They discerned a relationship between events in their time and prophecies found in the biblical apocalyptic, a word meaning revelation. For them the texts offered a special disclosure of catastrophic events that would herald the imminent coming of Christ. These expectations gave rise to the Plymouth Brethren in England, the Adventist groups in America, and the Jehovah's Witnesses, who may have been influenced by a tract of a Brethren elder. Collectively, this movement came to be named premillennial because of the belief that Christ's return would establish the millennium, a perfect thousand-year reign.

In order to distinguish these views from the prevailing optimism, the view of Finney and others was renamed *post*millennial because of the conviction that Christ would return after an age of peace and prosperity. Woe, yet another distinction has become necessary—namely, the *a*millennialists, who share Augustine's rejection of a future millennium in assuming that the thousand years symbolically designates the age of the church between Christ's resurrection and his final coming.

In the years following the Civil War, William Thurman, a Baptist preacher converted to the Dunker persuasion, became a convinced premillennialist. On several occasions he gathered a group of Virginia Brethren on a hill to await the second coming. I suppose they thought that if Christ would choose an ideal place to light, it would be the beautiful Shenandoah Valley of Virginia.

When I studied this movement in seminary, I never dreamed that updated versions of 19th-century premillennial schemes would become so popular in my lifetime. In the 1970s, Hal Lindsey's *The Late Great Planet Earth* sold over 15 million copies, more than any nonfiction book other than the Bible. His friends have chided that he has extended the timing of Christ's return so as to buy more time to spend the huge royalties.

The power of this movement may be seen in the simple logic derived from common perceptions of our kind of world: One, the world is getting worse. Two, there is not much we can do about it. Three, glory hallelujah, God can. The worse things get, the nearer we are to the time when Jesus will return and usher in the perfect kingdom on earth.

There are important lessons to learn from this message. Though many of the predictions failed, premillennialists were more accurate in sensing the movement of history than liberals who predicted that the 20th century would be a Christian century of peace, justice, and plenty for all. Their biblical realism teaches tha things often do get worse before they can get better. We cannot easily roll up our sleeves and build the kingdom of God o earth. Neither can we glibly identify our causes with the kingdom, which will come only fully in God's time, not ours.

The following criticisms will not apply to all who hold premillenial views. There are many variations in the predictions. My intention is to point out how some views from a Brethren perspective fall short of reflecting the mind of Christ.

Pretends to know more than is promised. When I read Lindsey's book, I was shocked at how much of what he predicted could not be found in the Bible and how much he read into certain texts. New Testament writers told us we are not promised to know the times and the seasons. Paul said that we know in part, our knowledge is imperfect, we see only a dim reflection in a mirror. I share a common Brethren prejudice that we should spend less time attempting to discern details about the future and more time allowing the Spirit of Christ and the future kingdom to be present in our lives

Too easily makes good news out of bad news. Instead of weeping compassionately, some seem to rejoice in bad news because biblical prophecies are being fulfilled and we are nearer the time of the coming kingdom. A popular singer testified that his spine tingles in ecstasy as h thinks of being raptured out of this world to meet Jesus in the sky, even as he looks down and sees millions perishing in a nuclear holocaust. How unlike our Lord, who wept when he contemplated the destruction of Jerusalem, and cried out: "Would that even today you knew the things that make for peace!" (Luke 19:42)

Proposes that Jesus is not the same yester day, today, and forever. Whereas Jesus came the first time as the Prince of Peac who lived and died for others, many prophecies have him coming the second time as a military commander. Brethren need not ignore themes of judgment in order to believe that love will have the last word and the meek will inherit the earth.

Undermines the call to be peacemakers. Because Jesus predicted that there will b

oming

ars and rumors of wars, Brethren have ften been accused of opposing the will f God when they strive for a more eaceful world. Is it not stretching a assage, however, to translate these texts a way that undermines the concern of ur Lord for the things that make for eace? In the same passage, Jesus pre- icted that a father would kill his child nd children would put their parents to eath. But I have never heard anyone use is passage to argue that we should not ork for better relationships in the mily.

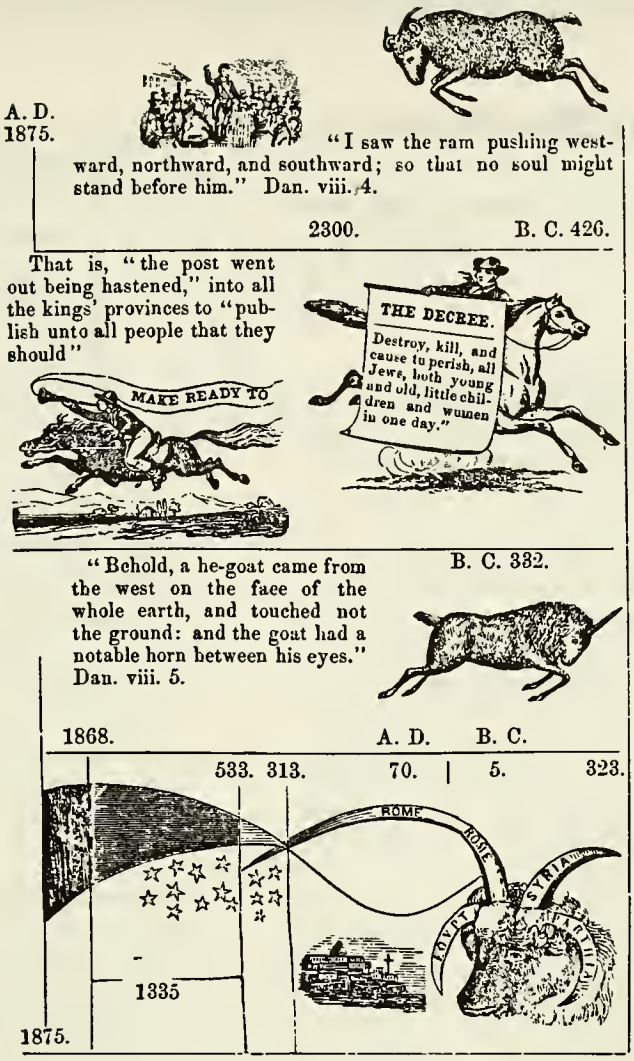
Subverts the doctrine of the goodness of od's creation. Religious and political aders have believed that nuclear holo- ust is a part of God's plan. Brethren ho love the good earth find it difficult to elieve that God wills such destruction. n eschatology of despair tends to lock od outside of history. The sign of the inbow and the story of redemption oint to God's intention to redeem rather an condemn the world (John 3:17).

Denies Christian freedom. In troubled mes, premillennial teaching caters to ur desire to nail everything down. We anker to have the details of our future eatly spelled out. We are reluctant to alk by faith.

In terms of our personal destiny, rethren have for the most part rejected e idea of predestination. Brethren vivalists have assumed that we are free say yes or no to God's saving grace. ut many who espouse freedom of choice r the individual accept a predestinarian heme in determining social salvation. ich is true both of those who believe uclear holocaust is the will of God and ose who believe that "God will not let it appen."

Our faith affirms that God's providen- al care works through, instead of in sup- essing, human freedom. I like Dale ukerman's affirmation that even if in ur sinfulness we bring about a nuclear olocaust, God's purposes will somehow nd in some way ultimately triumph.

Placing the kingdom of God entirely in e future. Many, certainly not all, pre- illennialists teach that the Sermon on e Mount is not for us and our sinful orld. Rather, its precepts are for life in e future kingdom when Jesus returns.



VISION OF "THE DAILY AND THE TRANSGRESSION."

Brethren premillennialist William Thurman published his calculations in an illustrated 1864 book, The Sealed Book of Daniel Opened, *that led him to predict the millennium's arrival on September 27, 1868. A large group of Brethren confidently awaited the event atop a Virginia hill, to no avail. Subsequent dates in 1875 and 1876 missed the mark as well, to Thurman's discredit. He died in a Richmond, Va., poorhouse in 1906, confident the world would end in 1917.*

Such views are derived from dispensationalism (God's will changing from era to era). This emphasis is certainly contrary to the discipleship teaching so central to our Brethren heritage.

Summarily, I believe that good Brethren can agree to disagree whether to be *pre-* or *post-* or *a*millennial. We will vary in the degree to which we regard the apocalyptic texts literally, as profound poetry, or as metaphorical visions. We will not agree on how much specific prophecies refer to present events. As Brethren, however, we will reject dispensationalist schemes that consign the Sermon on the Mount entirely to the future. If we are true to our heritage, we will proclaim that, as pilgrims and sojourners in this age, we are to begin to live according to the way of the age to come.

As Brethren we will continue to look to Jesus. He was permeated with the wonderful hope of his apocalyptic era. Yet he was hard on those who perverted the apocalyptic message for their own purposes. When asked to show a sign from heaven, Jesus charged that "an evil and adulterous generation seeks for a sign" (Matt. 16:1-4). He may have been judging speculations that focused on the favored status of a chosen few and nourished a kind of narrow nationalism. He may have named them adulterous because of their infatuation with astrologers, fortune-tellers, or prophets who would tell them everything they wanted to know about the future. He may have been disturbed with predictions that led them to deny that the kingdom of God is among us.

Following this harsh judgment, he added that "no sign shall be given . . . except the sign of Jonah." In addition to more traditional interpretations of this sign, I would propose that the sign of Jonah may be consistent with the message of the story. The sign of Jonah has to do with repentance, loving enemies, the advent of the unexpected, the power of preaching to convert even a wicked city, and God's inclusive grace. Whether we are premillennialist or not, the sign of Jonah points to a version of the apocalyptic that all Brethren can share. Whatever our scheme we can participate in signs that point to the kingdom coming. □

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill.

Joy comes in the morning

Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full.

John 16:24

Tony was really down-in-the-dumps one day. Nothing had gone right since he crawled out of bed that morning. He couldn't find his favorite shirt to wear, he spilled the milk he was pouring on his cereal and he was late for school because he missed the bus.

When Mrs. Thompson, the music teacher, told him good morning all he could manage to mumble was, "I hate Mondays."

She looked at Tony and said, "Well, there must be *something* you could find that's nice about today." "Like what?" asked Tony. Mrs. Thompson smiled and said, "When I get to feeling like everything is going wrong, I try to find something good for each thing that's bad. That way they cancel out each other and pretty soon I feel better. Why don't you try it?" So Tony tried to think of something good and found it wasn't so hard. The sun was shining, he got a B on his science test, he was with his friends and he got a part in the school play. Once he started thinking about all the good things that were happening he soon forgot the bad.

I'm sure you've had days like Tony's. The next time everything seems to go wrong start thinking about the good things. Pretty soon you'll realize you're having a great day!

Make a prayer mobile

A. Cut seven hearts out of different colors of construction paper. They should be four inches wide.

B. Collect some magazines that your family reads and cut out pictures of the following:

1. food (maybe your favorite)
2. a well-known government official (from any country)
3. a group of people (or use a photo of your family)
4. nature
5. someone working
6. a church building or people worshiping (check your MESSENGER!)

C. Glue one of these pictures on six of the hearts. Number them in the same order as above.

D.. On the back of each heart write the following:

1. I pray for those who are hungry
2. I pray for world peace
3. I am thankful for family and friends
4. I pray for a clean world
5. Help me use my talents
6. I pray for the church

E. Punch a hole in the top of each heart.

F. Cut seven pieces of string at different lengths (5", 7", 9", 11", 13", 15", 17").

G. Tie the strings to the hearts, starting with the shortest string for number one.

H. Tie the hearts to a hanger and display in your room or at the dinner table.

I. Every day try to pray for the things that are written on each heart. You must be wondering by now about the seventh heart. This heart is especially for you. It is to be used to pray for something different each day.

No lonely hearts

The scrambled words below relate to qualities you might find in someone with a good heart. Unscramble the words and write one letter in each of the spaces. Then unscramble the letters in the circles to find the secret phrase.

1. URTYPI _ _ O _ _ O
2. EVOL _ O _ _
3. HRTTU _ _ _ O O
4. ROOHN _ O _ _ _
5. TIFAH O O _ _ _
6. AEECP _ O _ _ _
7. SIUTCJE O _ _ _ _ _ _

Secret phrase: _ _ _ _ _ _ _ _ _ _ _

Answers: 1. PURITY, 2. LOVE, 3. TRUTH, 4. HONOR, 5. FAITH, 6. PEACE, 7. JUSTICE, Secret phrase: HEART OF JOY

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

It wouldn't take a miracle to feed the world

Poverty is the main reason for hunger. Not many rich people are hungry except by choice. Almost always, poor people take the brunt of a country's political or economic decisions. That's why it's important to focus on public policy if we are to see that the hungry are fed.

An interview with Arthur Simon

o little food certainly isn't the cause of orld hunger. People are. In fact, says rthur Simon, humans could easily wipe out ll hunger by the year 2000 if they made up eir minds to do it.

Typically, Simon finds that decisions eing made on the marble floors of Congress ffect families in cold-water flats in New ork and children on the streets of Bombay. hat's why Simon thinks that Christians ho feed the hungry but won't get involved political solutions are selling their own ith short. "The danger of engaging in direct ssistance—whether it's giving money or orking in the soup kitchen—is that we feel ood about it. We never then stop to ask hy: why are the children hungry, or why is e family or village impoverished?"

When you first started to look into the subject, did anything about world hunger surprise you?

I was surprised to learn the extent to hich politics causes hunger. I took a ave of absence from my inner-city arish to study world hunger and to get a etter idea of what was happening omestically. Out of that study came *The litics of World Hunger,* which I wrote ith my brother Paul. The title followed e book because we didn't set out to do a ook on the *politics* of hunger. But the ore I got into it, the more I realized that any of the national and international ecisions being made—or not made—lay t the heart of hunger problems. When e book was finished I began to focus on what the churches could do about hunger on the public-policy side of things. All the churches were engaged in direct assistance—either they had their own direct-assistance programs or they were involved with a church-related agency like Catholic Relief Services or Lutheran World Relief. But almost nothing was happening to invite Christians to use their citizenship to make their concerns about hunger issues known to the decision makers.

Another thing that impressed me about world hunger was the sheer extent of it: One out of every three persons in developing countries—about 900 million people—live in absolute poverty; and most of those in absolute poverty suffer from chronic malnutrition. In numbers or severity, the situation isn't as extreme in the United States. Still, 20 million Americans go without enough food for about two days out of every month.

Is there just not enough food to feed everybody?

There's enough food, and not only in the United States. If world food production were divided evenly, there would be food left over.

If all the food was divided among all the people in the world, would I be eating any differently?

You wouldn't be eating nearly as much meat, and certainly not as much beef—few Big Macs or Whoppers for lunch. You'd be eating smaller portions, too. But you might actually have better nutrition because you'd still enjoy a selection of fruits, vegetables, and whole-grain breads and rice. But to take your question a step further: if you were to have the same diet as people who live in absolute poverty, you might rely on bananas, corn meal, or a cupful of rice. You couldn't count on enough energy for full physical activity. That, in itself, is often a cause of poverty. Even if they had the opportunity, chronically malnourished people often don't have enough energy to turn the poverty cycle around.

If people are poor, does that necessarily mean they'll be hungry?

That's the main reason for hunger. You won't find many rich people who are hungry unless it's by choice. Almost always, poor people take the brunt of a country's political or economic decisions. And that's why it's important to focus on public policies. Let me give you a domestic example of what changing a public policy can mean in terms of food for a poor person.

To give some background first: The US government says that any family of four with an income of $11,000 or less lives in poverty. Using this definition, 32 million people in America don't have the resources to provide themselves with the basic necessities, food included. Even those above the poverty line often have a tough

time putting together a decent diet. When the rent is due, the one old car breaks down, or an overdue bill for the utilities comes in the mail, families will often feel pressed to raid the food budget.

Now how does this affect the working poor? They are among those who often don't get enough to eat. That's why in 1986, Bread for the World, the Christian public-policy group that I direct, made tax reform our major domestic issue.

Over the last eight or ten years the tax burden for the working poor rose dramatically from about 3 percent of their incomes to about 11 percent. Bread for the World was the only sizable citizens' lobby in the country actively generating public support to get tax fairness enacted for poor people. In 1986, Congress enacted a tax-reform bill with provisions that removed 6 million working poor people from the tax rolls. A family of four at the poverty line pays about $1,200 less annually in income taxes, for example. That puts a lot of food on many dinner tables. Literally billions of dollars will not be transferred from poor people each year to the rest of the nation. This came, in large part, from a focused letter-writing campaign. When voters in a district get together and concentrate on key issues, they can really affect policy decisions, which can make enormous differences in people's lives.

It's hard to believe that one letter from me could make that much of an impact.

One letter by itself won't change much. But if your letter is part of a well-timed campaign, it can be extremely effective. Let me give you another example.

Every day, according to UNICEF, more than 40,000 children die needlessly from malnutrition. We know why they die, but until just a few years ago we didn't have the capacity to turn those statistics around. So in 1984 Bread for the World proposed legislation to establish a Child Survival Fund. The fund supports breast-feeding, charts to monitor the growth of young children, immunizations, and "oral rehydration" to save malnourished children from dying of diarrhea. When the legislation was first proposed, James P. Grant, director of UNICEF, told me that for every $100 spent on child-survival efforts with provisions of this type, at least one child's life would be saved.

During 1984 Bread for the World lobbied for the issue—our members wrote letters in support of the legislation. In 1984 Congress voted $25 million for it and has increased that amount each year to its current level of $80 million dollars. What does $80 million for child survival mean? If one uses the formula that Jim Grant suggested—$100 for every child's life saved—$80 million means that 800,000 children will live rather than die. Divide that by the 40,000 members of Bread for the World, and you get 20 children for every member. That's what a letter can do!

What's the most important thing Americans could do to get rid of hunger in this country?

In a word, jobs. If all adults who want to work and are able to work had jobs that would at least move them and their families above the poverty level, we would be well on the way toward eliminating hunger in this country.

Recent trends for children and women in this country underscore this point. There are four times as many single-parent families in the US as there were even 20 years ago. This has put an increasing number of children below the poverty line. Twenty percent of all children live in families with incomes below the poverty line. Usually, these children live in a single-parent family with their mother. At the same time, two out of every three adults living in poverty are women, most of whom are the sole support of the family.

If those women—and men—on welfare could get self-supporting jobs that would lift them and their dependents above poverty, hunger statistics in this country would dramatically change. The vast majority of poor people want much more for their children and themselves than a welfare existence; but many don't believe they can get it, especially if they lack skills and education.

Expectations play such a big role. Let me give you an example.

A few years ago Eugene Lang, the self-made millionaire who grew up in East Harlem, was asked to give a commencement speech to the students in his former grade school. Instead of giving the usual commencement address, he told the kids he would send them all through college. Then he put the money in the bank and hired someone to help the students out with any special difficulties. This is in a neighborhood where the vast majority of children become school dropouts.

Today those same children are in their senior year of high school; and most of them are headed for college.

So, in one instant, Lang dramatically changed the future of these kids. Their parents didn't change nor did the neighborhood, nor the school; but the students' expectations changed. The image they had of themselves changed, and their opportunities changed, too.

Starting at the bottom is not necessarily a bad thing, if the expectations to do better are there. Many of the earliest immigrants who lived in my old neighborhood on the Lower East Side of New York were dirt poor, but they had high expectations for their children. And that made all the difference. Many people in our country who are on the bottom today don't believe they can better their lives. That's one of the tragic results of our country's heritage of racism and slavery.

Food stamps need to be understood as part of a bigger picture. We are lulled into believing that real, aching, life-threatening hunger is not present in the United States because we do have food stamps and some sort of welfare.

How can our society give people jobs?

When I worked as a pastor on Manhattan's Lower East Side, I was so often struck by the contrast between the glaring problems and what seemed to me to be the obvious solution. In the neighborhood there were decaying five-story walk-up buildings, schools that were cranking out illiterates, and a high crime rate. Why couldn't the people who wanted so badly to work be trained to tutor children in

ıool who were failing or trained to ıovate the rundown housing? Unem- ›yed people wanted to become a more ›ductive part of society, and right in the ne neighborhood were problems crying t for help. But we were not using the ›ple or resources to tackle the problem. I just don't think we, as a nation, have ›ugh vision or imagination. Basically, : question comes down to "What do we nt to do?" What kind of nation or peo- : do we want to be? It's a matter of orities. And yes, one can raise the ue of costs. Of course it's going to cost ›ney. A nation can choose not to push more jobs and save money—the same y a person can save money by not fix- ; the roof when it leaks. But, ultimately, all pay for it. And all anyone needs to is to visit the Lower East Side and see at some of the costs are.

A friend of mine claims he pays enough taxes to feed an army. Can that be a Christian way to fight hunger?

Well, that response usually isn't given t of any great compassion for the poor. t to the extent that one pays taxes and ks those taxes with what is done tionally for the poor, a legitimate con- ction is being made.

Let me use that connection. In re- ›nse to your friend, I might say, ou're acknowledging that you want to ıke your contribution through your ;es; and, therefore, in effect you're say- ; that the government has a respon- ›ility to deal with hunger and poverty. ıd if that's the assumption you're work- ; on, what do you think we should be ing as a nation to deal more effectively th hunger?"

What about food stamps?

Food stamps can help, but the food- ımp program was never meant to be ›re than a supplement; it was never signed to provide long-term, adequate trition. Today, for example, the average ›d-stamp benefit in the nation comes 54 cents a meal per person. A big unk of those under the poverty line, 13 llion people, don't receive any food ımps at all even though they are chnically eligible to get them. They may ›t be able to make it through the red ›e or perhaps they don't have the ınsportation to go and apply. Others ight be too sick or too proud to register for food stamps.

Food stamps need to be understood as part of a bigger picture. I think sometimes Christians are lulled into believing that real, aching, life-threatening hunger is not really going on in the United States because we *do* have food stamps and some form of welfare. But I learned, firsthand for myself, that many Americans know hunger not from the textbooks but as a way of life.

Is that how you became involved?

My experience with people in my parish in Manhattan got me involved with hunger and poverty. But long before that my parents had an enormous influence on me. My father, for example, always had an instinctive way of relating faith to all of life. He was a very compassionate man and had a good sense of justice, too.

My brother, Paul, often cites my father speaking out against the internment of the Japanese during World War II. We lived in Eugene, Oregon; and on the West Coast there was a lot of hostile feeling toward the Japanese. On a local radio broadcast he spoke out against internment when speaking out was not a popular thing to do. That characterized my father, and it sent a clear message to us: If your faith is real, you act on it, no matter what the cost.

But it was in Manhattan that I saw hunger up close. I learned very quickly that if all I did was to help people deal with their problems on a one-to-one basis, I'd always be behind, picking up the pieces. My father used to say, "It's better to build a fence at the top of the hill than to start an ambulance service down at the bottom."

When I first went to the Lower East Side, I found myself more in the "ambulance" business my father talked about. This is, of course, an important service to provide; but I found out I needed to look at some of the decisions or lack of decisions being made that were causing people to be hungry in the first place. For instance: Why were people running out of food? Why were so many unemployed?

Unless we Christians ask, "Why is this happening?" we're not responding adequately. And it seems to me that we can't ask that question and answer it unless we're willing to grapple with some fundamental policy issues. That's what the bishops' pastoral on the US economy is urging us to do.

Many people in my parish are not the least bit interested in getting involved with government policies, but they're willing to work in the church soup kitchen. Isn't there a place for this kind of giving, too?

I would never pit public policy against direct assistance. Direct assistance is essential,and we Christians need to do more of it. However, there is a danger attached to it that relates to its very attractiveness. The danger of engaging in direct assistance—whether it's giving money or working in the soup kitchen—is that we feel good about it. We feel satisfied. We never then stop to ask why: Why is the child hungry, or why is the family or the village impoverished?

I would never put down working in a soup kitchen or contributing to private agencies working abroad. Both are vital works of love. But I ask people not to stop there. If we stop there, our silence on public policy will lock people more deeply into hunger.

Are public policy and direct-assistance programs in competition with each other?

No. Both are needed to get the job done. In 1983, for example, more than a year before the news broke on the Ethiopian famine on national television, groups such as Catholic Relief Service, World Vision, and the UN Food and Agriculture Organization started to send back reports that a terrible famine was beginning to unfold in Ethiopia. At the time the United States was doing nothing about it. So members of Bread for the World began writing to the State Department and to members of Congress about Ethiopia.

Initially, the response was only a small amount of US aid, but at least it was a start. Then in 1984, the United States gave $150 million in assistance to the African countries. In 1985 the US gave $800 million, which was generous and on the scale it needed to be.

Few would have known so soon what was going on in Africa without people in direct-service agencies acting as watchdogs. And, in turn, they relied on Bread for the World to help get national support.

You said earlier that jobs are the

best way to get rid of domestic hunger. Is that the way to get rid of world hunger, too?

Yes. Poor people in developing countries need opportunities to become more productive and to earn more income. At Bread for the World we have emphasized getting small-scale credit to small-scale food producers so they can produce more food for themselves and for the local market. We have also emphasized getting small-scale credit to other urban and rural poor people so they can start up or expand small businesses. Jobs and incomes are basic answers to hunger and poverty. For that reason, access to markets in countries such as the United States is important for people in developing countries. Markets mean more job opportunities and income.

But should poor countries be exporting food when their own people are hungry?

That's a concern. Under colonial rule many countries become economically tied to the production and export of one or a few crops. Economic dependence on the export sale of those crops often continues even though the countries have become politically independent. As a result, many countries export farm products even though much of their population is malnourished.

It's easy enough to judge Third World governments that choose to emphasize the production of crops for foreign markets instead of food to feed their own people; but those same governments are deeply in debt to industrialized countries and large banking concerns, so they must earn export dollars.

If a developing country—Brazil, for example—were to say it wouldn't pay any more of its international debts, it would be in even bigger trouble. Before that happens the International Monetary Fund steps in and says, "Look, if you want to be credit-worthy and stay solvent, or if you ever want to borrow again or attract outside investments, you're going to have to put your own economic house in order; and that means some austerity measures. That means devaluing your currency, cutting back on imports, and increasing exports."

A government then reduces its services for the poor and devalues the currency. The poor get poorer, and more people go hungry.

I read an interview with Bishop Pedro Casaldaliga, CMF of Mato Grosso, Brazil, who says the US ought to totally forgive Brazil's debt. Is that a good solution?

It's not a feasible solution. Politically, it doesn't have a chance. And even if it *did* have a chance, I don't think it would be the right way to go. After all, who would be rewarded? Given Brazil's history, there's no reason to think that total debt forgiveness would primarily benefit poor people. Brazil has the greatest disparity between rich and poor of any country in the world. It also has two economies—a modern and industrial economy for the rich and then a subsistence economy for the millions of poor people who are just getting by.

Humankind has the technology to feed the world. What it lacks is the political will. Getting rid of world hunger makes the abolition of slavery easy by comparison.

Instead of complete debt forgiveness, the US government could ask a developing country to pay us back in local currency. We could, in turn, use that repayment for development efforts that have been carefully targeted to assist some of the poorest of the poor.

This plan couldn't include the billions owed by developing countries to US banks because those banks are going to make their own decisions. But it could apply in regard to public debt owed. And it would benefit the countries that need debt relief the most—the poorest countries.

The poorest countries haven't gotten in much debt with the banks because they're not good places for the banks to invest money.

How did poor and developing countries get in so much debt in the first place?

The problem of debt has been around for a long time; but it increased dramatically after the world oil crisis in the early 1970s. All of a sudden the major oil exporting countries started earning hundreds of billions of dollars, which they invested in Western banks. Now what could the banks do with all that money? They had to find some way of loaning it out; so, often for very benign reasons, people began to push the developing countries to borrow money. Well, they borrowed heavily and spent it. Then interest rates began to soar, and along came an awful recession. So these countries have been caught in a terrible squeeze.

The total indebtedness of developing countries is now at something close to a trillion dollars, with no end in sight. Clearly the recession and mounting indebtedness has had a great deal to do with the fact that hunger has increased substantially worldwide during the 1980s.

Do you think Christians need to get politically involved to help the hungry?

Yes. If Christians respond in other vital ways but neglect public policy, you have a formula for failure. Shortly before the "Hands Across America" event that prompted 5 million of us to hold hands and raise money for the hungry and homeless, columnist George Will wrote a scathing criticism of the project.

It shows disdain for public policy, he said; and he pointed out that the project's goal of $100 million is less than eight tenths of 1 percent of the annual budget of our food-stamp program. I mention that not to disparage the importance of private assistance, but to suggest how foolish it is to ignore public policy.

Did Jesus say anything new about caring for the poor and hungry?

Yes, but he did more than speak. He restored our humanity. God became flesh and dwelt among us; he who is the Son of God died to conquer human sin and death. Out of this springs a whole new understanding about what we Christians are to be about in life.

Jesus didn't just come along 2,000 years ago so he could pass along the Golden Rule. "Treat other people the way you would want to be treated" is not a terribly unique statement. Lots of people have

id that before and after Jesus did. rhaps Jesus said it better, but that oral ethic is not new.

What *is* revolutionary is God becoming uman, living, dying, and rising again for ur salvation. Christ asks us to receive and lebrate the kingdom of God now here on rth and to help change the world. So hen Christ talks about feeding the ngry, he isn't referring to number 17 on shopping list of nice actions for his llowers to get around to. Christ brings us to a fundamentally different way of parcipating in human life.

But Jesus said his kingdom was not of this earth.

Yes, but he didn't say this world is of concern to his kingdom. Quite the ntrary. Christ saved us *for* good works ph. 2:10). Work, school, family life, d public affairs are among the nportant arenas in which we carry out ur service to Christ. How could it be herwise if Christ is the Lord of our tire lives? We properly distinguish beeen our heavenly citizenship and our rthly citizenship, but we dare not vorce the two.

The late John Courtney Murray, S J, ld of the monk who spent more of his me weaving and unweaving the same asket as a way of occupying his time beeen the canonical hours, when he ntemplated heavenly things—which one had meaning for him. As for the st, what did it matter whether one wove askets or wrought civilizations? Of urse, Father Murray's point was that tizenship in heaven propels us to be apers of a world that is more reflective of God's kingdom. "Thy kingdom come, Thy will be done on earth as it is in heaven," we pray—earnestly, I hope.

Incidentally, if you change Father Murray's story a bit and make the monk a bus driver, the story is quite Protestant.

But the bus driver is at least serving other people.

Yes, but she doesn't value her bus driving as a service to others but as a way to make money so she can do "spiritual" things. There's bad theology in that. There's also a lot of worldliness. It's related to our inclination to divorce faith from public policy. Divorcing the two masquerades as a higher form of piety, but it is pure worldliness because it turns its back on people. And in the case of hunger, it abandons others to misery and death. That's why it is so urgent for Christians to see their citizenship as a high calling from God, a tremendous opportunity to seek justice for hungry people and for others.

If everyone in the whole world decided to wipe out world hunger, could it happen tomorrow?

Yes, if everybody overnight suddenly decided that their number-one concern was to get rid of hunger, and the whole world worked harmoniously to do that, it could be done almost overnight. I say "almost" because of the inevitable time that working out the particulars would take. On the basis you mentioned, the world could get rid of hunger very quickly—completely wipe it out by the year 2000. Unfortunately, human nature is not agreeable, so there is not a ghost of a chance that it's going to happen by then. But we could make progress.

What people do about hunger can make a great difference.The evidence shows that. Humankind has the necessary technology to feed the world. What we have not done is mobilize the political will to do it. Unfortunately, there's going to be plenty of work in our lifetimes to get rid of hunger: getting rid of slavery was easy by comparison. Still, it can be done. And whether or not it happens, and the extent to which it does happen, depends on what we decide to do about it. □

Arthur Simon is the founding executive director of Bread for the World, a national Christian citizens' lobby on world hunger and poverty, with headquarters in Washington, D.C. This interview was done by the editors of US Catholic *magazine, by whose permission it is here reprinted.*

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On the editor's meddli

Charles R. Simmons

Now the editor starts meddling

The editor has gone too far. As one who reads the MESSENGER editorials and the letters from the Brethren (and are "Sistern" included?) as more than an interested bystander, I was deeply wounded by the May "editorial." Much of what the editor reflected upon may be an affront to certain saints within the household of faith among the Brethren (how do they reproduce?), but commenting on the sacred word "share" is unbearable. My very own wife often has given me an exact count of the times she has heard this verb in past, present, and future tense within sermons, addresses, and admonitions I have delivered.

Perhaps Brethren (some kind of "male order"?) are way ahead of some other folk in sister denominations (do Brethren have *sister* denominations? Are *sister* denominations looked upon as weaker, thus being a worthy reason to hold to the name?) in that you can speak of bread and cup, or more properly "plate and cup." It occurs to me that the use of cute little glasses rather than a common cup should lead us to refer to the practice as "plate and cups or glasses". United Methodists may need a four-year study of it. Perhaps the Brethren can decide in a year(if the Sisters stay out of it).

As one who attends an "Annual Conference" in my own United Methodist Church every year—and just returned from our General Conference (which, mercifully, is held only every *four* years)—the MESSENGER editor has inspired me to reflect:

- Do some people come with speeches prepared for the questions that might be raised, or do they concentrate on the possibility of delivering a remotely related, surely needed speech at any tim
- Would it help if all the elections toc place before any speeches were given? Among United Methodists an informal survey suggests that having elections *firs* would cut speeches by 50 percent by some of the saints and attendance 95 pe cent by the same individuals.
- Yes, we found out, keep the "Songs Salvation" section intact—not to *sell* the new United Methodist hymnal, but to g it *printed*!
- I also must ask, "Was Annual Conference 'meaningful' before we started making up new words and living by initials, buzz words, and slogans?" Just wondered.
- Are people like me really so angry and confused by, so radically conservative, and so unappreciative of an editor who has courage, imagination, and a sense of humor, or do we just *seem* this way. □

Charles R. Simmons, of Riverside, Calif., is a district superintendent in the United Methodist Church.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Robert E. Alley

We don't need astrologers

Recently it was revealed that a promine national leader uses horoscopes and astrologers' advice for daily decisions, ranging from personal schedules to inte national concerns. This illustrates how modern human life still seeks superhuman guidance through predictive resou ces. Some turn to their horoscopes as th first item in the daily newspaper. Others periodically visit fortune-tellers; the young play with Ouija boards; and people in every age bracket consult various forms of the occult.

The Old Testament describes these practices as an abomination to God. "There shall not be found among you . . any who practices divination, a soothsayer, or an augur, or a sorcerer, o a charmer, or a wizard, or a necromancer" (Deut. 18:10-11). "So Saul died for his unfaithfulness; he was unfaithful to the Lord . . . and also consulted a medium, seeking guidance . . ." (1 Chro 10:13). These practices are a slap in Goc

trology, Brethren identity

ce, making the medium of prediction a bstitute for God.

The New Testament also condemns ch sources of guidance. "But as for . . . rcerers . . . their lot shall be in the lake at burns with fire and brimstone . .." ev. 21:8).

Jesus offers us the presence of the irit of Truth, the Holy Spirit, as our ily source of guidance for the present d the future (John 15:26-16:15). This irit lives in people as part of a com-unity of believers. That Christian llowship of the church in worship, dy and discernment, prayer, service, d other ways offers appropriate idance for human life.

These resources of the church, coupled th personal devotional life and cision-making, will support life and cisions that are just, righteous, caring, d peaceful. They utilize the gifts of ind, soul, and fellowship that God has ven.

Let us dispense with the hollow predic-ns of horoscopes, fortune-tellers, and her similar sources. These only rein-rce a sense of helplessness and fatalism out life. Let us instead seek the way of e living God in Jesus Christ. He leads with hope and opportunity to assume sponsibility for directing and changing e. His guidance will lead us toward the undant and eternal living intended by od for his human creation. □

Robert E. Alley is pastor of Everett (Pa.) Church of the thren.

characterizes the Church of the Brethren. We can see this in several aspects of our life together. As I read through early minutes of Annual Conference it is obvious that the questions that Brethren dealt with, both doctrinal and in matters in lifestyle, kept coming up again and again. They weren't in every case permanently settled. This did not mean, of course, that Brethren could not make up their minds. It simply meant that Brethren were constantly interested in reviewing decisions once made to see if there were any further circumstances that warranted reconsideration.

The Brethren form of Bible study is

m Deal

We'd rather go han get there

ppreciate Tim Snell (Opinions, May) ying we Brethren need to regain our st identity. Without identity it is dif-ult to be evangelistic because we do t know to what we are inviting people.

Brethren *have* an identity. It is a matter t so much to *find* one as it is to *knowledge* the one we have. Whenever yone asks me about the Church of the ethren, I respond that Brethren have ways been more interested in *process* an in arriving at a final position in eir life.

It is this emphasis on *process* that

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#119 7/88

also one of process. We do not encourage Bible study by which an expert leader tells of the "truths" of biblical passages. We study in groups where lay persons' opinions are respected as much as are those of the set-apart clergy. We expect all people in the fellowship to hear the Word of God as we talk together. We do not have a formal creed precisely because we expect new insights to come as we study the Bible. These insights are not only for application as to how we might live out the teachings of the Bible, but also are new revelations into the *meaning* of those writings.

In our life together in congregations, we have a wide spectrum of beliefs, all the way from persons who are outright humanists to persons who are fundamentalists. Diversity, of course, is not an end in itself. Sometimes as people observe the diversity in the Church of the Brethren they feel that we do not stand for anything.

There is, however, one thing that we expect and insist upon from anyone who truly wants to be a part of Brethren fellowship. That is that they participate actively in the continuing conversation of the search in faith. What we stand for is a cohesive group where individuals are not afraid to confront each other (in love) in matters of faith and behavior.

For people who are used to having a more uniform unity, this is hard to understand. An example of "continuing conversation" comes from our congregation here at York Center, in Lombard, Ill. We are a fairly affluent church and certainly live in one of the richest areas of the nation. Our congregation continually examines what it means to live as a plain people in the midst of this wealth. At York Center church we do not have the ostentation that is characteristic of the churches of our area. We do not have persons loaded up with expensive jewelry, or dressed in the highest priced clothes. Our parking lot is not filled with Cadillacs. Members take seriously the question of priorities of our possessions; but this is an *on-going conversation*, not something that we decide once and for all.

Yes, the Church of the Brethren has a identity, but it is an identity of process, and I think that this identity is continuous with our history. As the old Brethren searched to relate to their contemporary environments and had to continue to do this as those environments changed, so we continue that same tradition. □

Tom Deal is pastor of the York Center Church of the Brethren, Lombard, Ill.

messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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- Use it in discussion groups.
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Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.

CCOMMODATIONS—Quaker center welomes sojourners/seminar groups. Capitol Hill cation. Reservations advisable. William Penn ouse, 515 E. Capitol St., Washington, D.C. 0003. Tel. (202) 543-5560.

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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Magee Wilkes (602) 464-9495 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

urning points

83rd BVS Orientation Unit

Orientation completed April 8, 988)

ell, Melissa, Walnut Creek, Calif., to Kentucky Mountain Housing, Manchester, Ky.

ollins Paul, Rancho Palos Verdes, Calif., awaiting assignment to Poland

itz, Linda, Lewisville, Tex., to Shankill Team Ministry, Belfast, N. Ireland

unther, Veronica, Buena Vista, Va., to Witness for Peace, Managua, Nicaragua

ickey, Thomas, Minnetonka, Minn., awaiting assignment overseas

obing, Gunter, West Germany, to Bar 41 Ranch, Wilbur, Wash.

ubbard, Tracey, Gardena, Calif., to W.I.S.E., Amsterdam, Netherlands

ohannsen, Kiraz, West Germany, to Mary House, Washington, D. C.

lason, Carman, Fairfield Bay, Ark., to John M. Reed Home, Inc., Limestone, Tenn.

endel, Bjorn, West Germany, to National Coalition to Abolish the Death Penalty, Washington, D. C.

anBaale, Ida Mae, Prairie City, Iowa, to Jubilee Partners, Comer, Ga.

ogel, Joerg, West Germany, to Concept 7 Family Services, Tustin, Calif.

/hitmore-McDonough, Dona, Elizabethtown, Pa., to Habitat for Humanity, Americus, Ga.

Whitmore-McDonough, Patrick, Lancaster, Pa., to Habitat for Humanity, Americus, Ga.

Winter, Karen, Wichita, Kan., to Queen Louise Home for Children, St. Croix, Virgin Islands

Winter, Roy, Wichita, Kan., to Queen Louise Home for Children, St. Croix, Virgin Islands

Wright, Nicholas, Pelham, N. H., awaiting assigment overseas

Licensing/ Ordination

Bauer, James Richard, licensed Dec. 21, 1987, Lost Creek, S. Pa.

Eldredge, Charles M., ordained Feb. 6, 1988, Midway, Alt. N.E.

Morningstar, Marshall Albert, ordained Jan. 30, 1988, Thurmont, Mid-Atl.

Osborne, Helen L., licensed Feb. 15, 1988, Black Rock, S. Pa.

Oskin, Michael Dee, licensed Feb. 20, 1988, Pittsburgh, W. Pa.

Pastoral Placements

Beahm, Martha, from Bethany Seminary, to Sebring, Fla./P.R.

Clinton Benton, from other denomination, to Imperial Heights, Pac. S.W., part-time

Crouse, Gerald, from Bethany Seminary, to Antioch, Virlina

Crouse, Rebecca Baile, from Bethany Seminary, to Antioch, Virlina

Eagan, Sylvia J., to Portland, Peace, Ore./Wash.

Guilliams, William, from other denomination, to Bethel, N. Ohio, part-time

Henry, Barry, from Sugar Ridge, Mich., to Jacksonville, Fla./P.R., part-time

Holsey, John Paul, from York Center, Baptist/Brethren, Ill./Wis., to Philadelphia, First, Atl. N.E.

Long, Janice Kulp, from Camp Inspiration Hills to Center, N. Ohio

Long, John Richard, from Camp Inspiration Hills to Center, N. Ohio

Lowe, John William Jr., from graduate school to Goshen City, N. Ind.

Poulhaus, Karl Charles, from other denomination, to Glendale, Ariz., Pac. S.W.

Preston, Owen, from Fostoria, N. Ohio, to Cedar Grove, Mt. Lebanon, Shen., full-time yoked

Ramsey, Randolph, from Bethany Seminary, to Hollins Road, Virlina

Robinson, Jimmy, from Boones Mill, Virlina, to Boones Chapel, Snow Creek, Virlina

Welches, Vaught, from other denomination, to Middle District, S. Ohio

Weyant, John S., from secular, to New Freedom, S. Pa., part-time

Wedding Anniversaries

Anderson, Henry and Lorraine, Boones Mill, Va., 50

Brubaker, Daniel and Amy, Ephrata, Pa., 54

Coleman, Arlo and Nellie, Meridian, Idaho, 60

Cunningham, John and Annabel, Polo, Ill., 54

Driver, Milt and Louise, Elida, Ohio, 60

Funkhouser, Cecil and Sylvia, Midland, Va., 50

Fyock, David and Helen, Johnstown, Pa., 50

Gorden, Israel C. and Edwina, Middleburry, Ind., 60

Huber, Harry and Anna, Lititz, Pa., 56

Jump, Ira and Edith, Arlington, Va., 50

Kessler, Roy and Clara, Arlington, Va., 58

Lehman, Harvey and Ruth, McPherson, Kan., 60

Moore, Art and Genevieve, Meridian, Ida., 61

Nies, Frank and Florence, Colorado Springs, Colo., 60

O'Brien, Lloyd and Catherine, Springfield, W. Va., 50

Price, William and Lilly, Keyser, W. Va., 53

Reinecker, Chester and Lizzie, Hanover, Pa., 56

Saville, Wilson and Dorothy, Ridgeley, W. Va., 52

Shank, Ruth and Elery, Polo, Ill., 54

Sharp, Wilfred and Lucille, Meridian, Ida., 52

Sullivan, David and Hazel, Hanover, Pa., 51

Wagoner, Albert and H. Irene, Fort Ashby, W. Va., 56

Watring, Glenn and Billie, Ashland, Ohio, 50

Webster, Everett and Dorothy, Polo, Ill., 51

Wisner, Maynard and Letitia, Polo, Ill., 58

Zunkel, Charles and Cleda, North Manchester, Ind., 60

Deaths

Teets, Dorothy J., 68, Hummelstown, Pa., Feb 9, 1988

Tegtmeyer, Elmer, 74, Arcanum, Ohio, Feb. 17, 1988

Van Asselt, Margaret L., 57, McPherson, Kan., April 16, 1988

Vance, Nellie M., 92, Onega, W. Va., Jan. 24, 1988

Vaughn, Jackson P., 83, Carlisle, Pa., Jan. 17, 1988

Vint, Grace B., 87, Bridgewater, Va., Feb. 22, 1988

Wampler, Jessie, 86, Hagerstown, Md., March 24, 1988

Wanders-Harmon, Mary, 88, Shippensburg, Pa., Jan. 21, 1988

Weagley, Ruth, 89, Boonesboro, Md., Jan. 12, 1988

Werstler, Mabel, 89, Louisville, Ohio, Feb. 11, 1988

Wetzel, William D., 68, Monrovia, Md., Jan. 24, 1988

Whitmer, John, 86, Beaverton, Mich., April 17, 1988

Williams, Roy E., 91, Hollidaysburg, Pa., Feb. 29, 1988

Wilson, Linnie E., 92, Roanoke, Va., 92, Feb. 25, 1988

Wisler, Samuel H., 68, Royersford, Pa., Feb. 19, 1988

Wood, Roy C., 61, Boones Mill, Va., Feb. 13, 1988

Young, Lois, 77, Champaign, Ill., Feb. 26, 1988

Zeigler, Robert, 22, Goldsboro, N. C., Feb. 28, 1988

Ziegler, Wilmer, 93, Neffsville, Pa., Dec. 5, 1987

Zimmerman, Anna Mary, 51, Hopewell, Pa., Oct. 29, 1987

Head off that hobgoblin

Careful readers noted that the April MESSENGER editorial carried a by-line that didn't read "K.T." That editorial had been printed earlier in *The Bridge,* a newsletter published by the youth ministries office. I suggested to its writer, Don Fitzkee, that he adapt it for MESSENGER use.

Some interesting responses came in. (See June Letters.) Some people said they rejoiced to see Don's editorial, taking it as a sign that MESSENGER was swinging away from "liberalism." Others were dismayed, fearing MESSENGER was going "conservative." One person wrote, "I was glad that editorial didn't have 'K.T.' signed to it."

This may mean one less friend, but the truth is, I *liked* Don Fitzkee's editorial, and could have written it myself. Oh, I know it's risky to talk about "standards" and "excluding some people." It might get you labeled as narrow-minded and intolerant. But it's not nearly as risky to your spiritual well-being as having *no* standards and not holding one another accountable in the faith community.

In May the editorial page ran a bunch of "one-liners" (some written "tongue-in-cheek"). In scattershot fashion, some of those items sounded "conservative," some "liberal." One good brother wrote in, expressing astonishment that the "liberal" editor would call "the free ministry and the deacons visit . . . traditions we never should have abandoned."

Which raises the question: Who among us (outside of characters in fiction writing, where it's required) goes around being consistent on *every* issue—consistently "liberal," consistently "conservative"? Philosopher Ralph Waldo Emerson wrote, "A foolish consistency is the hobgoblin of little minds. . . ." Right on!

You can't go to a leadership workshop or a retreat anymore without doing one of those "continuum" exercises, in which the leader announces the issues and the participants self-consciously sashay back and forth across the floor, indicating by their position along a line where they come down on each issue. Real life is like that. I find myself standing in the Brethren Revival Fellowship camp on one issue before the Church of the Brethren, and carrying a torch for the flaming liberals on another. No hobgoblin of consistency bedevils me!

Take political activism. On issues of war, disarmament, and civil rights, I can march right down Pennsylvania Avenue with the most raucous radicals in the church, carrying aloft one of those "Church of the Brethren" signs the Washington Office provides that are so offensive on the TV news to those who pay their taxes without murmur and look the other way as their government tramples underfoot the rights of the poor and oppressed. (Even here I have gotten "conservative" and no longer participate in mindless slogan chanting.)

But then, on the other hand, take the abortion issue. Suddenly I am over on the edge of the "pro-life" camp, with one foot inside its boundaries. I oppose abortion. Nothing but my belief in the right of women ultimately to make their own decision keeps me from snatching up another poster and taking to the streets for that cause.

Generally, on matters of social activism, I skitter toward the "liberal" end of the continuum. Get into matters of Brethren ordinances, traditions, practices, and basic beliefs, and the older I get the more I skitter back toward the conservative side. And, like in those real continuum exercises, I meet my friends skittering to and fro. That's life, unharried by hobgoblins.

This month and next, MESSENGER is highlighting the Brethren Revival Fellowship, taking what we hope is a helpful look at a once very controversial Brethren "special interest group." If *BRF Witness* stances (see pages 10-11) are what we are to judge the fellowship by, I could not be a BRF member in good standing. Several stances, such as those on women in leadership, biblical "authority" and "inerrancy," homosexuality, and "war taxes" I would want to debate respectfully with the BRF. And the "feel" that politically the BRF tilts toward the attitudes of America's smugly entrenched affluent troubles me no end.

Yet, chalk it up to inconsistency if you will, not only would I argue that the BRF "has a right to its opinions," I would answer the questions posed on this month's cover by saying, "Afraid of the BRF? Not me. Divisive faction or helpful conscience? Why, a helpful conscience, of course." Even your conscience can be wrong occasionally. Just ask Huck Finn (see June, page 23).

Which leads me back to Don Fitzkee's April editorial. Of course we need to be accountable. And I, for one, am grateful to the Brethren Revival Fellowship for keeping my feet to the fire. That occasionally gets uncomfortable, but I need it. The Church of the Brethren *without* the BRF? How infinitely poorer and diminished we would be without the tension on our mainspring it provides.—K.T.

1988 Evangelism Leaders Academy

July 25-28 Manchester College

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Gary Miller

Church growth consultant, The United Church Board for Homeland Ministries, United Church of Christ. Pastor of the Congregational Church of Algonquin, IL, one of the fastest growing congregations in the United Church of Christ.

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In a once food-sufficient country, 4½ million people—one-third of the population—face starvation.

Mozambique, on Africa's southeast coast along the Indian Ocean, is ravaged by violence and drought. An estimated 2 million people are displaced and 4.6 million at risk of starvation. In support of a Church World Service appeal for $1.5 million for relief assistance, the Church of the Brethren has designated $62,500 for Mozambique aid. Your contribution enables gifts of love and mercy to keep flowing. Mail your check today to the Emergency Disaster Fund, 1451 Dundee Ave., Elgin, IL 60120.

EMERGENCY DISASTER FUND

messenger
URCH OF THE BRETHREN AUGUST/SEPTEMBER 1988

PECIAL ISSUE: CONFERENCE WRAP-UP

ANNUAL CONFERENCE WITH THE ODD COUPLE

contents

10 **Feasting at the Ecumenical Table.** It was four days of a spiritual smorgasbord of worship experiences from a broad range of faith traditions. Behind the scenes, however, the hard realities of ecumenical cooperation caused a bit of indigestion. Wendy Chamberlain McFadden reports on the "Gathering of Christians," in Arlington, Texas.

13 **Learning to Be Content.** The contentment that the apostle Paul talked about in Philippines 4:11 had nothing to do with material well-being, writes Ton van den Doel, as he relates the old Japanese fable of the discontented stone-cutter and finds a lesson for the Christian pilgrim.

14 **Who's Afraid of the BRF?** In part 2 of this two-part article (part 1 appeared in July), Don Fitzkee explains where the Brethren Revival Fellowship stands on women in leadership roles. That's a pertinent bit of information when, for the first time, the Church of the Brethren has a woman in its highest elective office. Also clarified is the BRF view on prayer coverings for women.

17 **Annual Conference With the Odd Couple.** "The odd couple" was Moderator Bill Hayes' witty characterization of himself—a black man—working with Elaine Sollenberger—a woman—to head up the 1988 Annual Conference. But in the long run Brethren may remember this Conference just as much as the year that a world mission philosophy and program study committee had its report rejected, and as the year that "India reconciliation" took on a new and unpleasant connotation for the reconcilers. Coverage by MESSENGER staff and others.

33 **What Tourette's Syndrome Taught Me.** James Alexander tells how he found strength through his Christian faith to cope with the frustrations of suffering from a little known neurological condition.

COVER: The camera catches a historic moment in Brethren history: A black man turns over to a woman the Annual Conference moderator's gavel. Will that be what the 1988 Conference is best remembered for? Coverage starts on this page and picks up again on page 17.

In Touch profiles Tim Crouse, Orlando, Fla.; Ota E. Gibson, Westmont, Ill., and Sam Ellis, Hopewell, Va. (2) . . . **Outlook** reports on Hispanic caucus. Germantown ministry. Donald Miller to Moscow. Women for a Meaningful Summit. Christian Citizenship Seminar. Shell boycott. Appalachia. Personnel changes. Namibia. Stewardship conference. BVS orientation. Boleyn to Kenya (start on 4) . . . **Worldwide** (9) . . . **Windows in the Word** (31) . . . **Small Talk** (32) . . . **Pontius' Puddle** (34) . . . **Opinions,** of Name Withheld and Rosalita J. Leonard (start on 36) . . . **Turning Points** (39) . . . **Editorial,** "Thoughts While Down in the Dumps"(40).

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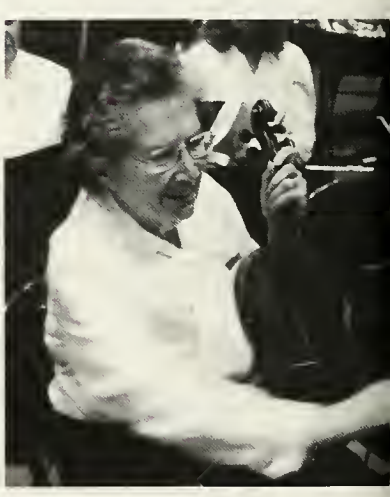


St. Louis '88

Annual Conference is business agendas, queries, debates, speeches, meetings, hearings, ballots . . . But it's also people interacting, participating, getting to know each other and the church. Turn to page 17 for how it was at St. Louis '88.

p: *Fran Nyce, Westminster, Md., and Helen Goodwin, Baltimore, Md., exchange views.* **Center ft:** *Mildred Heckert, Elgin, Ill., tunes her violin for the Conference orchestra.* **Left:** *Former thany Seminary president Paul M. Robinson and his wife, Mary, Mishawaka, Ind., celebrated eir 50th wedding anniversary at Conference.* **Above:** *Bill Hayes, Baltimore, Md., had support as oderator from his daughter, Eileen.* **Above right:** *Timothy Flory, Lakeville, Ind., was among the gners during an evening worship service.* **Right:** *Two youthful browsers demonstrate Brethren ess booksales' broad appeal.*

in touch

Tim Crouse: Faith under fire

"I was naive," Tim Crouse admits. "It came time in 1982 to register with Selective Service, and without considering all the possible consequences, I wrote and told them I could not conscientiously register for the draft."

That reckless action led to appeals from the US Justice Department for Tim to register, to warnings of possible prosecution, to a visit from an FBI agent, to an announcement that his case would be presented to a grand jury. Tim eventually hired an attorney, who pointed out to the US district prosecuting attorney that his client had already supplied the government with more information than that required by law for registration. Tim's Selective Service file was sent back to the Justice Department for review, and Tim has heard no more out of it.

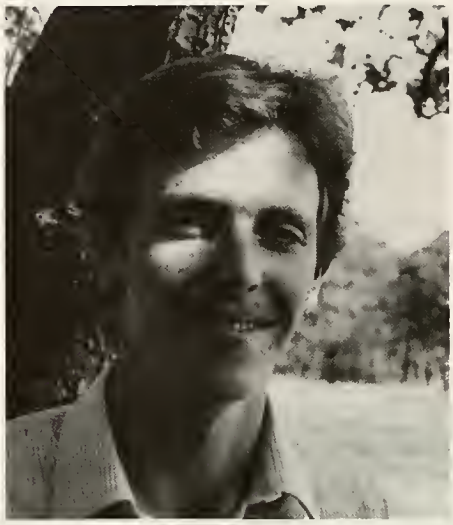
Taking on Uncle Sam can be a scary business for a young man. Yet, Tim's regret is not that he refused to register, but that he hired an attorney. He explains, "It was a matter of my Christian faith and conscience. I should have been willing to confront the government. Using an attorney evaded the confrontation. That's what bothers me."

That's typical thinking from gentle, soft-spoken Tim Crouse. His life is guided by the Christian faith nurtured in his home in Orlando, Fla., and in the Community Church of the Brethren there.

"My faith developed in a very comfortable way that made it easy to be idealistic. My family always has been heavily into the life of the church. It takes its values seriously.We don't do all that much personal sharing of our faith, verbally, but the family influence comes from lots of living together."

Tim took seriously his Sunday school teachings on love and respect and appreciation. "I felt it was a rewarding way to act. Christianity became integrated with my personality."

But then, lots of nice boys go to Sunday school and agree that Christ's way is best. How come that someone such as Tim takes it all that seriously, and follows it? Taking a strong stand against Selective Service registration is just one action of



Tim's guided by his faith.

At McPherson College Tim was active in the campus Peace Awareness Group. He supported a successful campaign to have his college dorm declared a nuclear-free zone. In Barcelona, Spain, participating in the Brethren Colleges Abroad program, Tim had experiences that directed him toward his present work. He heard a panel of Salvadoran women speaking at Barcelona University, talked with them, and resolved to do what he could to get the story told of what he considers the wrong and unjust US policy in Central America.

Last summer Tim spent five weeks in El Salvador with Christian Volunteer Ministries, working with people displaced by civil war. Then, in the fall, he entered Brethren Volunteer Service. His assignment is in the Latin America/Caribbean office in Elgin, Ill., assisting its director, Yvonne Dilling.

What will come next? Tim hopes to find a place in some grassroots agency that develops humanitarian programs for people suffering from war and poverty, not only in Central America, but throughout the Third World.

That action will be more carefully considered than that rash act at age 18, resisting draft registration. But it will come out of the same source, a deep Christian faith nurtured in the Church of the Brethren.—KERMON THOMASSON

Ota E. Gibson: A leg

Ota E. Gibson just won't stop. He is so persistent. In fact he could teach the determined woman in Jesus' parable a thing or two about dogged determinatio

Ota is persistent in his church life at York Center Church of the Brethren in Lombard, Ill. Regular notes remind the congregation and its leaders of biblical mandates and their responsibilities. He has paid visits to Sunday school classes to see what was happening, not always thrilling teachers, especially when it was a junior-high class.

Generations of Bethany Theological Seminary students who have attended York Center will remember Ota as the lit tle man who, in the "sharing of joys and concerns," regularly urged the worshiper to be as evangelistic as the Jehovah's Wi nesses, as health-conscious as the Seventh-Day Adventists and as peace-loving as the Quakers.

Scores of Brethren leaders, including the MESSENGER editor and other nationa staff, seminary personnel, and pastors, still receive Ota's mailings with some fre quency and in that familiar style of his— a biblical reference, a strong conviction built upon it, a resulting question, and a enclosed self-addressed stamped envelope or card to encourage a respons

Ota is persistent in other public activities also. Since the death of his wif Iva, six years ago, he has taken boarders into his home, more as a ministry to them than for the income provided.

Twice a week, in suit and tie, Ota rides the commuter train from his Westmont hometown to the Chicago Loop and fro there takes a bus to the headquarters of the American Friends Service Committe for a day of office work. One of his rece duties was the distribution of audiovisuals on peace to schools in the metropolitan area.

Ota persists in knowing and supportir a variety of groups and causes. Althougl he can contribute only a modest amoun to them, the list of his benefactors woul constitute a "Who's Who in Religious and Social Organizations."

His expectations of the leaders in government and community and churcl are matched by his expectations of him-

yond time

self. Self-disciplined, an avid reader, a probing questioner, Ota raises his produce, cans fruits and makes jellies, eats simple foods—many of them raw, begins the day with cups of cold water poured over his body, gets prescribed amounts of sleep, uses no tobacco or alcohol, is a dedicated student of the Bible, and has little patience with cultural amenities and expectations.

Persistently is the only way he knows

how to live and that's been quite a while. On July 5, Ota celebrated his hundredth birthday.—ROBERT E. FAUS

Robert E. Fous is ministry consultont on the General Boord staff in Elgin, Ill.

Sam Ellis: Bringing hope in Hopewell

When Sam Ellis asked Hopewell (Va.) Brethren pastor Dick Hall about the possibility of bringing his congregation into the Church of the Brethren, he didn't hold his breath waiting for a follow-up. A few months earlier Sam had made contacts with another denomination without much success. But not long after talking to Dick Hall, Sam received a visit from Virlina District's church extension committee, and the procedure for accepting a congregation was explained to him. This past April the district board recommended that Sam's group be accepted into the denomination, and approved Sam for licensing as a Church of the Brethren minister.

In the year since the first contact the exchange between Hopewell church and Sam's independent congregation has continued to grow, with members attending each other's worship services, baptisms, and love feasts. Virlina helped Sam purchase a VW bus for his ministry, and both Hopewell and Ivy Farms churches have given funds to Sam's fellowship—soon to be called Wakefield Chapel Church of the Brethren.

The town of Hopewell needs someone with Sam's strong drive to serve. With a population of 60,000, it has a problem common to even larger towns, with its inability to meet the needs of its poor. Fortunately for Hopewell, Sam sees meeting the needs of the poor as one of the main purposes of the church.

"Poor people are difficult to work with," says Sam. "You can't go into a classroom and be taught how to help the poor." After achieving a four-year criminal justice degree, and spending 10 years working for correctional institutions, he was disillusioned. And now he's convinced that the problem with humans is sin, and the church is the only system that has the answer. "If the church could only get there before the state," Sam says. "Jails only breed more sins."

The story behind Sam's congregation's meetinghouse demonstrates Sam's personal commitment to his ministry. He and his wife had been using the house they rented just for Bible studies, and were praying for a church building. When the people in the row house next door moved out, Sam contacted the landlord about renting that one, too. The landlord was tired of renting and wanted to sell the house. Sam could not afford a down payment, but with help from relatives he was able to take personal responsibility for buying it. Now half of the house is used as a church, while the other half is rented to needy people.

Sam has sometimes felt inclined to shy away from "mainstream churches." While some say that churches often look down on the poor, Sam believes the real problem is that "churches are often just not equipped to serve them." Mainstream ministers may be skilled in the pulpit, he says, but often have little skill with the one-on one contacts of "how to get this person out of the hole he's in," and at the same time show him Christ's love.

The Church of the Brethren's stand in the past as being on the side of the underprivileged has impressed Sam. "I think sometimes in history, God has looked to his people, pointed out some things, and said, 'I will use them.' " He believes that the Church of the Brethren could be the church that reaches down in the 1990s, serves the underprivileged, and raises them up.

And because of Sam's ministry there are more people in Hopewell who no longer need to hold their breath, waiting for deliverance.
—JOHN SPANGLER

John Spangler, from Elizabethtown, Pa., has served temporarily this summer as Brethren Volunteer Service intern with MESSENGER *while awaiting clearance for a longer-term BVS assignment in Europe.*

Wakefield Chapel pastor Sam Ellis and his wife, Frances.

Hispanic caucus sets direction for 1990s

The approval of goals for the coming decade, along with spirited evangelical preaching, highlighted the third Hispanic Assembly, June 2-5 at Elizabethtown (Pa.) College.

About 50 representatives from Hispanic and other Brethren congregations across the US and Puerto Rico focused on the theme "Desafío Hispano '88" (Hispanic Challenge '88), based on Psalm 126:5-6.

In the goals statement, the appointment of a full-time Hispanic consultant was given top priority. The assembly asked that a qualified Hispanic be chosen by January 1990. According to the statement, this person should be chosen with input from the Hispanic Caucus, which would pay half the consultant's salary. The consultant would be responsible to both the Parish Ministries Commission and the Hispanic Caucus.

Currently Merle Crouse spends one-third of his time as General Board Hispanic consultant.

The statement further recommends that the General Board restore funding for the Hispanic portfolio to its pre-1986 level. In the face of budget shortfalls, the portfolio's annual funding was cut from $10,000 to $4,000.

While these goals were directed to the General Board, others represented challenges to Hispanic congregations and the caucus. They include:

—adding 40 new Hispanic or bilingual congregations;

—better utilizing existing church facilities by doubling up in places where Brethren congregations are located in Hispanic neighborhoods;

—making seminary and university education more available to Hispanics by cooperating with institutions of other denominations, providing scholarships for Hispanic students at Brethren colleges, and adapting educational programs into Spanish. In a separate report, Bethany Seminary professor Estella Horning said that by August the Three-Year Reading Course for ministry training will be available in Spanish. Horning has done much of the translating and adapting;

—producing Spanish-language print materials, including Sunday school curriculum, tracts, and evangelistic brochures, and a newsletter for Hispanics; and

—renewing churches through leadership recruitment, economic assistance, and special programs.

Members of the incoming Hispanic Network Committee are Olga Serrano (vice chair), Lombard, Ill.; René Calderón (chair), Denver, Colo.; Irma Zayas, Río Prieto, P.R.; Guillermo Encarnación (secretary-treasurer), Lancaster, Pa.; María Villarreal, Falfurrias, Texas; Jose Jiménez, Los Angeles, Calif.; and Jaime Rivera, Vega Baja, P.R.

In other business, delegates heard reports on the Annual Conference committees studying world mission philosophy and the inclusion of ethnics into the Church of the Brethren. Members of the caucus's executive committee were instructed to speak with these committees and with the committee on denominational structure in order to share the goals.

Though some discouragement was expressed over the lack of progress made by Hispanics since the first Assembly in 1980, the mood in Elizabethtown was largely upbeat and unified.

"I think we have solidified the Hispanic group," said new president René Calderón. "The tensions of the past have been cleared and we are focusing on the task. We felt the challenge as it was presented by the speakers."

Worship services featured preachers Pedro Brull, volunteer executive of the subdistrict of Puerto Rico; Annual Conference moderator William A. Hayes; and outgoing president Mario Serrano, a student at Bethany Seminary.

Both Brull and Serrano raised up evangelism as a primary task of the church. The challenge facing the Hispanic church and the entire church of Jesus Christ, said Brull, is the same as it always has been: To find the lost, meet their needs, and lead them to Christ. Serrano pointed out that by the year 2000, 20 million Hispanics will live in the US.

Hayes shared his dream for the Church of the Brethren, calling for a church that is urban in outlook and mission, racially inclusive, and committed to peace, justice, and evangelism.—DON FITZKEE

Germantown launches ministry to homeless

Working with six other Church of the Brethren congregations from rural areas, the Germantown (Pa.) congregation has launched an effort to minister to homeless people in Philadelphia. To get the project off the ground, the church has received a grant of $12,000 from the denomination's Global Food Crisis Fund.

Plans call for a part-time coordinator who will set up a model for the seven congregations to move beyond simply providing material aid into working at structural changes that will help the homeless. The churches will work at tasks such as job training and placement, developing a support system, locating low-income housing, and counseling.

The project grew out of a ministry carried out last fall and winter by Germantown and other congregations, who distributed blankets, clothing, and food to homeless people in Philadelphia. From that, the churches decided to move beyond "Band-aid" efforts and tackle long-term needs of the homeless.

Miller visits USSR for millennial events

Donald E. Miller, general secretary of the Church of the Brethren General Board, joined several hundred other church leaders in Moscow, where they had been invited to help the Russian Orthodox Church celebrate its millennial year.

Just prior to the festivities, in a separate event, a delegation of US church leaders joined Soviet church leaders in a prayer vigil for the summit meeting between President Reagan and General Secretary Gorbachev. Miller was one of the nine from the United States.

The Russian Orthodox celebration commemorates the 1,000th anniversary of the beginnings of Christianity in a region of what today is the Soviet Union. As part of the millennial events, Miller and other church officials participated in commemorative services in Moscow, met with the Local Council in the Trinity-St. Sergius Laura in Zagorst, and were received in the Kremlin by officials of the Soviet government.

Miller was impressed by the apparent moves toward religious freedom in the Soviet Union. "People may now be baptized without being registered with the government," he said. "In spite of years of official atheistic policy, there seems to be a larger percentage of Christian believers in the Soviet Union than in many countries of Western Europe."

Miller said that "the significance of social and economic changes now being pursued by Moscow are difficult for Americans to grasp. Now is the time to encourage a deeper level of understanding between the peoples of the Soviet Union and the United States."

In the midst of the high-level, ceremonial activities, Miller was able to engage in a less formal form of international relations. He carried with him a bundle of birthday cards created by children from the Highland Avenue Church of the Brethren, in Elgin, Ill. The cards, which congratulated the Russian Orthodox Church on its 1,000th birthday, were hand-delivered to children at various worship services during the trip.

The Church of the Brethren's relationship with the Russian Orthodox Church goes back many years. Post-World War II contacts by W. Harold Row, of the Church of the Brethren, eventually resulted, in 1963, in one of the Russian Orthodox Church's first exchanges with a non-Orthodox church. The Brethren continue to participate in National Council of Churches-sponsored exchanges, tours, and seminars with the Soviet Union.

The prayer vigil held May 29-June 1, in Moscow, is one of the fruits of the ongoing relationship. The vigil was the third in a series of similar vigils. Previous ones were held during summit meetings in Geneva, Switzerland, in 1985 and in Washington, D. C., in 1987.

MESSENGER will carry further coverage of the Russian Orthodox Church and its relationship to the Church of the Brethren in the December issue.

Linda Weber (last woman seated on the right side of the table) and four others from WMS met one and a half hours with Foreign Minister Eduard Shevardnaze (far left).

Women speak for peace to Soviet, US leaders

Behind the scenes at the Moscow summit was another international group that likewise had logged many hours at earlier summits in Geneva and Washington, D. C. But this time around, the group—called Women for a Meaningful Summit—was taken quite seriously.

"We met with the top of the Soviet government," said Linda Weber, a member of the Church of the Brethren and a church representative on the WMS board. Members of the delegation met with Yuri Dubinin, Soviet ambassador to the US, and his wife, Leana; Foreign Minister Eduard Shevardnadze; General Nicolai Chervov, minister of defense; Yuli Michaelovich Vorontsof, first deputy minister of foreign affairs; and cosmonaut Svetlana Savitskaya, vice chair of the Soviet Peace Fund.

The women were hosted at an elegant reception given by Raisa Gorbachev and the Soviet Women's Committee. They also joined about 300 peace people from all over the world in a four-hour session with General Secretary Mikhail Gorbachev.

For the first time, the delegation also received a response from US government officials, said Weber. At each summit the women have asked for audiences with both the US and the Soviet leaders. "This is the first time the US has acknowledged this group," Weber said.

Four members of the delegation met with Ambassador Rozanne Ridgway, assistant secretary of state for European and Canadian affairs, and the only woman representing the US in the summit.

The women also received a commitment from Frank Carlucci, secretary of defense, for a meeting in Washington after the summit.

In all the meetings, said Weber, they presented the "Women's Peace Platform for the Summit," prepared a month earlier in Athens in a three-day meeting of women from 13 nations, including US and Soviet participants.

The peace platform underscores the WMS principle that war is obsolete; that the existence of nuclear and conventional weapons is not a source of security; and that "we are not enemies of one another—our real enemies are hunger, disease, racism, poverty, inequality, injustice, and violence."

WMS was founded in 1985 with the purpose of expanding international negotiations to include the participation of women. "At all conferences, summit meetings, and other major negotiations where the fate of the earth is on the bargaining table, we will be present," says the organization.

Eight WMS members from the US went to Moscow. A delegation of 20 women from Africa, Eastern Europe, Scandinavia, and the Middle East was led by Margarita Papandreou, wife of the prime minister of Greece.

Youth get acquainted with Latin neighbors

Why would 12 youth and 3 adults from one congregation raise $3,700 to attend a week-long Christian Citizenship Seminar? To learn more about Latin America, to meet other Brethren youth from around the country, and to see the nation's capital and New York City.

The Cloverdale (Va.) youth group sold oranges and candy, prepared church dinners and breakfasts, and held a Sweetheart Banquet to send most of the group to New York City and Washington, D. C., for the National Christian Citizenship Seminar.

It became a real group experience," said pastor Steve Van Houten.

"I was just baptized into the church last December," said Amy Peters, "and I wanted to learn more about the Church of the Brethren."

"I didn't realize our church was doing so much in Latin America," said Chris Jones.

The Cloverdale youth were part of a group of 82 youth and adult advisors who participated in this year's seminar, sponsored by the Washington Office and the Youth Ministries Office.

Yvonne Dilling, World Ministries staff person for Latin America and the Caribbean, helped youth look at the history of US relations with Latin America and at current events. She encouraged youth to think about these relations as a North/South issue rather than an East/West issue (US versus Soviet Union). For most of the nation's history, the US has treated Latin America as "our backyard" in which we could do as we pleased, she said. Now North Americans are being asked to treat these neighbors as neighbors.

The seminar visited the United Nations and heard ambassadors and other US personnel. The Brooklyn Church of the Brethren, a Hispanic congregation, hosted the group for a festive dinner. There was also time for the Statue of Liberty and other New York highlights.

In Washington, the seminar visited senators and representatives, heard speakers at the Pentagon and State Department, and spent an evening of fellowship, cultural sharing, and dinner with Hispanic youth at the Latin American Youth Center.

The goal of the Christian Citizenship Seminar is to help youth learn more about how Christian faith intersects with current issues and to find ways to put their faith into action.

Next year's seminar, scheduled for April 9-14, will focus on the problem of homelessness. For more information, contact Chris Michael, Youth Ministries Office, 1451 Dundee Ave., Elgin, IL 60120.

Citizenship seminar participants head to the subway for a train ride to Brooklyn. The Brooklyn Church of the Brethren hosted the group at a festive Italian Meal.

NCC boycotts Shell for South Africa ties

As a statement of support for black South Africans, the governing board of the National Council of Churches has endorsed an international boycott of Royal Dutch/Shell and its subsidiaries.

In its May 26-27 meeting in Arlington, Texas, the board also committed itself to a major relief effort for Afghan refugees in Pakistan and Afghanistan.

The South Africa resolution urged the Royal Dutch/Shell group to withdraw all its operations and investments from South Africa. It also urged member communions of the NCC to join the boycott, which will remain in force so long as the company maintains its ties with the apartheid government of South Africa.

The governing board said it "hears the appeal of the National Union of Mineworkers of South Africa for action against Royal Dutch/Shell, an appeal which has been supported by the Congress of South African Trade Unions and the South African Council of Churches."

"We're beyond sanctions," said Bishop Herbert W. Chilstrom, head of the Evangelical Lutheran Church in America. "It's no longer a question of human rights. It's a question of human life." This boycott "may be the last thing we can do peacefully before a bloodbath."

In a resolution on Afghanistan, board members "welcomed" the April agreement between Afghanistan and Pakistan, together with the Declaration on International Guarantees signed by the USSR and the USA. It urged continuing efforts to settle the Afghanistan conflict in a way that "discourages violence."

Because as many as seven million people have been displaced by the war, Church World Service has launched an emergency appeal for $100,000 to provide humanitarian assistance. (The Church of the Brethren has given $5,000 for this appeal.)

In other business, the 260-member governing board approved statements on Armenians in the USSR, criminal justice, the death penalty, Indian treaty rights, family and medical leave legislation, and the United Nations General Assembly Third Special Session on Disarmament.

wo advocacy groups ocus on Appalachia

vo advocacy groups have joined forces tackle the problem of economic injus- e, especially in Appalachia.

Interfaith Action for Economic Justice d the Commission on Religion in ppalachia met in late May to try to ing issues affecting poor people into e political debate during the presiden- l election year.

"Hearing from people who live and ork in a part of the country that has wit- essed the destruction of its employment se was an education experience for ose of us who work on the legislative enda," said Melva Jimerson of the hurch of the Brethren Washington ffice, who chairs Interfaith Action for conomic Justice.

The joint meeting featured legislative odates on the global debt crisis, farm olicy, and welfare, employment, hunger, d housing. Sessions included reports the impact of these problems on the ppalachian region.

Among those reporting was Dwayne ost, a Church of the Brethren member ho heads Kentucky Mountain Housing orporation.

eneral Board reports personnel changes

harles L. Boyer has resigned as General oard peace consultant, effective Septem- r 3, to become pastor of the La Verne alif.) Church of the Brethren.

As peace consultant, he has monitored lective Service developments, coun- led young people about conscientious ojection and the draft, worked coopera- vely with Mennonites and Friends on ace issues, coordinated mediation aining, and led denominational peace forts in a host of other areas.

Boyer has served on the World Minis- ies staff since 1969. Until 1976, when he came peace consultant, he was director f volunteer services. Previously he rved in an ecumenical ministry to inter- ational students at Purdue University.

Boyer is a graduate of Manchester ollege and Bethany Seminary.

Sue E. Snyder, a member of the lagerstown (Md.) Church of the rethren, began June 20 as coordinator f the general secretary's office.

Most recently employed as a travel school director/instructor, she has worked as a medical administrative assistant and as interim administrative assistant in the Hagerstown church and the Mid-Atlantic District office.

She chaired the district board, has served as district moderator, and has worked on various district and congregational committees.

Karen Calderón and Wayne Eberly have been hired as half-time ministry training field associates. They will assist the director of ministry training in the development of Education for a Shared Ministry and Training in Ministry.

Calderón, who will work with congregations in the western half of the denomination, is co-pastor of Prince of Peace Church of the Brethren, Denver, Colo. Previously she was Latin America/Caribbean representative for the General Board.

Eberly, who will work with churches in the east, is pastor of Harrisburg (Pa.) First Church of the Brethren. Previously he taught at Elizabethtown (Pa.) College.

Charles Boyer

Sue E. Snyder

Karen Calderón

Wayne Eberly

Julie Warrington

Julie Warrington began in June as administrative secretary in the Washington Office. In addition to managing the office, she will coordinate the Christian Citizenship Seminar.

A member of Christ Lutheran Church, Shrewsbury, Pa., Warrington has experience in secretarial, payroll, and office management work. She has been involved in numerous community organizations.

WCC focuses attention on plight of Namibia

Anti-apartheid leader Allan Boesak has called on the international community to turn its attention to the plight of Namibia, which has been under South African military occupation for 22 years.

"It would be tragic if the priority that the people of Namibia should enjoy on the agenda of the world would simply be squashed by what is happening in South Africa itself," said Boesak, a South African theologian and president of the banned United Democratic Front.

Boesak addressed an international panel convened by the World Council of Churches to hold hearings on the issue of Namibian independence. Held on Capitol Hill May 2-4, the hearings were billed as an unprecedented effort to place Namibia on the international agenda.

The panelists were former Nigerian head of state Olusegun Obasanjo; Lisbeth Palme, widow of the slain Swedish prime minister Olaf Palme; the Rev. Carl Mau, former general secretary of the Lutheran World Federation; and Howard Cooke, former Jamaican minister of public affairs.

They called for stiffer economic sanctions against the South Africa's white minority regime, accusing it of numerous atrocities in Namibia. While the hearings were taking place in a packed congressional chamber, the House Foreign Affairs Committee was approving a bill that would impose more stringent sanctions on South Africa.

The colonial history of Namibia began with colonization by Germany in 1884. The League of Nations mandated Namibia to South Africa in 1919 as part of an intended transition toward eventual self-determination and independence.

In 1966, the United Nations ended South Africa's mandate over Namibia, assuming "trust responsibility" for the nation itself. However, South Africa has defied UN orders and remained in Namibia ever since.

In 1971 Namibian Lutheran leaders, who represent the largest religious group in the country, publicly condemned South Africa's occupation. Four years later, other church leaders joined Lutherans in declaring their support for the armed Southwest African People's Organization (SWAPO).

Stewardship conferees study 'taking charge'

Taking charge as a steward requires both the trained eye of the manager and the gentle touch of the gardener, according to Eugene F. Roop.

Speaking to 81 stewardship leaders at the denomination's National Stewardship Conference, in New Windsor, Md., the Bethany Seminary professor said the mandate for human stewardship is found in contrasting texts at the outset of Genesis. In Genesis 1, especially 1:28, the image of the steward is cast in royal language akin to today's corporate boardroom. In Genesis 2, especially 2:15, the imagery is that of a garden.

"In a deep sense, the two narratives are saying the same thing: God has mandated humanity to take charge of the world," said Roop. But he cautioned that "taking charge" in biblical terms requires that both the trained eye of the manager to direct and control, and the gentle touch of the gardener to cultivate and nurture, be kept in dialog.

In a second lecture, Roop turned to a series of transgressors drawn from Genesis 3-11, people who abused the trust God placed in them to manage and care for creation. In a final lecture he recounted the family sagas from Genesis 12-50 that reveal how Sarah, Abraham, Rachel, Leah, Esau, Jacob, Judah, and Israel exemplified a faithful stewardship—faithful at least part of the time.

"Each steward in the narratives has its responsibility, God for the promise of blessing, the chosen family to be channels of blessings to all families of the earth, and the land to feed, clothe, and house earth's inhabitants," Roop reflected on the walk through Genesis. The legacy, he said, is God's continual caring for the earth and its inhabitants; the reminder that "other stewards are at work, even and especially when we fail"; and the sense that "we are not only caretaker of the land, the land is caretaker of us."

The conferees came from all 24 districts, the seminary, and the General Board. Under the theme "Sharing the Biblical Vision," they offered to one another their personal stories as stewards; testified to the spiritual and liberating joy of tithing—and of surpassing the tithe; assessed the impact of Adventure in Mission programs throughout the denomination; and explored program plans that include a 1989 emphasis on "Stewardship of the Gospel" and creation of a resource guide on congregational planning for the 1990s.

High moments in the weekend occurred through the worship setting that incorporated mementos symbolizing expressions of both faithful and unfaithful stewardship by the participants; hymns and litanies that celebrated wholeness and oneness, led by Elaine Sollenberger; murals on creation by oil artist Joy Erickson and sketches of the steward by chalk artist John Grimley; a tree-planting vesper honoring volunteers in the life of the church; and a closing reflection that interpreted afresh the significance of blessing as reiterated in one of Jesus' portraits of the steward, the Beatitudes.

The concern of one small group gained widespread support: That the Church of the Brethren become a "stewardship church" no less than a "peace church." That is, to become a stewardship church not only in terms of financial matters, but in members' care and concern for the gamut of God's creation.—HOWARD E. ROYER

BVS Unit #184 completes orientation

Brethren Volunteer Service Unit #184 held its orientation May 29 to June 17 in Chicago. (See project assignments on page 39.)

Members of the unit are pictured above. **Front:** Debra Fuller, Tammy Krause, Mary Sublette. **Second row:** Joe Detrick (leadership), Heide Seybold, Michael Steckman, William Pertch, John Spangler. **Third row:** Evelyn Toppel (BVS secretary), Takako Suzuki, Amy Hirzel, Jean Anel Alouidor, Ray Banville, Elbert Stockberger. **Fourth row:** Susie Godfrey (leadership), Janet Schrock (BVS director), Liana Smith, Brian Charles, Peter Edwards, Steve Smith. **Not pictured:** Susan Smith.

Boleyn to coordinate Sudanese translation

Lester Boleyn, pastor of the Morgantown (W. Va.) Church of the Brethren, has been called to serve as coordinator/exegete for the Sudanese translation teams at Limuru, Kenya. He expected to begin work at the beginning of August.

In this assignment he is seconded to the Presbyterian Church in Sudan, which oversees the project. The teams are translating the Old Testament into several Sudanese languages. The project was moved from Malakal, Sudan, to Limuru because of the civil strife in Sudan.

Boleyn will serve as pastor and friend to the Sudanese translators, give daily supervision and exegetical help, work as liaison with the United Bible Societies translation consultant, and supervise details such as housing, finances, supplies, and medical needs.

Boleyn's wife, Esther, a schoolteacher, will join him in Kenya in the fall of 1989 after their youngest son graduates from high school. Esther Boleyn is a member of the General Board, serving on the World Ministries Commission.

Prior to his 11 years at the Morgantown church, Lester Boleyn worked with the University of Maryland Cooperative Extension Service. The couple served the church in Nigeria from 1968 to 1971.

Bethany appoints two new faculty

Bethany Theological Seminary has appointed two new faculty members, both effective September 1.

Peggy L. T. Garrison is assistant professor of pastoral care and counseling. An ordained elder in the United Methodist Church, she has been staff and administrator in the field education department at Garrett-Evangelical Theological Seminary, Evanston, Ill. She is a Ph.D. candidate at Garrett-Evangelical/Northwestern.

Don Carl Richter has been appointed assistant professor of Christian education. An ordained Presbyterian minister, he is visiting instructor in religion at Cabrini College, near Philadelphia. He has served as a teaching fellow at Princeton Theological Seminary, where he is a Ph.D. candidate.

worldwide

Church leaders in Nicaragua are working at the grassroots level to reconcile segments of the fractured Nicaraguan society. Santos Lopez (right), an Assembly of God pastor from Tecolostote, discusses the current cease-fire with Commandante "Gallo" (left), a unit leader of the US-backed contras. To the left of Lopez, in the white shirt, is Gustavo Parajón, a member of the National Reconciliation Commission and a Baptist leader with CEPAD, a Protestant relief and development agency. Other civilians pictured are evangelical church leaders from the zone and from Managua. Many churches in rural areas support local "peace commissions" formed in the aftermath of last year's accords signed by the presidents of five Central American countries.

The Church of the Brethren resettled more refugees in the first quarter of 1988 than in any other quarter, reports the Refugee Resettlement Office, based in New Windsor, Md. The increase is largely due to the rapid admission of thousands of Soviet Armenian and Jewish cases that the US government has allowed into the US since the beginning of the year.

The Brethren have given $15,000 to help churches in Panama respond to the economic crisis there. Because of economic sanctions invoked by the US, Panama's economic activity has been paralyzed. Unemployment has increased, basic food products are scarce, and salaries have been reduced or not paid. Churches around the world are helping fund an emergency food program that will focus on children and the elderly.

The Mennonite Central Committee US Peace Section formally endorsed US economic sanctions against the apartheid government of South Africa. The action calls for support of the comprehensive sanctions bill now before Congress; calls upon Mennonite and Brethren in Christ members to consider support for sanctions; and encourages communication with government officials on the topic.

Cleveland is the recommended site for new United Church of Christ headquarters. The recommendation from the UCC Headquarters Location Committee goes to the church's General Synod next year. Currently, UCC offices are in three locations in New York City.

Feasting
at the ecumenical table

by Wendy Chamberlain McFadden

The "Gathering of Christians" in Arlington, Texas, was designed to be a celebration of the best of what's possible in the ecumenical movement. The four days were painstakingly planned to create a rich feast of worship experiences that drew upon the varied faith traditions represented in the National Council of Churches—and in evangelical, Pentecostal, and Roman Catholic traditions, as well.

The event was indeed a high moment in the ecumenical journey. But the unexpected resignation of Church World Service head J Richard Butler, just two days before the opening worship service, made it painfully clear that the nitty-gritty of ecumenical life is perhaps even more difficult than grappling with deeper matters of faith (see sidebar).

While the Church World Service episode cast a pall over the "Gathering" for NCC insiders, it by no means eclipsed the event for most of the 1,500 participants. The unity expressed in four days of worship was a significant moment in a time when religion seem be making more bad news than good.

The Gathering was "like a dream co true. It met all our expectations," said Robert W. Neff, who chaired the Presidential Panel that proposed the idea several years ago, when he was genera secretary of the Church of the Brethre General Board.

For Neff, the "variety of voices" lead worship "created a magnificent symphony. It's for me an illustration o what the church is becoming in our

ne—showing less a concern for monithic structure, more a concern to hear e gifts God has given each of us and lowing those gifts to enrich our comon life without necessarily coming to st on the same spot."

Under the theme "Pentecost 1988: No onger Strangers," the series of worship rvices took participants through a urgical year—from Christmas through ntecost. Worshipers experienced ements as diverse as a Greek Orthodox urgy, liturgical dance, black Pentecostal eaching, and the "Hallelujah Chorus."

Speakers included James Forbes, Pencostal preacher; Arie Brouwer, general cretary of the NCC; Thelma Adair, former president of Church Women United; m Wallis, founder of the Sojourners mmunity; Emilio Castro, general sectary of the World Council of Churches; ny Campolo, evangelical writer and eaker; Stanley Harakas, Greek rthodox priest; Roberta Hestenes, presint of Eastern College; Rosemary aughton, Roman Catholic theologian; erbert Chilstrom, head of the Evangeli- l Lutheran Church in America; and tricia A. McClurg, Presbyterian minisr and president of the NCC.

"I believe the Lord did do a new ing," said Brouwer when it was all over. he ecumenical movement is above all ings a movement of the spirit. This puts e focus on the movement, not the ganization."

n addition to the large-group sessions, potpourri of forums, workshops, and xplorations in spirituality" was availle for those who wanted to learn more out specific issues or become acquaind with new areas of spirituality. One uld experience silent Quaker worship, ack oral prayer, feminist prayer ritual, eation spirituality, and monastic orship led by the Brothers of Taizé.

While the Gathering broke new ground its effort to include evangelical Chrisns, it still clearly was an NCC-onsored event. The evangelical rticipation seemed largely to be from e social-action brand of evangelicals ho are comfortable bridging the gap be-

(continued)

Great meal, but how do we split the check?

J Richard Butler's resignation followed months of tension between him and the council's general secretary, Arie Brouwer (see January, page 5).

"The efforts to develop and maintain communication and understanding between the General Secretary and myself have broken," said Butler. He cited "written communications" from Brouwer that helped create "an atmosphere in which I felt that my own efforts and those of colleagues were not only characterized as unsatisfactory but were demeaned."

Butler said Brouwer was operating in a way that could potentially subvert the work of a panel set up to deal with integrating CWS into the structure of the council. The current management style is "based on centralization of power and authority in too few hands," Butler said.

Church World Service is the development, relief, and refugee assistance arm of the NCC. It was formed in 1946 by a number of Protestant churches, including the Church of the Brethren, and predates the NCC by four years.

By far the largest and most popular part of the NCC, CWS has not opposed integration, but has raised concerns about accountability to donors, governance, and the style with which integration is being accomplished.

Butler's resignation prompted the CWS unit committee—of which Church of the Brethren executive J. Roger Schrock is second vice president—to send a strongly worded memo to the council's executive committee. The memo said the CWS group had no confidence in the general secretary and called for an immediate and full review of his ability to continue in his job.

Schrock and another Brethren executive, Connie S. Andes, both served on an ad hoc committee appointed to draft a response. The result was a compromise document that expressed support for the general secretary but also said regular performance reviews would be conducted for all council staff, including the general secretary.

Ironically, both the move toward "integration" and the "Gathering of Christians" were outgrowths of the Presidential Panel, a high-level body chaired by the Church of the Brethren's Robert W. Neff. That panel had explored what it means to be a "community of Christian communions" rather than a "cooperative agency."

The panel called for a new level of commitment to the NCC that would result in more undesignated giving and more centralized governance achieved through integration. When it comes to "commitment," funding and governance are where the rubber hits the road.

Up till recently the council's organization has been an unwieldy system of separate boards and committees that operate independently of the large governing board. While members of all these boards represent their church bodies, there isn't necessarily any communication between governing board representatives and those who sit on the smaller boards.

The result can be a schizophrenic public face, such as in 1984 when Agricultural Missions endorsed a boycott of the Campbell Soup Company and the governing board opted for a mediating role in the dispute. It has also meant that, in the past, the governing board has had little control over the specific programs of the NCC.

While the entire council is going through integration, Church World Service poses more difficulty because it accounts for almost three-quarters of the council's entire budget. As part of a newly integrated NCC, its boss is the general secretary and the governing board. But its unit committee, made up of denominational executives such as Schrock, controls CWS funding.

(On June 27 another top staff member submitted his resignation. William L. Wipfler, head of the human rights office, said he was "appalled by the harassment" of staff from the general secretary.)

—WENDY CHAMBERLAIN MCFADDEN

Top: *In a forum on "Are Nonviole Revolutions Possible?" Ronald J. Sider calle on Christians from both the just-war and th pacifist traditions to explore non-violer options. He described his dream of havin 5,000 volunteers in a worldwide peace brigad That plan has a small beginning in the forma tion of Christian Peacemaker Teams, cooperative effort of Mennonite, Brethren i Christ, and Church of the Brethren group* **Middle:** *Robert Keim, William A. Hayes, Rut Clark, and David Metzler, all of the Church the Brethren, join in a hymn during the oper ing worship service.* **Bottom:** *The Gatherin ended outside with all participants singin "The Hallelujah Chorus."*

tween mainline Protestants and evangelicals—Ronald Sider, Jim Wallis, Tony Campolo.

Some 30 Brethren attended part or all of the event. Among those were moderator William A. Hayes, members of the Committee on Interchurch Relations, several Church World Service staff members, and General Board staff members.

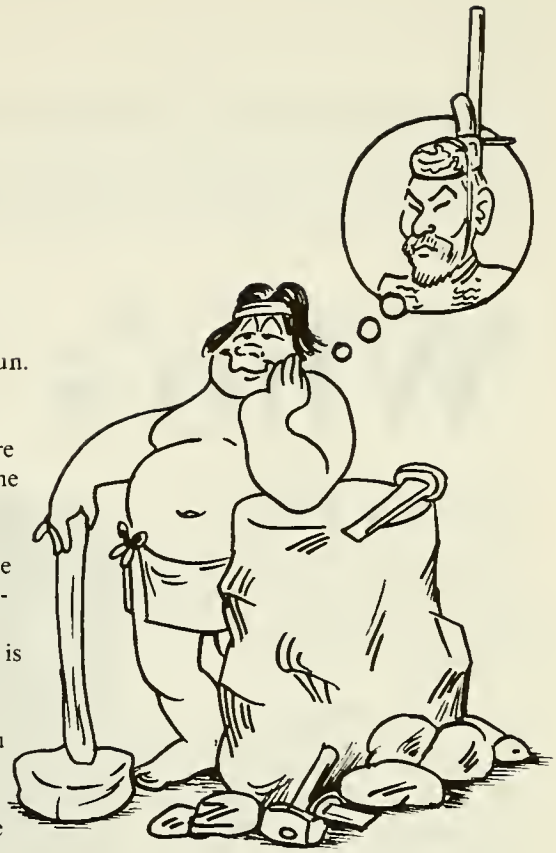
Brethren executive Melanie May provided key leadership as a member of the Gathering planning team.

About two dozen Brethren, Mennonites, and Friends gathered one evening to get acquainted and discuss their role in such a setting. Though the group did not decide to meet again during the week, it did engage in an informal critique of the "historic peace churches."

"How do we get beyond being historic and become current?" asked J. Roger Schrock, of the Church of the Brethren. "Where is the cutting edge?"

The group identified several gifts that the three bodies bring to the ecumenical table: simplicity and sharing of resource community and concern for people, service, and a suspicion of culture. □

Learning to be content



ɔy Ton van den Doel

Aore than a hundred years ago, a Dutch uthor, Multatuli, wrote the story of the apanese stone-cutter. It goes like this:

Once upon a time there was a man vho was cutting stones from a huge rock. Iis labor was hard and his pay was low, nd he was not happy. He sighed and alled out, "I wish that I were a rich man o that I could rest on a couch of red ilk." Then an angel descended from eaven and said, "It will be as you wish." The stone-cutter was rich, and he was esting on a couch of red silk.

Then the king of that country rode past, vith horsemen in front of and behind his arriage, and they were holding a golden mbrella over his head. When the rich nan saw that, he became very jealous, and e was sad that nobody was holding a olden umbrella over his head. He sighed nd called out, "I wish I were a king!" Than an angel descended from heaven nd said, "It will be as you wish."

The former stone-cutter now was king, nd horsemen rode in front of and ehind his carriage, and they held a olden umbrella over his head. He rode bout, adulated by his people. But the un was shining from a cloudless sky, so iat everything on earth was scorched, nd the heat was beating the king's face. Ie complained about the sun, which had ower over him, and he was not happy.

He sighed and called out, "I wish I ere the sun." Then an angel descended om heaven and said, "It will be as you ish." The king was the sun, and he sent is rays above and below, yes, everyhere, and he scorched everything that as on the earth.

Then a cloud moved between him and ie earth and his rays bounced back om that cloud. He became angry that is power was resisted by that cloud, hich was in fact mightier than he, and e was not happy.

He sighed and called out, "I wish I ere that cloud." Then an angel descened from heaven and said, "It will be as ou wish." He became a cloud and laced himself between the sun and the earth and he deflected the rays of the sun. Then he made rain, so that the earth turned green and the rivers began to swell. He continued to rain, so that there were floods on earth and the fields of the farmers were destroyed.

He rained upon a huge rock, but the rock resisted him and did not budge. He became angry that the rock was so stubborn and he was not happy.

He sighed and called out, "That rock is more powerful than I am. I wish I were that rock." Then an angel descended from heaven and said, "It will be as you wish."

He became that rock and he did not move. No matter how hot the sun made him or how hard the rain beat down upon him. He stood and did not give in at all.

But then a man came with a pick, chisels, and a sledge hammer. He began to cut stones from the foot of the huge rock.

The rock said, "What is this? That man is more powerful than I am. He is cutting stones from my foot!" He was very unhappy and he sighed and called out, "I am weaker than that man. I wish I were he." Then an angel descended from heaven and said, "It will be as you wish." He was a stone-cutter and he was working on the foot of that huge rock. His labor was hard and his pay was low, but he was a happy man.

That is an old story, but the theme is always new. In our days too, many people are not happy with their station in life and they envy others and wish they could exchange places. Especially in a time when much emphasis is placed on material wealth, strong dissatisfaction abounds. Unfortunately for those who feel that dissatisfied, angels do not descend from heaven to grant their every wish. Consequently it is also tougher to learn the lesson of the Japanese stone-cutter.

That does not mean, however, that good advice is not available. On the contrary. The writer to the Hebrews makes it very plain: "Keep your life free from love of money, and be content with what you have" (Heb. 13:5). That is different from what Charles Lamb said: "Satisfied with little, but longing for more."

The apostle Paul, who had experienced both plenty and want in his life, was writing to the Christians at Philippi, who had sent him some support. He appreciated what they had done and he made that clear. Yet, at the same time, he acknowledged that help cannot always be forthcoming. Hence this conclusion: "I have learned, in whatever state I am, to be content" (Phil. 4:11).

Such contentment has nothing to do with material well-being. It comes from within. It is based on a deep inner satisfaction, on peace in one's soul. When Paul wrote to the Philippians he was in Rome as a prisoner. He had experienced a great deal in his life and he was looking back at all the ups and downs of his past. Then in the evening of life, he reflected and came to the conclusion that a deep inner peace is more important than anything else.

It is a lesson that ought not to be lost on us. Think about the parable of the stone-cutter and meditate upon the words of the apostle. Remember who the source is of all power and say then with Paul: "I can do all things in him who strengthens me" (Phil. 4:13). □

Tan van den Doel, a former missianary in Nigeria, Indonesia, and Surinom, is now pastor of the Protestont Church of Aruba, an island aff the coost of Venezuela.

'The reason the Brethren Revival Fellowship is not a real fast-growing, popular movement is because we talk about some things that are anything but popular. Some people won't associate with us because of that.

Who's afraid of th

by Don Fitzkee

This is the second half of a two-part article on the Brethren Revival Fellowship. Part one, which outlined the group's history and identity, appeared last month.

"We're not saying that we are perfect," says Linford Rotenberger, "but we believe that we ought to go with what the Word of God says." While BRFers realize there are issues to which the Bible does not speak directly, they "are pretty hardline in areas where the scripture is clear," says Harold Martin.

Biblical nonresistance is one of those areas. They reject pacifism as man-centered and unbiblical, claiming that not resisting is the only biblical way to react to evil (Matt. 5:39).

Bethany Seminary professor Dale Brown goes along with the BRF view to an extent. He too believes that in many cases Christians are called to turn the other cheek and suffer. But he also finds in the Scriptures that we are to be peacemakers—which is what pacifism literally means. Dale thinks Christians need to balance Paul's admonition to "overcome evil with good" (Rom. 12:21) with the Sermon on the Mount's emphasis on nonresistance.

"I believe that peacemaking is a biblical theme," says Dale, "so I do not agree with the BRF's almost consistent rejection of pacifism."

Well-known Brethren peace activist Dale Aukerman, who has much in common with the Bretrhen Revival Fellowship is even less charitable toward its view of nonresistance. "Do not resist," he says, is an inadequate translation from the Greek text. "The Greek says we are not to set ourselves against the one who is doing evil," he says. "We are not to be out to get them. But we are to stand against evil."

Closely tied to BRF's nonresistance is

More than any other BRFer, Paul Brubaker demonstrates the group's ability in recent years get its members into positions of denominational leadership. A member of the General Boar since 1984, Brubaker has served as chairman of the General Services Commission, and as chairman of the Pension Board (now Brethren Benefit Trust). He is now vice chairman of the General Board, and chairs the strategic Goals and Budget Committee. A free minister in the Middle Creek Church of the Brethren, near Ephrata, Pa., Brubaker was for 11 years secretar of the BRF and continues to write "The Bread Basket," a column in the BRF Witness. *He i in much demand as an evangelist.*

BRF? part 2

its view of the relationship between church and state. BRF members believe that governments are ordained by God (Rom. 13) and that Christians are to obey the government in all things, unless the government asks something "contrary to the *clearly* revealed will of God" (Luke 20:25, 1 Pet. 2:13-17). "I personally don't believe that we have any right to tell the government how to run its affairs," says Donald Miller. "We are to respect those in authority and pray for them and live our lives as an example. Jesus made it plain that there are two kingdoms. We believe those kingdoms are separate one from the other."

BRF members are not keen on Annual Conference and General Board resolutions that speak out on political issues, since they believe the business of the church is converting individuals and not social structures. Both Brown and Aukerman find this two-kingdom view to be inadequate. "I think BRF has to ignore some scriptures in order to come to its position," says Brown. Aukerman rejects it as quietistic and having the practical effect of condoning evil actions of government.

Even so, both Dales strongly affirm the peace witness of churches where BRF influence is strong—congregations that have historically had a far higher percentage of conscientious objectors than most congregations. "It really works at preserving the integrity of the church," says Aukerman.

Another issue on which BRFers think the Bible is clear is the role of women in the church. They believe that 1 Timothy 2:11-12 clearly teaches that "women are not to assume either leadership or teaching *offices* in the *gathered* assembly. Though men and women are one in Christ (Gal. 3:28), they have different functions in God's plan."

Last year when Elaine Sollenberger became the first woman in the history of the church elected to be moderator (1989), many Brethren were euphoric. Members of the BRF Committee were not. In fact, when they learned that Standing Committee was presenting only women candidates for moderator-elect they tried unsuccessfully to find a viable male candidate willing to be nominated from the floor.

We know Elaine Sollenberger is a woman of integrity. But it's a matter of the biblical principle.

After Conference, an issue of the *BRF Witness* chided the church for electing a woman moderator, presented a biblical case against it, and lamented the general promotion of women leadership BRFers' nonviolent views notwithstanding, Dale Brown thought they shot themselves in the foot with that newsletter. "Partly because I like BRF," says Dale, "I felt bad about that newsletter because I thought it would be so easy for people to dismiss it. Its exegesis was pretty bad. I think I could have helped it make a better case than it did," he says with a grin.

"It wasn't a matter of trying to undermine Elaine or any of the other woman nominees," explains Harold, who served on the General Board when Elaine was its chairwoman. "We know Elaine is a very gracious woman, a woman of integrity. It was a matter of concern about the biblical principle." Harold has no doubts that Elaine will make a fine moderator.

"I don't think there was ever any question about Elaine's ability," says Galen Hackman. "That's another misconception people have. They sense that we feel women are some kind of lesser individuals. It's not a matter of ability; it's

more a matter of trying to apply biblical role models to our present world."

Galen says not all of the committee members are strongly opposed to a woman moderator, but they are united in their opposition to woman pastors.

They reject the argument that preventing women from becoming pastors prevents them from exercising their God-given gifts. "There's no way that I would want to stifle a woman's gifts," Galen states emphatically. Instead, it is a matter of finding appropriate channels in which to exercise gifts.

"I don't know that you could really single out certain gifts that are good for the pastorate and say that's the only place they can be used," says Jim Myer. "Most good pastorly qualities also make good motherly qualities." Harold agrees that women's gifts can be exercised in many ways that don't violate "the scriptural prohibitions against assuming the place of authority."

Almost as unpopular as BRF's opposition to women pastors is its view that women should wear prayer coverings (1 Cor. 11). Though the practice has totally disappeared from many congregations, BRF has no intention of compromising on the covering until "after the rapture," according to Linford. Some congregations represented on the BRF Committee still require women to cover their heads in worship as a test of membership. "We have good reasons for what we do and believe," says Jim, "but the popular movement is going another direction and we get labeled unfairly."

Nadine Pence Frantz, a part-time faculty member at Mennonite Brethren Biblical Seminary, in Fresno, Calif.; a mother; and homemaker; who has convened the Church of the Brethren Womaen's Caucus the past six years, disagrees with BRF's views on women in leadership and the prayer covering. "What it comes down to," says Dena, "is a different view of the Bible. That's why the issue of the Bible and women is so tough. We aren't just sorting out how men and women live together, but how we read the Bible."

She says that, while BRF seems to view the Bible as "flat doctrinal statements that can be taken as truth and be directly applied in today's context," the majority of the church approaches the Bible "more as a witness of how God lived and acted among the people of Bible times. The Bible is very trustworthy in giving us an authoritative sense of how God is with us," she says, "but to understand that you need to understand the context of Bible times." Harold would reject that view of the Bible as "garbage."

But the Bible is not static, says Dena. It is dynamic and needs to be interpreted in conversation with others and with a "sense of carefulness." She thinks it is important to have women and men interpreting scripture. "Having a broader number of voices interpreting the Bible enriches the Bible as we listen to others," she says. "We as a church must trust the Bible enough to let different voices interpret it."

For instance, Dena says she agrees with the interpretation expressed by Anna Mow—that to understand Paul's instructions in 1 Corinthians 11 regarding the prayer covering we need to understand why he gave those instructions. In Bible times, Dena says, a woman with an uncovered head was considered promiscuous. So that freedom in Christ would not be confused by non-Christians as sexual freedom or promiscuity,Christian women were to cover their heads. She thinks if Paul were speaking to Christian women today, he would not be saying "cover your heads," but "cover your knees and necklines." Modesty was Paul's concern in 1 Corinthians 11.

Despite the fact that Dena Pence Frantz, Dale Aukerman, and Dale Brown all disagree with aspects of BRF's views, they all three have good things to say about BRF as well. Dale Aukerman is impressed with its desire to live according to the Bible. Dena applauds its commitment to the Church of the Brethren and the way it "sticks it out through thick and thin," instead of picking up its marbles and leaving when the game isn't going its way.

Both Dale Brown and Dena think one of the most important things BRF does is to challenge the church to decide what it believes. Dale is surprised at the popularity of the *BRF Witness*, which is widely read despite a no-frills appearance. He thinks there is a real hunger in the church for solid teaching on Brethren beliefs. "There's really not enough of teaching about what we believe and stand for," says Dale. BRF recognizes that and pushes the rest of th church to discern what it believes.

Linford Rotenberger speaks with passion on this point: "Why should anybod want to join the Church of the Brethren? They don't know what they believe. They don't really stand for anything. Everything goes. You have to have something you believe in if you want somebody to follow you. As long as we are wishy-washy, we aren't going to attract very many people. As long as we're everythin we're nothing."

Dena sees Linford's criticism as valid. "I think they are right that we can sometimes be heard as 'anything goes,' " she says, "because we don't talk about the whys and our beliefs. We need people asking what we believe." She doesn't think the liberal voices in the church have done well at asking those sorts of questions, but instead have concentrated on the work of the church.

Regardless of how strongly one disagrees with BRF views on particular issues or with its view of the Bible, it is difficult to fault members' commitment to the Bible and the church. They aren't striving to be popular. They want to be faithful. "The reason BRF is not a real fast-growing, popular movement," says Jim, "is because we talk about some things that are anything but popular. Some people won't associate with us because of that."

Despite the unpopularity of some of it views, the BRF has little doubt that the church would grow if it would only heed the BRF's call to revival. While many Brethren are concerned about the numerical decline of the church, few have offered prescriptions to cure the church's ills. Brethren Revival Fellowshi members have offered theirs: Get back t the Bible and the primary business of th church—winning souls for Christ. □

St. Louis '88

Annual Conference with the odd couple

"In terms of the long sweep of Brethren history, we are an odd couple," said William A. Hayes, as he transferred the moderatorship to Elaine Sollenberger at the close of the St. Louis Annual Conference. "There have never been two moderators like us. But the promise of shalom is that we as a church can so write the future that race and gender will no longer be a barrier to leadership in the church."

The presence of a black man and a woman at the Conference officers' table was a visible symbol of the church's movement toward shalom. Signs of inclusiveness appeared elsewhere, as well. Representatives of the Hispanic Network Committee and the Womaen's Caucus spoke several times to press for broader input on business items or to make additional nominations. Of eight fellowships welcomed into the Church of the Brethren during Conference, one is charismatic, one is Hispanic, one is aligned with the Brethren Revival Fellowship, and one is Korean. One delegate was deaf, and all the main activities of Conference were translated into Spanish and also signed.

Conference began Tuesday evening, not with the traditional moderator's address, but with guest preacher Tony Campolo, writer and speaker from Eastern College, St. Davids, Pa. In a boisterous style foreign to many Brethren, he covered sin, evangelism, peace, and the simple life. He chided the Brethren for forsaking their radical lifestyle and becoming a mainline denomination.

Other aspects of the Conference theme, "Called into Shalom," were addressed by speakers Louise Rieman, John Bunch, Clyde Weaver, Betty Ann Cherry, and moderator Hayes. Conference scripture teacher Bob Bowman explored biblical references to shalom at the start of each business day.

But while shalom was much talked about throughout the week, several events on the business floor made it clear that the church is not of one mind, and that shalom has not yet been achieved—dismissal of a study committee's work on mission philosophy, a tense situation with guests from India, dispute over what constitutes "responsible citizenship," the hasty acceptance of a "Goals for the '90s" statement, and efforts by a few people to deny gay Brethren a visible presence at Conference.

Ideals and reality, joy and pain, hope and despair, progress and setbacks : Here is MESSENGER's version of how it was at Annual Conference the year of the odd couple. —THE EDITORS

Coverage by Don Fitzkee, Kenneth L. Gibble, Mary Ann Harvey, Timothy K. Jones, Wendy Chamberlain McFadden, and Kermon Thomasson.

Photography by Ken Bomberger, Gregory Keeney, David J. Morris, and Kermon Thomasson.

Delegates consider world missio

by Wendy Chamberlain McFadden

World mission philosophy The response of a two-year old study committee on world mission philosophy was rejected by delegates and the task assigned to a new committee (see sidebar page 19).

While the delegates gave little specific instruction to the new group, some were dissatisfied with the paper's lack of evangelistic zeal and its cautiousness about launching Brethren mission efforts overseas.

Some delegates said the paper did not adequately answer the original queries. Others criticized the lack of input from ethnic Brethren. And some were frustrated with the lack of agreement between committee members and the Annual Conference officers about the process for handling the paper.

The new committee is Anet Satvedi, René Calderón, Phyllis Carter, Wendell Flory, and Duane Ramsey. Members of the earlier committee were J. Benton Rhoades, Charles Bieber, Karen Carter, Roger Ingold, and Robert A. Hess.

India relations Approval of a major report on India was marred by friction between the moderator and two bishops from the Church of North India (see sidebar). The paper dealt with the long-time controversy between the Church of North India (which the Brethren helped form in 1970) and a group of "separated Brethren."

The report—by committee members Glen A. Campbell, Chalmer C. Dilling, Edith Griffith, Kenneth E. McDowell, and LaVon W. Rupel—gives an outline of the history of the problem and offers eight recommendations. Among them is the proposal that World Communion Sunday, October 2, 1988, be designated as a day of prayer and fasting in support of healing of the brokenness between the CNI and the separated group.

Goals for the '90s Delegates approved a goals statement fo the 1990s that focuse on "building up the body of Christ" (Eph. 4).

The paper is structured around five categories: evangelism and witness, scrip ture and heritage, family and youth, ser- vice and peace, and spiritual renewal an ministry. "These five priorities will make a considerable difference in the directio of our programs," said Donald E. Miller, general secretary.

Discussion was cut short, and no speeches addressed the paper as a whole Of four minor amendments proposed, two were approved.

Covert war The covert war paper details the history of US covert operations, reiterates the Church of the

World mission philosophy study committee chairman Benton Rhoades(below) felt the debate on the proposed paper deteriorated into a "win/lose" situation that led to his committee's dismissal and the paper's rejection. The committee, he insisted, was not against outreach, but wanted it done in the context of modern-day reality.

Mario Serrano (below left), of Puerto Rico, was one of several represen tatives of ethnic groups that spoke on both sides of the world missio philosophy issue. Merle Crouse, staff for Hispanic ministries, translate for him. In foreground—veteran Nigeria missionaries Velva Jane Dic and Lena Wirth.

ıilosophy, India, goals for '90s

Brethren's longstanding opposition to all war, and lists reasons for opposition to covert warfare. "The Church of the Brethren Annual Conference believes it is the highest patriotic duty of citizens to change our national policy and to conduct our foreign relations with no resort to covert operations," the paper concludes.

Christian education

Delegates approved a statement on Christian education goals after committee members reworked the recommendations section to address concerns raised at a Tuesday evening hearing. Brethren from Pacific Southwest District, where the query originated, had been disappointed with the original paper and called for more specific recommendations.

The paper, amended twice on the floor, calls for the General Board to formulate a working statement of purpose for Christian education; to develop specific plans to revitalize Christian education in the Church of the Brethren; and to expand youth ministries by employing

World Mission paper: Back to square one

by Kermon Thomasson

What happened? One minute delegates were beginning to discuss a three-part Mission Philosophy and Program statement that had consumed the time and energy of a study committee for two years and cost some $10,000. The next minute the committee was voted out and the issue assigned to a new one. Back to square one, while mission-minded Brethren impatiently await marching orders from Annual Conference.

Probably as surprised as anyone was Terry Slaubaugh, Standing Committee delegate from Bridgewater, Va., and mover of the motion to send the queries to a new committee. "I didn't go to Conference to kill this paper," he insisted later. "I did what I did just to get the business moving. I was surprised my motion was entertained by the delegates so enthusiastically."

Likely, however, the bulk of those who voted to recommit the issue had motives other than Slaubaugh's. Many were frustrated and confused by the process of the paper being presented in three parts to be debated separately and by the moderator's admission that the Conference officers disagreed with the committee's insistence on this. Said committee member Karen S. Carter, later, "Had we foreseen *that* possibility (of recommitment)—hindsight is so much clearer than foresight—we would have presented the philosophy (part 2) as part 1, the program implications (part 3) as part 2, and, last of all, our controversial response to the queries (part 1). As it happened our committee never got to present the mission *philosophy* at all."

Particularly grievous to the committee was this loss of an opportunity for delegates to discuss the second and third parts of its paper. Observed committee chairman Benton Rhoades, "The procedure of considering the answers to queries (part 1) took the form of a win/lose debate that hindered, rather than facilitated, any serious consideration of the rest of the paper." Rhoades admitted to being puzzled by the final action, suggesting, "Maybe the delegates perceived that the committee was against outreach" (a perception that Rhoades and the committee disclaim).

That certainly seemed the case to many observers. A powerful speech early on by former moderator James F. Myer, an ardent promoter of aggressive evangelism, articulated the mood of the majority of delegates. Expressing his disappointment in the paper, Myer said, "We've heard so much about decline and retraction. While we hesitate and are afraid of being paternalistic, independent missions are scurrying around the world sharing the (gospel) message." Concluded Myer, "We need a statement to get us going, to set us free to do mission."

The perceived distaste of the committee for aggressive evangelistic mission came from such statements as "It does not appear to be the best expression of mission at this time, however, to seek or encourage a structured connection between (new churches in other countries) and the Church of the Brethren in the USA."

Paul Mundey, Parish Ministries staff for evangelism, saw the action on the mission philosophy paper as evidence that the paper did not reflect a two-fold trend developing across the denomination: 1) The denomination wants some partial return to mission clearly identified as *Church of the Brethren* mission; 2) Brethren want world mission to be more than a "theology of presence." They want a clear emphasis on the proclamation of the gospel and the personal invitation for people to know Christ. The paper, Mundey feels, emphasized only one dimension—presence.

Will the new committee bring a different paper? "It has no choice," one critic of the present paper said, "If it doesn't come up with a different paper, this *new* committee will be dismissed too."

More than one observer felt that a gap is widening between denominational leaders committed only to mission models promoted by their ecumenical partners in the World Council of Churches and "the Brethren in the pews," unabashedly calling for new *Church of the Brethren* mission that sends Brethren of many nationalities into the world to reach people for Christ.

Clearly the new World Mission Philosophy and Program study committee can build on the work of its predecessor. The new part of the task, however, is to answer this question of what happened and why, at St. Louis '88, and to take pause. □

India: Stony road to reconciliation

by Wendy Chamberlain McFadden

Public debate of the India report was not long or heated, but it got that way behind the scenes.

The two people with the strongest disagreements about the report's recommendations never got a chance to speak. The two were Bishops Paul R. Chauhan and Samuel B. Joshua, invited guests from the Church of North India.

The report came from a committee established two years ago to work at fraternal relations and reconciliation between a group of former Brethren in India and the Church of North India (CNI). The CNI was formed in 1970 by the Church of the Brethren and five other churches.

In recent years the "separated Brethren" have petitioned the Church of the Brethren in the US for official recognition. Repeated US efforts to bring about dialog between the two groups have not been successful.

The committee's recommendations affirm the covenant made 18 years ago by the First and Second Districts of the Church of the Brethren in India; continue support of the work of the CNI; recognize the right of individuals to discontinue membership in the CNI; and encourage continued efforts to relate to the "separated Brethren."

The Church of the Brethren in the US is not in a position to grant the use of the name "Church of the Brethren in India," said the committee, because the trusts holding this name voted amalgamation with the CNI.

The study committee's recommendations generally were viewed by delegates as a reasonable response to the difficult situation. The committee's report is "sound, fair, and even Brethren," said Joel Thompson, of York Center church in Lombard, Ill.

Wendell Flory, of Bridgewater, Va., praised the report. "The paper says, 'We love you all, we know there's agony, but the choice is among Christians in India.' All we can say is what this committee is saying."

The Church of North India was not so pleased. In a letter sent to the moderator and the general secretary just as Conference was beginning, Bishop Chauhan said the Church of the Brethren was interfering in CNI affairs, since it had not consulted with the church in India. He charged that most of the information in the report came from dissidents in Gujarat.

The Church of the Brethren in the US "professes the policy of peace and reconciliation but the recommendations of the study committee are contrary to that spirit and are intended to confirm the divisions and lead to further schism."

Among other things, Chauhan objec-

Paul R. Chauhan

Samuel B. Joshua

ted to the term "Separated Brethren," which he said gave them unwarranted status. "They in fact are 'separated CNI'—and not 'separated Brethren,'" he wrote.

In essence, the bishops felt that the 18-year-old covenant was in jeopardy, said H. Lamar Gibble, of the General Board's World Ministries staff. He pointed to the 1986 Annual Conference assignment, which said, "Any action taken by the special committee or by Annual Conference should in no way endanger or impair the covenant made by the Brethren in India in 1969-70."

Neither Chauhan nor Joshua had an opportunity to say their piece to the delegate body, however. They had held back during the initial 20 minutes allotted for questions of clarification, though they wondered why special privilege was given to Henry Solanky, who represente the dissidents and was allowed to make two speeches back to back.

Then they waited in line while an amendment was debated. Immediately after the vote on that amendment, one speaker "moved the previous question," which closed all discussion. The paper was quickly voted on and approved.

Later they appealed twice to the officers for permission to address the delegates. But they were so angry, said Moderator William A. Hayes, that the officers did not feel it would be appropriate.

The two bishops made one third and final unsuccessful plea to speak to the delegates on Saturday morning—to say farewell before leaving for the airport.

Hayes told the delegates later that "a misunderstanding had occurred," and that the bishops had felt rebuffed. A lett of apology was circulated for the signatures of all delegates.

The breach was serious enough that Hayes and Gibble met the bishops the week after Conference to smooth things over. Hayes had thought they wanted to reopen the India issue, rather than simply say farewell, he told them.

"We were able to talk that through when we met," Hayes said later. "There didn't seem to be any leftover bitterness or hard feelings—just a desire to have us work together. It was a remarkable meeting in terms of reconciliation."

While the immediate relationship was mended, the issues that the bishops had wanted to raise about the paper must be addressed in the ongoing General Board partnership with the Church of North India.

"I regret that it turned out the way it did for the bishops," said committee chair Glen Campbell, after Annual Conference. "I know they had some concern about the paper. I think it would have been better in the long run if we could have aired those."

Campbell added: "I still think that basically the paper is at the point that w wanted it to be. It is not designed to satisfy both sides, but designed primarily to be fair to both sides—to try to give opportunity both for reconciliation and for the future growing relationship." □

one full-time staff person.

In addition, the paper petitions Bethany Theological Seminary to assign a full-time instructor of Christian education, and urges Brethren to study the 1986 Annual Conference Statement on Guidelines for Developing and Recommending Curriculum and the 1980 Parish Ministries Philosophy Statement.

Committee members were Kitty Collier, Cindy Brenize Booz, Don Jordan, Donna Forbes Steiner, and Davene M. Wolfe.

Responsible citizenship

A resolution on responsible citizenship in an election year urges church members to involve themselves in the political process, but to avoid judging candidates from a single-issue approach.

The second half of the paper states positions on 22 foreign and domestic issues that the church has addressed in previous statements, ranging from Central America and the Israeli-occupied territories to the drought and shelter for the homeless.

An effort to delete the second half—so that the resolution would consist only of the guidelines—did not succeed.

Immigration law

In response to a query from the General Board, Annual Conference directed the Washington Office to use legal channels to try to change the Immigration Reform and Control Act of 1986, which requires employers to keep records on proof of citizenship of employees.

Because some employers believe the act is an invasion of privacy and might also lead to discrimination against Hispanics, the delegates reaffirmed a previous paper on civil disobedience, which supports those who feel led to disobey a law for reasons of conscience.

Beverage alcohol

In response to a query from Virlina District, Annual Conference approved a four-point course of action: that the Conference officers convey to federal government officials the church's desire that all advertising of alcoholic beverages be banned; that the 1976 Statement on Alcohol (urging abstinence) be affirmed; that the denomination's substance abuse task force be lifted up; and "that our preach-

Above: *A new face was at the Conference officers' table as Anne M. Myers began her 5-year term as Annual Conference secretary. Huddling here with moderator Bill Hayes, Myers begins to test her knowledge of Conference rules, procedures, and history, a knowledge that will grow with the years and be honed by hands-on experience.*

Below: *Conference can be a real learning experience for new Brethren. An unbashful Clinton Benton, new pastor of California's Imperial Heights congregation, was at the floor mikes several times to ask for clarification on business points, and to offer amendments. Refreshingly pointed questions by newcomers also often can be learning experiences for oldtimers listening in, and they keep officers on their toes.*

ing and teaching make use of those resources and others to educate our people about the dangers of drugs."

Volunteer service The concern of a Shenandoah District query about opportunities for volunteer service by professional persons was directed to the General Board. The board is to report back next year.

Decade for women Delegates endorsed the "Ecumenical Decade: Churches in Solidarity with Women," an emphasis of the World Council of Churches.

Congregations are urged to celebrate the gifts of women, to encourage their participation in various ministries of the church, to search for ways for all members to become aware of women and women's concerns around the world, and to examine language used in worship.

Following concerns expressed about inclusive language, delegates approved an amendment that said language used in worship should, in addition to representing women in the image of God, "represent God in a manner that is in keeping with the holistic image of the Genesis creation story."

Brethren Church Delegates received a report on conversations between the Church of the Brethren and The Brethren Church. While The Brethren Church's Fraternal Relations Committee has renewed interest in looking for connections with the Church of the Brethren, caution must be exercised, said committee chairman Warren Garner.

Annual Conference counseled the Committee on Interchurch Relations to continue conversations with The Brethren Church as appropriate, seeking ways to serve in ministry together and reporting back regularly to Annual Conference.

Pension Board Annual Conference ratified three items related to the Pension Board—changes made last October in the Pension Plan Document; expansion of the Benefit Trust's functions to include administration of a foundation; and the election of three people to serve as trustees on the Benefit Trust.

Delegates also approved a resolution formally naming the Church of the Brethren Benefit Trust as the successor to the Pension Board, effective July 2, 1988.

Brethren Foundation Annual Conference approved the Foundation Enabling Committee's recommendation that a Brethren foundation be administered by the newly formed Brethren Benefit Trust—pending donation of sufficient funds.

Controversial issues Delegates approved a detailed procedur for Annual Conference handling of business items deemed to be controversial enough to be called "special response queries." The process calls for a structured committee, forma-

Benefit Trust replaces Pension Board

The 45-year-old Church of the Brethren Pension Plan has been reorganized as the Brethren Benefit Trust, with a separate board for the first time in its history. As it begai its new life the Brethren Benefit Trust also took on administrative responsibility for the new Brethren Foundation. The foundation will provide investment and gift management services to church agencies, including national and district boards, retirement centers, colleges, and the seminary.

The Benefit Trust serves almost 3,000 insurance plan members and their dependents and 1,850 "pension plan" members. Some 550 annuitants receive pension benefits, and pension assets exceed $58 million.

Chairman of the new Benefit Trust is Lowell Flory, who was chairman of the former Pension Board from 1982 to 1986. Flory is a law partner in the firm of Flory, Karstettner, Flory and Klenda, in McPherson, Kan., and chairs the department of busi ness and economics at McPherson College. Connie L. Burk, a Westminster, Md., lawye and a member of the General Board's stewardship staff is vice chairwoman. Wilfred E. Nolen serves as executive secretary and treasurer, positions he held with the Pension Board.

The newly elected Benefit Trust held its organizational meeting in St. Louis on July 2 Front: James C. Gibbel, Lititz, Pa.; Connie L. Burk, Westminster, Md.; Lowell Flory, McPherson, Kan.; Warren F. Groff, Lombard, Ill.; Harvey S. Kline, New Oxford, Pa. Back: Opal Pence Nees, North Manchester, Ind.; S. Earl Mitchell, Bridgewater, Va.; Edwin L. Cable, McPherson, Kan.; Ann Quay, Covina, Calif.; Carl L. Brubaker, Lititz, Pa.; and John W. Flora, Bridgewater, Va. (Not pictured: Dale Blickenstaff, Boise, Idaho

ion of a study paper for denominational use, and departure from Robert's Rules of Order. The procedure will be used through three such issues, and then be evaluated by Standing Committee.

Standing Committee

Because the size of Standing Committee has been shrinking as denominational membership declines, delegates voted to change representation so that every 5,000—rather than every 6,000—church members are represented.

Now Standing Committee will be composed of one delegate from each district of 5,000 or fewer members and one additional delegate for each additional 5,000 members, or fraction thereof.

The change will result in an additional five members on Standing Committee, up from 39. A similar change was last made in 1972, when the ratio changed from 7,000 to 6,000.

Concern was expressed in both the Standing Committee and the Conference floor discussions that the change benefits larger districts and "dilutes" the voice of smaller districts.

Length of speeches

Delegates voted to change Conference procedures so that the first speech made on the Conference floor is limited to three minutes and the second speech by the same person is limited to two minutes. This change has been made on a one-time basis the last several years, but this vote—by the required two-thirds majority—makes the change a permanent one.

Homosexuality

The issue of homosexuality, while not on the agenda, was raised several times by delegates who opposed the presence of the Brethren/Mennonite Council for Lesbian and Gay Concerns.

At issue was the establishment last year of a liaison relationship between the Parish Ministries Commission of the General Board and the BMC—which, in turn, allows BMC "to have Parish Ministries Commission sponsorship in seeking permission from Central Committee for insight sessions and exhibit space at Annual Conference," according to the General Board written report. Such a statement seemed to be in conflict with answers to questions posed last year to General Board members. (BMC's presence at St. Louis actually was no different from the last two years. Members had a room, but no exhibit space or insight sessions.)

A motion to deny space to any group that "advocates homosexuality" received support but was defeated.

Progress reports

Additional time was granted to groups working on education of the public and inclusion of ethnics into the Church of the Brethren.

Progress reports were received from the committees on denominational structure and church and state. □

Ironically, the raising of the "homosexual issue" several times at Conference provided the Brethren/Mennonite Council for Lesbian & Gay Concerns (BMC) much desired publicity and, according to pleased BMC leaders, resulted in a surge of visits to its room that wiped out its supply of handout literature. And, contrary to the impression given by speeches of anti-gay forces—that the new liaisonship between BMC and Parish Ministries had resulted in a room being provided for BMC at St. Louis—it was at Norfolk in 1986 that Annual Conference Central Committee had begun allowing the group to have a room. Providing the room, Central Committee explained, follows a guideline of the 1983 paper on human sexuality calling for "open, forthright conversations with homosexuals."

Bob Bowman, pastor of the Pleasant Valley Church of the Brethren, Weyers Cave, Va., was this year's Conference "scripture teacher," giving a brief presentation at the beginning of each business day. The former Nigeria missionary and General Board staff member is noted for telling delightfully refreshing Bible stories from such obscure scriptures that listeners have to look them up to believe they are actually in the Bible. His Conference Bible studies focused on shalom as reconciliation, as justice, as peacemaking, and as interdependence. On the latter point he counseled his listeners, "If a church tells you it's 'Bible-believing' and 'independent,' . . . don't believe it!"

Briefly noted at Conference

• The Saturday evening speaker at St. Louis was following a family tradition. Betty Ann Cherry is the third generation of her family to address Conference. Her father, Calvert Ellis, was moderator in 1948. Her grandfather, C. C. Ellis, was moderator three times—1935, 1944, and 1950.

• Is there still a Brethren Press? You bet! Brethren Press sales at St. Louis reached $55,464.70, which was $11,000 over Cincinnati (1987), and only $1,000 less than all-time-high Baltimore (1983). Marketing assistant Doris Walbridge calculates that conferencegoers, based on registration figures, spent an average of $13.96 each in the sales area, and that's a record.

• SERRV sales continue a steady climb, also. Those popular craft items from around the world netted $22,432.16, which was $2,500 over 1987 sales, to set a new record.

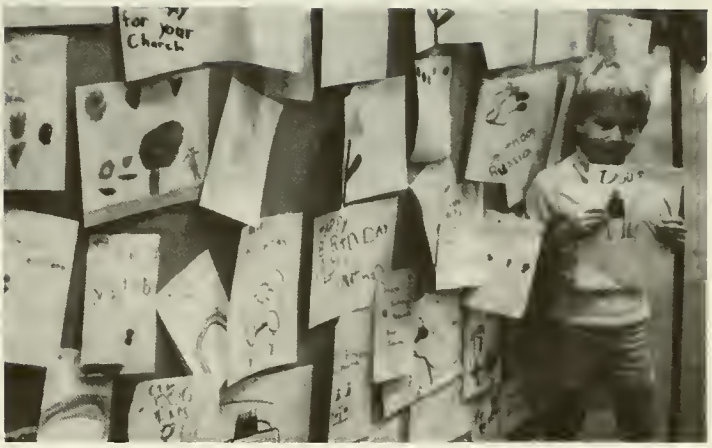
• Conferencegoers must have dawdled in Brethren Press and SERRV sales areas, however, before moving on to the quilting area and "Art for Hunger." This year's quilt auction, sponsored by the Association for the Arts in the Church of the Brethren (AACB), fetched the arts group only $8,715, way below last year's record-breaking $15,385. AACB's new president, Margie Petry, of North Manchester, Ind., attributes the drop partially to the absence this year of certain well-heeled quilt enthusiasts who usually help the bidding along. Quilted wall hangings are becoming popular auction items, being more affordable than quilts, Petry notes. They also accounted for sales of $2,670.

"Art for Hunger" sales were higher than quilting sales this year, totaling $11,088.94. Part of those sales profits are returned to the artists. The works of Brethren artists Joyce and Don Parker continued to be popular, Don's paintings and Joyce's ceramics being hot sales items.

The AACB will decide in November what cause will be the recipient of its quilting and "Art for Hunger" profits. Rachel Brown, Fort Defiance, Va., has succeeded Rachel Weybright, Syracuse,

Above: *Blood donating has become as solid a Conference tradition as quilting parties, wi Brethren lining up to help out the Red Cross chapter of the current host city. At St. Louis, about gallons of blood was obtained.*

Below: *Clyde Weaver, match this! Was new Brethren Press marketing director Jerry Peterso exploiting his baby daughter, Jenna—projecting a folksy image as he made his sales pitch in th book sales area to Rockford, Ill., pastor Ray Barkey? Or was he really just baby-sitting? Anywa things were moving for Brethren Press . . . $55,000 worth.*



nd., as quilting coordinator. Weybright ad served eight years.

• Conferencegoers gave $26,158.78 ›ward Annual Conference expenses, ccording to Brenda Reish, of the easurer's office. An additional 25,015.05 was given to support General oard programs, for a total giving of 51,173.83. This exceeded the $50,831.77 eceived at Cincinnati in 1987.

• The Annual Conference "life-saving ooth," now in its fifth year, was out for lood, hoping to receive enough blood onations from conferencegoers to reach goal of 55 gallons of blood for the St. ouis Red Cross. When some last-minute otential donors turned out to have lood that didn't qualify for acceptance, ne total fell a few pints shy of the goal.

• Conference registration for 1988 was ,971, down from Cincinnati's 5,355. Delegates, including Standing Committee nembers, totaled 1,015. Annual Conerence manager Doris Lasley pointed ut that the 3,971 figure does not reprent the actual number of Brethren ttending Conference, for, unfortunately, nany Brethren are becoming freeloaders, ot bothering to register, which required n $18 fee this year. Such people, it eems, don't appreciate the fact that Conerence, including the rental of convenon center facilities, runs into thousands f dollars.

• So you thought the kids were just

Above left: *Confirming suspicions of many Brethren that Annual Conference is a three-ring circus, clowns led the General Board "live" report, a celebration of Brethren achievements under the "Goals for the '80s." Nathan Buckwalter's loaf of bread for David Eis symbolized Brethren concern for and response to the world's needy. In their finale, clowns assembled giant blocks to form the Micah 6:8 theme of the '80s, ending with the Church of the Brethren logo introduced at last year's Cincinnati Conference.*

Above right: *The children were made aware of the 1,000th anniversary of the Russian Orthodox church founding, with an opportunity to create "birthday cards" to send to the Soviet Union as a part of the National Council of Churches' "Crayon Brigade."*

Below: *Adding a new twist to the closing worship of Conference, four of the week's evening speakers returned on Sunday to give a quote from their presentation. From left: Betty Ann Cherry, "We Have no Other Choice"; Clyde Weaver, "We've a Story to Tell to the Nations"; John Bunch, "Salvation's Dream Is Shalom"; and Louise Rieman, "Called Into Reconciliation." All four spoke on the Conference theme of shalom.*

Hispanics were the most prominent ethnic group among the gathered Brethren at St. Louis. Conference business and worship were translated into Spanish for its benefit, and a Spanish-language Bible study (below), "Llamado Para La Paz," was led each day by Olga Serrano (front left) and Pedro Brull (central kneeling figure). Said Rene Calderon, president of the Hispanic Caucus, "There was a sense of unity among us in St. Louis never felt before, a real maturing process." During Conference the group shared with denominational leaders its dream of 20 new Hispanic congregations in the next decade. (See "Hispanic Caucus Sets Direction for 1990s," page 4.)

goofing off at Conference! In fact, 80 senior-high youth spent an afternoon working with nine different St. Louis programs that help the homeless—including Habitat for Humanity, the St. Louis Food Bank, the St. Patrick Center, and the Karen Catholic Worker House. Their projects included preparing meals, gardening, repairing abandoned housing, sorting clothes, and cleaning.

• One group of Brethren took time from Conference to act on their concern about the environment. To learn more about the hazards of waste disposal, 42 Brethren toured three St. Louis sites that show the broad range of waste disposal activities. The tour was led by Sharon Rogers, chair of Missourians Against Hazardous Waste, and Anne Hood, who works on the topic of radioactive waste disposal and citizens' advocacy groups.

• At its annual meeting the Ministers Association elected Jeff Neuman-Lee, pastor of the Fellowship in Christ congregation, Fremont, Calif., as its secretary. Beth Sollenberger-Morphew, Pleasant Hill (Ohio) pastor, is the association's new president. Richard Gottshall, pastor of the Pine Glen Church of the Brethren, Lewistown, Pa., is vice president, and Glen M. Shively, Dayton, Ohio, is treasurer.

• After a break of 18 years, Brethren will return to Florida in 1989 for their Annual Conference, July 4-9. It will be the second time around for Orlando, that city having hosted Conference in 1947. The last Florida Conference was St. Pete, 1971. After Orlando '89, the next four Conferences will be Milwaukee, Wis., July 3-8, 1990; Portland, Ore., July 2-7, 1991; Richmond, Va., June 30-July 5, 1992; and Indianapolis, Ind., June 22-27, 1993.

• Watch for news of developments of a July 1992 Brethren "big meeting" to be held in Elizabethtown, Pa., to mark the 250th anniversary of the 1742 first Brethren "Annual Meeting." The event is being planned by the Brethren Encyclopedia, Inc., which represents the five main bodies of Brethren—the Church of the Brethren, The Brethren Church, the Fellowship of Grace Brethren Churches, the Old German Baptist Brethren, and the Dunkard Brethren.

• Simultaneous translation of worship services and business sessions into Spanish has become an expected part of Annual Conference, as has "signing" for the deaf. Less conspicuous at St. Louis, but a sign of the times, was a 16-page booklet in Korean, produced by Dan Kim,consultant for Korean ministries, to aid the several Korean Brethren at Conference, as well as other Korean guests.

• Another booklet that found its way to the pressroom was "an outsider's guide" for new Brethren, titled *You Know You Are Brethren When . . .*, done tongue-in-cheek by new Brethren Ken and Lois C. Wilson, of the Ivester Church of the Brethren, Grundy Center, Iowa. Sample clues: You know you are Brethren when . . . you take up a Sunday morning offering to help distribute food equally around the world, and then eat 8,000 calories at the potluck dinner following. You know you are Brethren when . . . yo take your Christmas cards to church to avoid paying postage. You know you are Brethren when . . . you get a garage-doo opener so you can get your TV dinner into the microwave faster so you won't b late for that evening's Simple Living seminar. *(Editor's note: You know you are Brethren when . . . you chuckle at such "right-on" toe-crunchers.)*

• Stanley R. Wampler, Harrisonburg, Va., received the ninth Ecumenical Award, given by the Committee on Interchurch Relations at its Conference luncheon. Wampler, the former executiv of Shenandoah District, has been a leader in local, state, and national ecumenical bodies, including the National Council of Churches, for 30 years.

• Leland Wilson, Washington, D. C., was elected during Conference week to a second 3-year term as president of the Brethren Journal Association. Richard Livingston, Glenview, Ill.; and Robert Dell, Bremen, Ind., were added to BJA's editorial board. The Edward K. Ziegler Endowment Fund, which pays production costs for BJA's quarterly journal, *Brethren Life and Thought,* is now at $120,000.

• The Outdoor Ministries Association recognized three of its members with outstanding service awards at its annual luncheon in St. Louis. Cited were U. A. "Lefty" Hoal, of Camp Bethel (Va.); Clay Sheets, of Camp Carmel (N.C.); and Charlene Clark, for 25 years program director at Camp Woodland Altars (Ohio).

• Brethren Health and Welfare Association, while meeting in St. Louis, recognized for outstanding service Gale S. Young, Wallingford, Pa., physician an churchman; and Harvey S. Kline, administrator of The Brethren Home, New Oxford, Pa. Brethren Homes and Hospitals Association honored Carl

Reber, 22-year trustee of Peter Becker Community, Harleysville, Pa.; Gary Montel, former administrator of Pinecrest Manor, Mount Morris, Ill., and Hubert Newcomer, retiring administrator of The Palms, Sebring, Fla.

• The 1988 Conference logo treatment was unique. None of your black-felt

Annual Conference logo

silhouettes on sheer net or giant styrofoam cut-outs. Mildred Gilbert's abstract hands and dove, symbolizing the Conference theme, "Called Into Shalom," was transformed by Gilbert's daughter, Jan Gilbert Hurst, into subtly, slowly shifting images of lights and patterns on a giant screen on the auditorium stage backdrop. Using nine slides, two carousel projectors, a dissolve unit, and a cassette tape, Hurst designed a program that took the logo through a cycle of 45 gradually changing images. Each dissolution took 10 seconds. While never competing with the activities on the stage, the logo's shifting images were something the beholder's eye could keep coming back to at leisure. The changes reflected the variety of Shalom interpretations by speakers through the week. Mildred Gilbert is a retired school teacher and a member of the Kokomo (Ind.) Church of the Brethren. Jan Gilbert Hurst is a graphic design consultant in Philadelphia, Pa.

• Honest, we weren't doing anything wrong, but this year may have been the first occasion of the Brethren being advised to get out of town quietly! Because of a big fair going on in St. Louis over the holiday weekend, Brethren were advised which route to take as they headed home on Sunday in order to avoid traffic tie-ups. That seemed "fair" enough!

Also unique at St. Louis were identification wristbands issued by hotels on Saturday so Brethren could be sorted out from late-night holiday and fair revelers by hotel security guards. Keen-witted Brethren suggested several explanations for the bands, at variance with the hotels' stated purpose. One parent with several children present opined it might be a banding done as part of a secret study of Brethren fecundity.

• A memorial service was held on Saturday night for Phil Hofen, of the Dallas Center (Iowa) Church of the Brethren, who died early in Conference week. Hofen had just graduated from McPherson College in May, in spite of a long battle with cancer. His story was told in the March 1987 MESSENGER.

• Death came July 9 to J. E. Overholser, age 102, of the Bradford (Ohio) Church of the Brethren. Brother Overholser was featured in MESSENGER in September 1984, after he served as an Annual Conference delegate in Carbondale, Ill. An ordained Brethren minister, he also worked, until age 99, as a tax consultant.

• It was a new twist to the imagery of "thou art the potter": Moscow is half a world away from St. Louis, which is the place potter Joyce Parker fully intended to take the large clay urn she crafted at last year's Cincinnati Conference. But the urn, with its inscribed Brethren logo on it, seemed just the unique gift for the Church of the Brethren to give the Russian Orthodox Church on the occasion of its millennial celebration. So in early June, with Parker's blessing, the urn (a treasure in an earthen vessel, as it were) was taken by general secretary Donald Miller to the USSR and presented to His Holiness Pimen, Patriarch of Moscow.

• The Very Reverend Leonid Kishkovsky, executive officer of the Orthodox Church in America, and president-elect of the National Council of Churches, was resource person for an insight session at Conference that highlighted the 1,000th anniversary of the Russian Orthodox Church. He expressed delight that so many Brethren were aware of the Orthodox contribution to Christianity. (To further raise awareness, read the upcoming December MESSENGER.)

• Maybe we Brethren can't agree yet on a World Mission Philosophy (see page 19), but mission can still go on. *You* can be a missionary to Nigeria. A work camp in Nigeria, sponsored jointly by the Africa office of World Ministries and Bridgewater College is planned for February 6-March 3, 1989. The leader is Bridgewater College professor and chaplain David Metzler, a former teacher in Nigeria. Address inquiries to Metzler, at Bridgewater College, Bridgewater, VA 22812, or to Ken Holderread, 1451 Dundee Ave., Elgin, IL 60120. Deadline for registration is October 15.

• Donna Graff, representing the Rileyville (Va.) Church of the Brethren, is Annual Conference's second deaf delegate, following a precedent set by Francis Bourne, of the Frederick (Md.) Church of the Brethren, last year. Conference business was "signed" the choir music during the week's worship services. For several years now the evening worship services have been "signed." Since 1987 the business sessions have been "signed" as well.

• The General Board, meeting in St. Louis on June 27, approved a Korean ministries project of Pacific Southwest District as the first project of the newly established New Beginnings Fund. The project hopes to raise $120,000 to help the Central Evangelical Church in Los Angeles' Koreatown—in the process of becoming a formal part of the Church of the Brethren—expand its facilities and ministries. The congregation has an adult membership of 100, and its pastor is John Park. Brethren interested in Korean ministries should contact Paul Mundey, of the Elgin staff.

The General Board has formed the New Beginnings Fund to develop cutting-edge, priority projects in evangelism, ethnic ministries, urban ministries, new-

church development, and other congregational renewal ministries, both in the US and (through mutual-mission partnerships) in developing countries. The intent is to move aggressively on selected emerging opportunities for mission. The fund is a special, outside-the-budget fund, similar in operation to the Emergency Disaster Fund.

Gifts to the New Beginnings Fund should be sent to the Office of Congregational Support, 1451 Dundee Ave., Elgin, IL 60120.

• Introduced to Conference in a special welcoming service were eight new congregations or fellowships: ACTS Covenant Fellowship, Lancaster, Pa., Henry Buckwalter, pastor; Alfa y Omega Iglesia de los Hermanos, Lancaster, Pa., Guillermo Encarnación, pastor; Brunswick Church of the Brethren, Brunswick, Maine, Donald E. Miller, pastor; Chesterfield Church of the Brethren, Midlothian, Va., James C. McKinnell, pastor; Christ our Shepherd Church of the Brethren, Greenwood, Ind., Wendell Bohrer, pastor; Nashville

Hilton calls for church to take health care lead

by Mary Ann Harvey

Are there Third-World health care needs in a first-world country?

According to David Hilton, M.D., associate director of the Christian Medical Commission of the World Council of Churches, some of the same kind of health care issues in Third-World countries exist here in the US.

In his keynote presentation at the Brethren Health and Welfare Association's pre-Conference event, Hilton compared his experiences during a 30-year career as a physician in Africa and Florida.

"We found in Africa that 80 percent of all deaths were preventable. Malaria, dehydration, and malnutrition are the enemies," said Hilton.

He explained that the initial approach in Africa was to build hospitals and clinics where people come to receive treatment. When people returned to their homes they became ill again because the cause of the disease had not been removed.

Thus the concept of community-based health care, where the community itself becomes the patient, came into being.

An integral part of the community-based health care concept is the premise that the people be empowered to take responsibility for their own health and well-being," said Hilton.

When Hilton came to the United States as a family practitioner in Hollywood, Fla., he began to see patients with diseases that are preventable—diseases caused by lifestyle mismanagement, related to eating, smoking, drinking.

"The United States does not have a health care system," insists Hilton. "We have a disease/cure non-system that focuses on disease and not prevention. We have become dependent on doctors and hospitals and have relinquished control to them"

He added, "We need to follow the model of the Third-World community-based health care. And the church, I feel, is in the best position to deal with these issues for three reasons: 1) The church traditionally has been the eyes and ears of health care. 2) The church may be one of the real remaining 'communities' in the United States. 3) The church's emphasis on spirituality and wholeness is so important in the healing process."

According to Hilton, denominations need executives of health ministries. "The issues are that critical. The church, especially the Church of the Brethren, is a perfect place to start empowering people to take responsibility for their own health," he concluded.

The second presenter was J. Roger Schrock, World Ministries Commission executive, who spoke from his experiences in Sudan and Nigeria.

He affirmed community-based program, but added some words of caution. "A community-based person is a threat, primarily to the people in power, because of the transfer of power from entities for the people," he said. "Transition and change in behavior is slow. Patience is key. Start with questions, not answers." □

Mary Ann Harvey, a member of the La Verne (Calif.) Church of the Brethren, is assistant administrator of Brethren Hillcrest Homes in La Verne and Current president of the Brethren Health and Welfare Association.

Mercy in pla

by Kenneth L. Gibbl

SueZann Bosler grew up in a home where the way of peace was taught and lived. Her father, Bill, a Brethren pastor who served a small, racially mixed Brethren congregation in Miami, Fla., had earned a reputation for compassion to all who stopped by the church for conversation or help with food and clothes.

Three days before Christmas 1986, Bill Bosler was murdered in his home by an

SueZann Basler

intruder. James Bernard Campbell was arrested and convicted. The judge sentenced him to die in Florida's electric chair.

On Friday morning at Annual Conference, a diminutive figure stood in front of the delegates. SueZann Bosler had been asked to tell her story and to explain why she had gone to the judge to plead that James Campbell's life be spared. In a calm voice and with simple words, she told how she had walked into the room where her father lay bleeding from knife wounds. His assailant turned on SueZann, slashing her three times in the back and twice on her skull. Feigning

vengeance

eath saved her life. When the man left, ıe called for help. In the months that ›llowed, months recuperating from the hysical and emotional trauma she had ıffered and testifying at the trial, ueZann's life-long opposition to the eath penalty was put to the strongest ossible test.

She told how her father's convictions ›out the sacredness of life helped sus- in her during that time. She cited veral Bible passages to support her ew that "only God has the right to take uman life." SueZann's voice broke as ıe concluded with some words she had arned from her dad: "Let there be peace n earth and let it begin with me." As she xpressed her thanks and wished God's essing on those present, the assembly sponded to her moving testimony with rvent and sustained applause.

Appearing before such a large group as a new experience for SueZann. She willing to talk about her traumatic xperience in the hope and belief that ome good can come out of all this." She ıys, "I don't know the reason I survived. od knows the reason."

SueZann's mother and two sisters have ood by her through the long ordeal. peaking of the support the family has ceived from the Church of the rethren, Phyllis Bosler, SueZann's ıother says, "I can never express how ep our appreciation is for all the sac- fices the individuals and churches have ade on our behalf. Congregations all er the country have responded with nancial gifts and prayers."

The prayers of others and her own ayers have sustained SueZann in her itness to the way of Christ, a way that lvocates mercy in place of vengeance. "I ant to give James Campbell something," ıe told the delegates. "I want him to ıve a Bible." □

Kenneth L. Gibble, co-pastor of the Arlington (Va.) ıurch of the Brethren, is promotion consultant for ESSENGER.

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hurch of the Brethren, Nashville, Tenn., eve Driver, chairman; Peace Church of e Brethren, Seattle, Wash., Sang-Chun ee, pastor; and Yorktown (dually igned with the Church of the Brethren ıd Northern Baptists), John Paul olsey, pastor. □

Tony Campolo, in addition to addressing the entire Conference, also spoke at the Youth Advisors Luncheon. Here he speaks to a youth who attended that event.

Campolo: Coming on strong

by Timothy K. Jones

Conference's opening evening message broke with tradition . . . in more ways than one.

Dispensing with the customary Tuesday evening moderator's address, Conference planners invited Anthony Campolo, a non-Brethren noted for dynamic delivery and fiery preaching. After jesting about the uniqueness of "letting in a Baptist on your opening night," Campolo began his driving presentation by declaring, "The *real* issue is, 'What does it mean to be saved?' "

Campolo, professor at American Baptist Eastern College, elaborated his answers to that question in a 45-minute sermon that included waving arms, quivering hands, and loud preaching.

"Winning people to Christ," he first stressed, "is the core of all we do. Without the proclamation of the cross, there is no shalom." Campolo tapped deep into his evangelical heritage to talk about the joy of heaven and forgiveness.

But he did more than stress the forgiveness God offers in Christ. God also calls us to surrender to the indwelling Spirit of God, he said. He confirmed his point about discipleship by pointing out that the Bible mentions being born again only once, while giving the command to *follow* Christ some 88 times. And Campolo seemed uninhibited about prodding the Brethren with words such as "repentance" and "sin." "Many of us here tonight are fighting surrender," he declared. "That's sin."

While Campolo began with the language of a revivalist, he quickly moved beyond traditional categories and boundaries. He told a compelling story about a late-night encounter he once had in an urban "greasy-spoon" restaurant. When prostitutes entered the diner, Campolo recalled, he seized the opportunity, and the encounter ended with prayer for the street people and a birthday party for one of the prostitutes.

"We need a new kind of church," he argued, "One that throws birthday parties for whores and criminals" and others of society's unloved and forgotten.

Or when it comes to possessions, he wondered out loud, wouldn't Jesus sell what he had and give to the poor? "If Jesus had $100,000, would he spend it on stained glass windows, or feed hungry children in Haiti?" Jesus certainly could not drop bombs in wartime or spend $30,000 for a BMW, Campolo declared.

While resonating with the call to radical discipleship, the reaction of conferencegoers was mixed. Some were bothered by Campolo's dramatic, almost theatrical style. Others felt he worked too hard to draw a response from normally quiet Brethren worshipers. But when Campolo chided Brethren for their traditional Germanic reserve, vocal responses of "Amens" started popping up across the audience, and listeners became more involved and engaged.

Whether turned off or stimulated, whether expressing discomfort or invigoration, few left the Tuesday night service unaffected. And at the close of Campolo's words, Brethren did something else uncustomary for opening night: They responded to the message with a standing ovation. □

Freelance writer Timothy K. Jones is a member of the pastoral staff at Communion Fellowship, Goshen, Ind.

St. Louis '88

Dubble elected moderator fo

Curtis W. Dubble, pastor of the Lampeter (Pa.) Church of the Brethren since 1980, will be moderator of the 1990 Annual Conference, in Milwaukee, Wis. Dubble served as chairman of the General Board 1983-1985. Currently he is co-chairman of Adventure in Mission, a denominational stewardship program.

The 65-year-old Dubble (he retires as Lampeter pastor at the end of August) was chosen over Fred W. Swartz, pastor of the Manassas (Va.) Church of the Brethren, after Standing Committee narrowed the 4-person ballot that included Bethany Seminar professor Estella Boggs Horning and Atlantic Northeast district executive Earl K. Ziegler.

Above: *Robert Alley (Elaine Sollenberger's pastor, in the Everett, Pa., Church of the Brethren), moderator Bill Hayes, and Ralph Moyer (friend of Curtis Dubble, and pastor for special ministries in the Lititz, Pa., Church of the Brethren) lay their hands on the heads of 1989 moderator Elaine Sollenberger and moderator-elect Curtis Dubble in the traditional consecretion service for new officers at Conference end.*

Below: *Newly elected General Board members Barbara Cuffie, Ivan Patterson, Jane Wood, Larry Hoover, and Ingrid Rogers took their positions during board reorganization.*

Other elections and appointments:

General Board, district representatives (5-year terms): Ingrid Rogers, North Manchester, Ind. (South/Central Indiana); N. Ivan Patterson, Dayton, Ohio (Southern Ohio); and Jane Marchant Wood, Boones Mill, Va. (Virlina).

General Board, at-large (5-year terms): Barbara Goodwin Cuffie, Baltimore, Md. (Mid-Atlantic); and Lawrence H. Hoover Jr., Harrisonburg, Va. (Shenandoah).

Executive Committee of the General Board: Judy Mills Reimer, Roanoke, Va. (1990), chairwoman; Paul W. Brubaker, Ephrata, Pa. (1989), vice chairman; Robin D. Lahman, Franklin Grove, Ill. (1991); and LaVon Widegren Rupel, Stockton, Calif. (1992) serve as members-at-large. The three commission chairs are also members of this committee.

Goals and Budget Committee of the General Board: The above group, chaired by Paul W. Brubaker, plus Administrative Council, comprises the Goals and Budget Committee, with four ex-officio members from the district executives: Gordon W. Bucher (Northern Ohio), Terry Hatfield (Northern Indiana), Pattie Bittinger Stern (Pacific Southwest), and John Tomlonson (Western Plains). (Carroll M. Petry, South/Central Indiana, continues until December 31.)

General Services Commission: S. Joan Wenger Hershey, Mount Joy, Pa. (1991), chairwoman; Paul W. Brubaker, Ephrata, Pa. (1989); Sidney Olsen King, Twin Falls, Idaho (1990); Phyllis Olwin Kinzie, Cushing, Okla. (1992); Robin D. Lahman, Franklin Grove, Ill. (1991); Harold I. Mohler, Warrensburg, Mo. (1991); N. Ivan Patterson, Dayton, Ohio (1993); and Keith D. Pontius, Marion, Ohio (1989).

Parish Ministries Commission: Marlene Moats Neher, Grundy Center, Iowa (1991), chairwoman; Barbara Goodwin Cuffie, Baltimore, Md. (1993); James O. Eikenberry, Batavia, Ill. (1990); Danny Gaby, Mosheim, Tenn. (1989); Carol Bowman Gnagy, Wenatchee, Wash. (1992); Lois Fike Sherman, Fort Wayne, Ind. (1992); David C. Wilson, Johnstown, Pa. (1990); and Jane Marchant Wood,

Milwaukee

oones Mill, Va. (1993).

World Ministries Commission. . Stanley Smith, Elkhart, Ind. (1989). hairman: Rebecca Baile Crouse, Rocky Mount, Va. (1989); Ralph Z. Ebersole, yrone, Pa. (1990); L. Wayne Fralin, Fremont, Calif. (1991); Joyce Reid Hicks, Dayton, Ohio (1992); Lawrence H. Hoover Jr., Harrisonburg, Va. (1993); ngrid Rogers, North Manchester, Ind. 993); and LaVon Widegren Rupel, tockton, Calif. (1992).

Brethren Benefit Trust. (See story, page 2.) Lowell Flory, McPherson, Kan. 991), chairman. Connie L. Burk, Vestminster, Md. (1990), vice chairwoman. Wilfred E. Nolen, Elgin, Ill., executive secretary and treasurer. In addition: Dale Blickenstaff, Boise, Idaho (1990); Earl L. Brubaker, Lititz, Pa. (1991); dwin L. Cable, McPherson, Kan. (1990); ohn W. Flora, Bridgewater, Va. (1989); ames C. Gibbel, Lititz, Pa. (1992); S. Earl Mitchell, Bridgewater, Va. (1989); Opal ence Nees, North Manchester, Ind. 992); and Ann Quay, Covina, Calif. 992).

Annual Conference Central Committee 5-year term): Mary Jo Flory Steury,Troy, Ohio. Continuing: Joanna Begerow Hoffman, McPherson, Kan. (1989) and Ben immons, Elizabethtown, Pa. (1990). Officers: Elaine M. Sollenberger (moderator), Everett, Pa., chairwoman; Curtis V. Dubble (moderator-elect), Lampeter, a., vice chairman; Anne M. Myers Annual Conference secretary), Elkhart, nd., recording secretary; Darryl Dearorff (General Board treasurer), Elgin, l., treasurer; and Doris I. Lasley Annual Conference manager), Elgin, Ill., xecutive secretary.

Nominating Committee of Standing Committee (2-year terms): James Baile, Warrensburg, Mo.; Ken Shamberger, Wenatchee,Wash.; Wendell Eller, Adel, owa; and Deborah Wagoner, Greeley, Colo. Continuing until 1989: Alice Geiman, Port Republic, Va.; Wayne Grumbling, West Salem, Ohio; Chester Harley, Greenville, Ohio; and Nancy Mike Knepper, Gotha, Fla.

Pastoral Compensation and Benefits Advisory Committee, Laity (5-year term): ay E. Glick, McGaheysville, Va.

Committee on Interchurch Relations (3-ear term): Richard D. Speicher, North ima, Ohio.

Bethany Theological Seminary Electors (5-year terms): Jerry Davis, McFarland, Calif. (laity); and Richard F. Ward, Atlanta, Ga. (ministry).

National Council of Churches Governing Board representatives: Joan George Deeter, Elgin, Ill. (1991), to complete term of Connie S. Andes, representative from Administrative Council; and Sara Speicher, Youngstown, Ohio (1991), alternate representative.

World Mission Philosophy and Program Review Committee: (Replaces committee dismissed in 1988.) René A. Calderón, Denver, Colo.; Phyllis Noland Carter, Goshen, Ind.; Wendell P. Flory, Bridgewater, Va.; Duane H. Ramsey, Washington, D.C.; and Anet Daniel Satvedi, Oak Brook, Ill. □

Windows in the Word

by Timothy K. Jones

Love I've been impressed lately by how rarely the New Testament tells us to love others without also telling about God's readiness to love us. The writer of 1 John, for example, tells us "we . . . ought to love one another," but only after reminding us that "God so loved us . . ." (4:11). Paul told the Ephesians, "walk in love," but he quickly adds, "just as Christ loved us . . . " (Eph. 5:2). In Philippians, Paul grounds his appeal for humility on the divine drama of Jesus, who "humbled himself and became obedient unto death, even death on the cross" (2:7). Even in Paul's much discussed passage on family relationships in Ephesians, he cannot speak of husbands loving their wives without remembering Christ, who "loved the church and gave himself up for her" (5:25).

Love, as we see it in the New Testament, then, has to do with more than human resolve or earnest effort. Fundamentally it has to do with God's enabling, with divine initiative. It is a matter of theology, not just ethics. We lay down our lives for our brothers and sisters, John tells us, because Jesus "laid down his life for us" (1 John 3:16). We love because Someone first loved us.

Paul knew this from direct experience. His experience of Christ on the Damascus road became the turning point in his ability to live with others. While it certainly changed his beliefs, his meeting with Christ also changed his heart, and transformed a persecutor who hated Christians into an ambassador who criss crossed his world proclaiming that the dividing wall of hostility had come down. God touched a life until it was able to touch the lives of others.

I read a story about a modern-day woman who made a similar discovery. "I've been a church member for years," she told her pastor, "but it wasn't until my arrogant religiosity was broken by an unsolvable problem in a relationship with my son that I had to go back to the cross for grace to sustain me. It's amazing! The basic message that Christ loves me and can take the broken pieces of this mess and make something out of it gave me hope and peace." Once she was met by grace, she went on to meet others with grace. Her judgmentalism was replaced by graciousness. God had found her and transformed her.

I know it well, also: It is when I feel cherished and valued that I am most able to give, and share, and sacrifice. I have more to offer others when God's grace and peace saves me from myself. God's loving presence brings something into my life and actions I cannot muster on my own.

We need to love others, the Bible tells us, but not without reminding us that we don't start with ourselves. We first need an encounter with grace. The sacrifice of Christ on the cross will then become more than a pattern for our lives, more than a model of how we should live. Even better, it will become the offer of a love that can free us and enable us to reach out to others, in compassion and love, in a way like never before. □

Freelance writer Timothy K. Jones is a member of the pastoral staff at Communion Fellowship, Goshen, Ind.

A time to be alone

. . . he went off again to the hills by himself.
John 6:15

None of us likes to be around people all of the time. Even Jesus needed to get away once-in-a-while. He would leave his disciples and go off alone to pray.

Where do you go when you want to be alone? We all have different places. Our bedrooms, up in the treehouse in the backyard, underneath the stairs to the basement. It's important to have a private place that is quiet and peaceful.

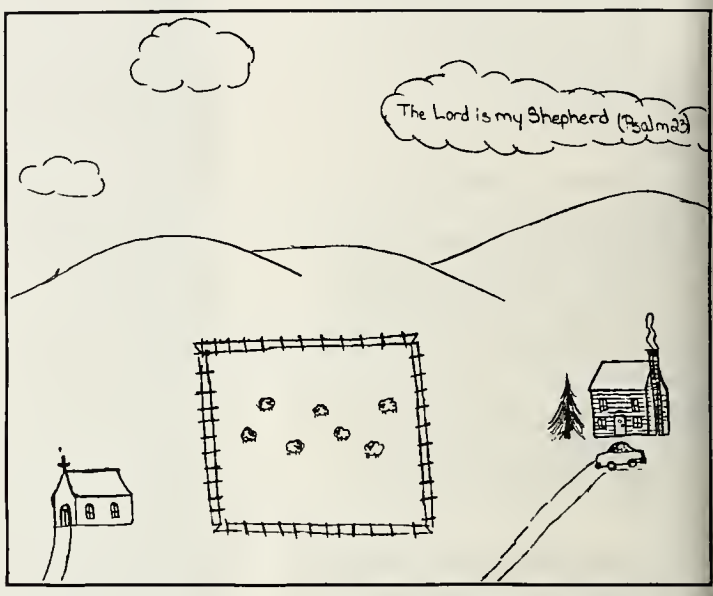
If you share a room with a brother or sister you may want to set some time aside each day when the room is yours only. Go there to read, write a poem, sing a song, pray . . . whatever you want to do. It's your time.

Syllable search

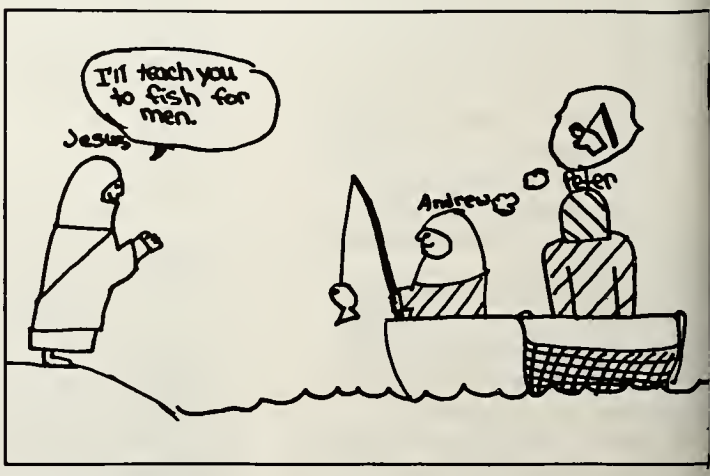
Fill in the answers to the clues by using all the syllables in the box. The number of syllables for each word is shown in parentheses. The number of letters is indicated by the blank spaces. Each syllable is used once.

AN	ATH	CAL	CHAR	COM	CRI	E
EN	FICE	GEL	GO	HERDS	I	JE
LEM	LI	MAND	MENTS	MY	OT	PLE
RU	RY	SA	SA	SHEP	TEM	VA

1. The place where Jesus was crucified.
   (3) _ _ _ _ _ _ _
2. A burnt offering made to God.
   (3) _ _ _ _ _ _ _ _ _
3. A place of worship. (2) _ _ _ _ _ _
4. The opposite of friend. (3) _ _ _ _ _
5. God gave Moses ten to follow.
   (3) _ _ _ _ _ _ _ _ _ _ _ _
6. A two-wheeled vehicle used by Pharoah.
   (3) _ _ _ _ _ _ _
7. The capital city of Israel.
   (4) _ _ _ _ _ _ _ _ _
8. A messenger from God. (2) _ _ _ _ _
9. David killed him. (3) _ _ _ _ _ _ _
10. They visited Jesus when he was born.
    (2) _ _ _ _ _ _ _ _ _



Naomi Mason, age 11
Bolar, Va.

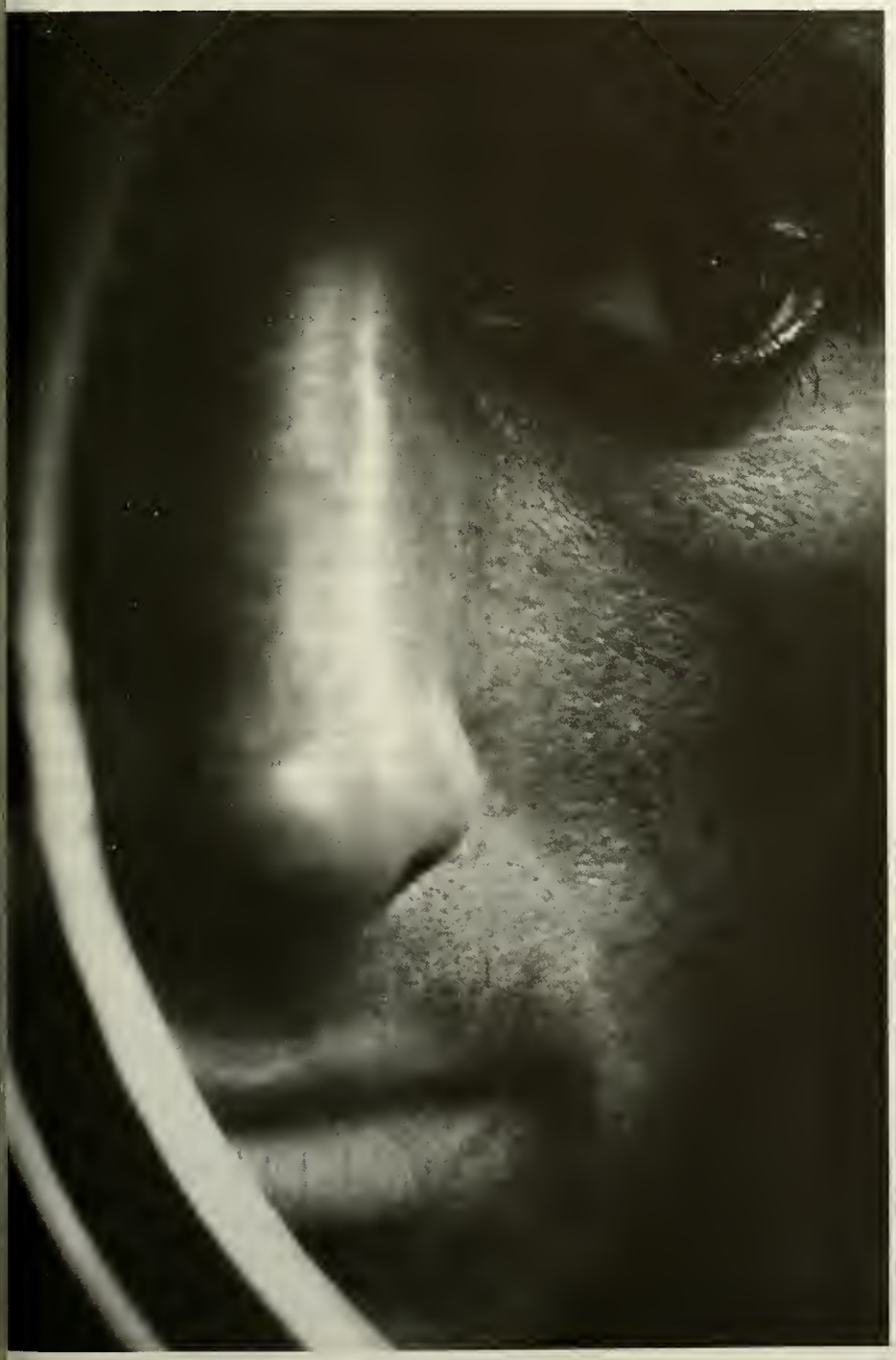


Diane Larson, age 9
Waterloo, Iowa

Answers: 1. CALVARY, 2. SACRIFICE, 3. TEMPLE, 4. ENEMY, 5. COMMANDMENTS, 6. CHARIOT, 7. JERUSALEM, 8. ANGEL, 9. GOLIATH, 10. SHEPHERDS.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

What Tourette's Syndrome taught me



by James Alexander

My "little problem" first became apparent to me when I was 10 years old. Attending a city school in a low-income, predominantly white community in Kansas City had always been a pleasant experience for me. Even after court-ordered busing began around 1965, our school was still pretty much a "neighborhood" operation. All of us kids knew about each other. We played in each other's backyard and went to Cub Scouts, after-school club, and Bible school together. I guess that it was our closeness as kids and our appreciation for each other that let me "slide by" in school with no mention of my peculiar mannerisms and tics for most of my elementary school career.

But this year was different. Mrs. Brown, my new fifth-grade teacher, was noted for her strictness. So when I began to "squeal" in class one day, she shouted at the top of her lungs, "Jimmy, cut that out right now!"

I had experienced some difficulty before—eye-blinking, grunting, throat-clearing, compulsive behaviors such as touching, hitting myself lightly, and explosive behavior patterns. But I had managed to go through my first 10 years of life largely unnoticed.

Little did I know that I was to take a trip through my own personal hell, a trip that would last, in all its infernal glory, until some answers finally came to me. Only eight years ago was I able to have my problem labeled and receive some understanding of myself. My battle with illness, which I learned was a disease called Tourette's Syndrome, has been a mixed bag. It has given me both pain and wisdom; both alienation and love.

I speak of my own experience. Every T.S. sufferer has a personal story to tell about coping. The syndrome usually starts small—just silly little noises or

maybe an occasional jerk. My teachers and family thought that I could control it. And the symptoms *can* be surpressed for a time.

But eventually the tics cannot be contained. Over the next 15 or so years, after my fifth grade reprimand, many more reprimands followed. And I was a behavior problem too. And very moody. Some family and friends thought that I was nervous; others just labeled me "weird." Sometimes I would say the same word again and again. I really would, would, would. . . ! Perhaps I would grind my teeth or bite my tongue. Sometimes I made noises like a horse or a pig. Once in a while I would blink my eyes or grip my fist incessantly. Once or twice, I bit my tongue until it bled.

As you might guess, I was not always the most preferred friend, even in our close-knit neighborhood. As time went on and the tics increased, kids often made fun of me. I quit school for a while and took a trip through "hippie land" in the early 1970s. My problem didn't matte there. So many strange behaviors occurred in that world that mine sometimes seemed insignificant.

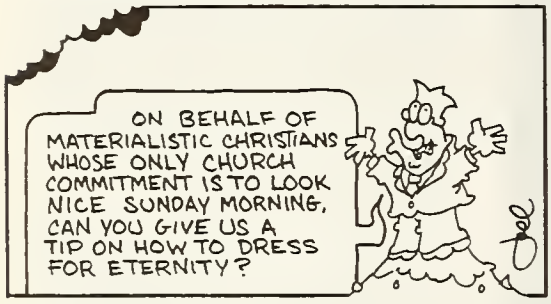
About 17 years ago, I met some Christians who shared the love of God with me and I accepted Christ as my Savior. That's when healing began. I was loved, for the first time in my recollection, because I "was," just because everyone—being made in God's image—is worthy o love. They noticed my "problem" and sometimes even mentioned it, but, they loved me anyway. Even in the face of my tics and snorts and grunts and behavior problems I was loved. I was loved so much that Irene, a sister in our church, agreed to be my wife. For some reason, eyes of love see the assets more than the undesirable characteristics in others.

Still the suffering went on, especially when I began my career as an elementar school teacher. I could "control" it all for awhile but, people—especially children who can be merciless—noticed my behavior and mentioned it. Each bit of attention, each snicker, cut like a knife. When Irene and I worked in an inner-city day camp among the more "hostile" children of oppression, anger was often vented toward my "abnormality." Years after its onset, after I had discovered that my condition had a name, I read an article by a psychiatrist who declared it is a credit to those with the disease that they do not become psychotic!

And, even if full healing did not come, an explanation did offer some comfort. A brother in the church saw an Ann Lander's column where someone had written of going on a date with a nice young mai who suddenly jumped up in a movie theater and began cursing. Ann Landers wondered if it might be Tourette's Syndrome, which affects about 100,000 Americans. She went on to describe its symptoms— jerking, grunting, barking, cursing, echolaia (repeating what others say); and all involuntary. It certainly

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*



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ded just like me.
e gave the address of the Tourette's lrome Association. I wrote it. Finally, eat fear I went to my doctor and told my symptoms. He sent me to a ologist. (T.S. is considered neurologi- *not* psychiatric). And my diagnosis confirmed. There are some charac- ics of the disease that distinguish from other tic disorders. First it ys seems to appear during lhood. Second, it always involves motor and vocal tics. Also the toms wax and wane, over time. ckily, in many cases, Tourette's Syn- ne can be treated with success. rtunately, the drugs used often are erous, with side effects ranging from tion to depression, and rarely, tardive inesia, a sometimes irreversible insons-like movement disorder. egan taking Haldol, the most widely T.S. drug. It is a powerful tranquil- with many dangerous side effects. a number of years I was switched to idine, an anti-hypertensive, with ively few side effects. Currently, I am g treated with Orap, a relatively new . It helps a lot, but it's not a panacea. e tics still remain and behavior prob- still persist.

It just to know that I'm not "crazy" that my condition has a name is a relief. Recent studies have provided bits of new information about Tour- Syndrome. A study of a Mennonite ly in Canada (Brethren are often related with Mennonites) suggests a hereditary component, and it seems to be caused by a chemical imbalance in the brain. It is often accompanied by learning disabilities.

Much of what I have learned about the disease I have learned on my own in the library. The behavioral component involving mood swings, anxiety, and inappropriate behavior is often very troubling to me. I say this as a teacher and a minister. There are other T.S. patients who are physicians, engineers, and attorneys. They also must strive to cope. It is not known if the emotional behavior aspects of the disease are primary or secondary. Are they part of Tourette's Syndrome or a part of learning to cope with T.S.?

Yet, I also have learned many valuable lessons from learning to cope with Tourette's Syndrome. I believe that I have learned what it's all really about. In contemplating my own frailty and humanity I find myself humble and dependent on God.

God does not really help those who help themselves. No. God really comes to the broken and the needy. God comes to those of contrite and broken hearts.

I have found hidden strength through my faith. And I have become more compassionate—capable of "weeping with those who weep and rejoicing with those who rejoice." As a Chapter I remedial-reading teacher for grades K-3, I find myself eminently qualified. Thinking of my own school days, I find myself compassionate toward disabled readers. There is something about brokenness that makes us empathetic and changes us. It makes us more human because all of God's children suffer. It makes us more Christ-like because Christ, like us, suffered.

Suffering also makes us strong. I have found that in the midst of our brokenness we find strength that we never knew we had. This is certainly the power that pushed me through college and graduate programs in both education and theology. I have found myself determined not to let this disease beat me. With God's help, I have decided to live and learn. When I trust in God, I find power provided for my life. I often face some event or circumstance that I think I can't handle. But, I find that I can. We can "do all things through Christ who strengthens us." But the most important thing I have learned from my experience with Tourette's Syndrome is vulnerability to brothers and sisters.

Others have been helpful when they have treated me like any other person. We *all* suffer. T.S. sufferers can claim no "special" consideration. What we do want is just "human" consideration—to be recognized to be the possessors of both gifts and hurts. That's what Tourette's Syndrome sufferers want. That's what I want. Isn't that what we all want? □

James Alexander is an ordained Church of the Brethren minister and a remedial-reading teacher, living in Stewartsville, Mo.

For more information about Tourette's Syndrome contact the Tourette's Syndrome Association, 42-40 Bell Boulevard, Bayside, NY 11361.

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opinions

On pasto

Name Withheld

Does the pastor dare to doubt?

Now that I have again read the Kiersey Bates description of my temperament type, ENFJ, I am reaffirmed for who I am. It's all in the personality! As an "NF"; I am a seeker for self-fulfillment Or, in Carl Rogers' terms, I am "becom ing a person." My goal in life is to *be* tl best person that God would have me b It seems so clear, from my perspective, clear that in this searching, actualizing *process* (which I believe comes from Gc deep questions and serious doubts will arise.

In their description of an ENFJ portrait, Kiersey-Bates say many are draw to people-oriented professions, includi ministry. Does a congregation "Allow" pastor (of *any* personality type) to be openly involved in matters of searchin and questions of one's faith journey? Many times I wonder! When half a dozen lay people stay around after Su day school to discuss the meaning of community and who is "in" or "out" o the basis of their beliefs, can the pasto offer a personal opinion? When the su ject is the incarnation of Jesus or the meaning of Jesus' resurrection, can the pastor express questions and even uncertainties?

When the church, either subtly or obviously, sends signals that the pasto faith stance must be totally resolved, I uncomfortable or outright distressed. I defining who I am, as a responsible pe son of God, I now realize the faith sea for me will be life-long. How I yearn tc share with and learn from others, with the church community, as I am on the journey! If, however, I serve as pastor,

To hold in respect and fellowship those in church with whom we agree or disagree is characteristic of the Church of the Brethr It is to the continuation of this value, and an open and probing forum, that "Opinic are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

ubting, General Board spending

en the same freedom as others to ask most pressing thoughts? Can I be *who* and be a minister in the Church of Brethren as well?

encourage my lay brothers and sisters supportive when their pastor like r members of the church body, feels cessary to discuss even the most c tenets of the tradition. Similarly, I pastors who may be other NFs in search will dare to risk an expression ho they are among parishioners. ther in the process we *may* reach a nent of wholeness that I believe God nds for all of us. □

writer is a Church of the Brethren pastor who has itor's permission to remain anonymous.

alita J. Leonard

eneral Board pends wisely

e recent Annual Conference I heard estion from the floor, "How much of budget goes toward program against much goes to administration of the rams?" The questioner's tone seemed nply that our budget dollars may not pent wisely. It is a valid question and I could not answer as to dollar unts. I would, however, like to ver it from the standpoint of a eral Board employee who benefits the administrative dollar but does determine budget directly.

ere are many benefits from working e General Board, and we are grate- or them. They are not, however, fits that ever spiral upward to the fit of employees and the detriment of ram. For the last three years the ren Support Staff Association (sec- ies, technicians, etc.) has in contrac- negotiations agreed to accept wage ases that are less than the cost-of- g increases we are experiencing. We agreed to do this because we feel ly committed to the program of the rch of the Brethren and higher ases would, we are told, subtract program budget.

e salaried staff (those who work tly with budget building) have fared less well in terms of cost of living ases. Again, they are fighting to save ram. There is a strong feeling here that we are responsible, on all levels, for working together to keep costs down and we feel good when we can find ways to do so for the advancement of the church.

I pose a counter question to the one raised at Conference. Does the church at large want these programs preserved? If we do, why is the support not coming in for these programs? Have we failed to communicate the need or have we failed to demonstrate the importance of the program of the church? I would even ask how much the church cares about the workers it has hired if, each year, staff on all levels are asked to help maintain pro-

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gram by foregoing reasonable increases? At this same Conference I heard an action moved and passed to increase youth work to a full-time staff member. I agree that this is very needed. But I could almost hear the mental wheels of all staff turning, wondering, "Will it be my program or my job that is cut to make this possible?" Program cannot increase without increased funds to support it.

I am always fascinated to watch offerings being taken. I am, first of all, awed by the amount that comes in, in any one offering. But the edge of awe is blunted when I think of some of the individual giving. When I began earning my own living it was a thrill to be able to give the dollar that seemed to me to be the standard "adult" amount for a loose offering. That was over 20 years ago and a dollar was significant to me then as it must surely still be for many. But somehow that "adult dollar" seems to have gotten stuck as the standard for an offering while everything else we pay for has increased in price (as have our salaries, even working for the Brethren.)

I am Church of the Brethren and I support the work of its General Board support it by working for it and I sup it by working for and contributing to congregation, which in turn contribu to the work of the larger church. Beca the Church of the Brethren excites m am excited about its program. I chall all to find within the church those pr grams that excite you too, and to give of that excitement to support those pr grams. The General Board *is committ* making the best possible use of those program funds. □

Rosalita J. Leonard, an employee of the Brethren torical Library and Archives, is president of the Bre Support Staff Association at the General Offices in Ill. She is a member of the Douglas Park Church o Brethren, Chicago, Ill.

From the
Office of Human Resources

A CALL FOR PERSONS TO BE IN MISSION IN AFRICA

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For more information or to apply, contact: Karen Shallenberger, International Personnel, 1451 Dundee Avenue, Elgin, IL 60120, 1-800-323-8039.

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To spark the church's response to the homeless, the Global Food Crisis Fund offers grants to help launch local ministries. It supports other domestic and overseas hunger programs as well.

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FOR SALE—Commemorative and customized church plates, mugs, and chalices made special for your church by Brethren family. Use for gifts, fund raiser. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel: (301) 262-4135.

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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. Sunvalley Blvd., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Magee Wilkes (602) 464-9495 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Shoneys Inn at intersection of Indian Rd. & I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 279-1347 or John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

INVITATION—Considering moving south? Why not consider Jacksonville! The city of Jacksonville is located on the beautiful north coast of sunny Florida. With 10 major medical centers, including the Mayo Clinic, Jacksonville offers the medical professional numerous opportunities. The city of Jacksonville is also the center of banking and insurance. As this city rapidly grows, opportunities abound in the construction and other growth related industries. Jacksonville Church of the Brethren invites you to con joining our growing fellowship of Bret Mennonite believers. Together we are leami share our anabaptist roots in an urban settin more info. & brochures about Jacksonville c write: Ivan Zimmerman, 7322 San Carlos Jacksonville, FL 32217.Tel. (904) 737-0212

INVITATION—To all who are interested in sta a women's and preschool group or who already in an established program, welcor the Women and Preschool Annual Asse Held at Mellinger Mennonite church on O 1988, 1916 Lincoln Highway East, Lancaste Variety of workshops and a panel will be off Each center church is asked to bring a salad. is $3.00. Please respond to Elsie Beiler 4017) or Martha Charles (872-4306). Come time of blessing and learning.

INVITATION—Indiana, Iowa and Illinois Bre and Sisters: Planning to attend the Farm Pro Show, Lee County, Ill., Sept. 27-29? Fra Grove congregation invites you to spend the in our homes. Contact Donna and Tim Ri Martin, Pastors, P O Box 401, Franklin Gro 61031. Tel. (815) 456-2422.

INVITATION—N. Ft. Myers in southwest F one of the most inviting & comfortable plac live in the wintertime. You have sun, sand & citrus fruit, garden vegetables, fresh caugh pleasant places to go & interesting sights t With it all you are given the opportunity to wo & serve in this corner of our brotherhood. now to spend winter months with us. Write Martin, Pastor, N. Ft. Myers Church o Brethren, 1691 Pacific Avenue, N. Ft. Myer 33903. Tel. (813) 997-3488.

TRAVEL—Juniata College Alumni Tours and 1989. VIENNA/PRAGUE: Nov. 6-14, CHRISTMAS TIME IN BAVARIA: Dec. 1988; EGYPT & NILE CRUISE: March 1989; INDIA/NEPAL, incl. KASHMIR & LAD April 10-May 1, 1989. For reservations Gateway Travel Center, Inc. Toll-free at 800 5080.

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84th BVS
rientation Unit

rientation completed June , 1988)

uoidor, Jean, Cap Haitien, Haiti, to Washington City Church of the Brethren Soup Kitchen, Washington D.C.

nville, Raymond, Quebec, Canada, awaiting assignment

harles, Brian, Hartville, Ohio, to Camp Blue Diamond, Petersburg, Pa.

dwards, Peter, Washington, D.C., to Poland

ller, Debra, Des Moines, Iowa, to Northern Ireland

irzel, Amy, Chicago, Ill., to Poland

rause, Tammy, Phoenix, Ariz., to Alaska Children's Services, Anchorage, Alaska

rtch, William, Halifax, Nova Scotia, to Casa Juan Diego, Houston, Tex.

ybold, Heide, Haubersbronn, West Germany, to Camp Stevens, Julian, Calif.

nith, Liana, Takoma Park, Md., awaiting assignment

nith, Steven, Monterey, Mass., to Refuge Aid Program, San Antonio, Tex.

nith, Susan, Indianapolis, Ind., to Casa Marianella, Austin, Tex.

angler, John, Kent, Ohio, to MESSENGER General Offices, Elgin, Ill.

eckman, Michael, Annville, Pa., to Betterway, Elyria, Ohio

ockberger, Elbert "Jr", Hagerstown, Ind., to Iowa Peace Network, Des Moines, Iowa

blette, Mary, Davis, Calif., to Youth Services Center, Dundalk, Md.

izuki, Takako, Houghton, N.Y., to Fellowship of Reconciliation, Nyack, N.Y.

icensing/
rdination

p, Robin Wentworth, licensed March 7, 1987, Camp Creek, N. Ind.

p, Ronald D., licensed March 3, 1987, Camp Creek, N. Ind.

evins, Monte Lon, ordained April 16, 1988, Bethel, Virlina

le, Wallace Glenn, licensed April 16, 1988, Maple Grove, Virlina

avis, Gary W., ordained Feb. 23, 1988, Evergreen, Shen.

an, Vernon F., ordained April 9, 1988, Oak Grove, Ill./Wis.

bos, Bill Kurt, ordained May 14, 1988, Weston, Ore./Wash.

ngerick, Wayne Donald, licensed April 18, 1988, York, S. Pa.

isey, Anna Lee, licensed Dec. 6, 1987, Dundalk, Mid-Atl.

iller, David L., ordained May 14, 1988, Fruitdale Comm., Ore./Wash.

Pohlhaus, Karla, ordained Nov. 7, 1987, Glendale, Pac. S.W.

Pugh, Michael Lynn, ordained April 16, 1988, Selma, Virlina

Ramsey, Randolph L., ordained April 9, 1988, Naperville, Ill./Wis.

Reid, Kathryn G., ordained Feb. 27, 1988, Fellowship in Christ, Pac. S. W.

Ritchie, Kurt Regan, licensed April 16, 1988, Lynchburg, Virlina

Rosenberger, Mary Sue Helstern, licensed Jan. 26, 1988, Greenville, S. Ohio

Smith, Michael E., ordained Dec. 5, 1987, Cedar Creek, N. Ind.

Strickler, Ronald, licensed March 22, 1988, Chiques, Atl. N.E.

Sumpter, Lynette Marie, licensed Feb. 27, 1988, North Liberty, N. Ind.

Tom, Garry Joe, licensed Feb. 27, 1988, North Webster, N. Ind.

Willoughby, Marie Agnes Hoover, ordained Jan. 30, 1988, Lakeview-Marilla, Mich.

Pastoral Placements

Anderson, Harold "Andy", from secular, to Seattle, Lakewood Comm., Ore./Wash.

Armey, Doug, from interim to full-time, Fresno, Pac. S.W.

Beckwith, James, from Green Tree, Atl. N.E., to Montezuma, Shen.

Bernhard, Fred, from Mechanic Grove, Atl. N.E., to Oakland, S. Ohio

Bowser, Roy M., from secular, to Natrona Heights, W. Pa., part-time

Boyer, Brian, from Michigan City, LaPorte, N. Ind., to Manchester, S/C Ind., full-time yoked

Boyer, Charles, from General Board Staff, to LaVerne, Pac. S.W.

Boyer, Susan, from Michigan City, LaPorte, N. Ind., to Manchester, S/C Ind., full-time yoked

Chandra, Robby, from Bethany, to Springfield, Ore./Wash., part-time

Cole, Wallace, from secular, to Maple Grove, Virlina, part-time

Colvin, Michael, from secular, to Live Oak, Pac. S.W.

Detwiler, Samuel K., from N. Colo., W. Plains, to Moorefield, W. Marva

Eikenberry, James, from Batavia, Faith, Ill./Wis., to West Green Tree, Atl. N.E.

Eikenberry, Susan, from Batavia, Faith, Ill./Wis., to West Green Tree, Atl. N.E.

Fike, J. Melvin, from Farmington-Bethel, W. Pa., to Eversole, S. Ohio

Garber, William, from Little River, to Mount Bethel, Shen.

Hammond, Todd, from Bethany, to Glendale, Calif., Pac. S.W.

Hendricks, David, Holmesville, W. Plains, to Keene Fellowship, New Church Development, S. Pa., part-time

Hostetler, Tom, from Dallas Center, N. Plains, to Keene Fellowship, New Church Development, S. Pa., part-time

Hosterter, Michael, from Mack Memorial, Dayton, S. Ohio, to W. Richmond, Virlina

Morningstar, M. Albert, from Thurmont, to Welty, Mid. Atl.

Moyer, Jean, from secular, to Florin, Atl. N.E., part-time

Nehring, Roger, from Mount Morris, Ill./Wis., to Manchester College campus ministry, S/C Ind.

Ockerman, David, from retirement, to Paint Creek, W. Plains, part-time

Overpeck, Michael, from other denomination, to New Paris, N. Ind., part-time

Powell, W. Ellis, from interim to part-time, West Branch, Ill./Wis.

Riege, Mark, from secular, to First, Springfield, S. Ohio, part-time

Riege, Yvonne, from secular, to First, Springfield, S. Ohio, part-time

Rogers, Michael, from secular, to N. Winona, N. Ind., part-time

Sifrit, Robert L., from Fairview, N. Plains, to Milledgeville, Ill./Wis.

Snyder, George, from Painter Creek, S. Ohio, to Roxbury, W. Pa.

Speicher, Timothy, from Mount Zion Road, to Wilmington, Del., Atl. N.E.

Vancil, Alan, from student, to Buckeye, W. Plains, part-time

Vaught, Terry, from Bethany to Bethel Center, S/C Ind.

Ziegler, Dale, from Bethany, to Westmont, W. Pa.

Wedding Anniversaries

Bedford, Floyd and Sadie, Sidney, Ohio, 69

Beeghly, Urias B. and Mary E., Rocky Mount, Va., 50

Bollinger, Ira and Lillian, Ephrata, Pa., 56

Bridenbaugh, G. Herbert and Gertrude, Martinsburg, Pa., 66

Brown, Claude and Jean, Palmyra, Pa., 55

Brumbaugh, Albert and Lillian, Hartville, Ohio, 54

Cheek, Calvin and Hilda, Richmond, Ind., 50

Clapper, Ralph and Mary Kathryn, Martinsburg, Pa., 56

Cullen, John and Mae, Lincoln, Neb., 50

Dearing, J. Oliver and Ellen, Richmond, Ind. 60

Early, Floyd and Anna Belle, Hardin, Mo., 50

Ebersole, Wayne and Esther, Martinsburg, Pa., 52

Edwards, Herman and Dorothy, St. Petersburg, Fla., 50

Eshelman, Elmer and Alma, North Canton, Ohio, 62

Foust, Paul and Elizabeth, Greencastle, Pa., 50

Fruth, Glenn and Mary, Abilene, Kan., 50

Giles, Herman and Ruth, Polo, Ill., 52

Graybill, John and Bernice, Wenatchee, Wash., 65

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Ault, Okey T., 78, Landes, W. Va., March 4, 1988

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Bowser, Paul U., 75, New Enterprise, Pa., March 31, 1988

Brandt, Mary A., 57, Annville, Pa., April 13, 1988

Branner, Lester, 74, Timberville, Va., Feb. 19, 1988

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Carl, Leila, 83, Hagerstown, Md., Dec. 6, 1987

Clark, William R., 39, Saxton, Pa., Feb. 13, 1988

Cline, Bradley Allen, 56, New Market, Va., March 10, 1988

Coffman, Jay T., 78, Huntingdon, Pa., March 28, 1988

Combs, Harry Nicholas, 82, Mathias, W. Va., Jan. 19, 1988

Craun, Chester, 73, Mount Meridan, Va., Feb. 9, 1988

Cupp, Oma Vesta, 90, Dayton, Va., March 5, 1988

Denning, Dorothy E., 55, New Market, Va., March 14, 1988

DeLauter, Genevieve, 71, Wabash, Ind. April 2, 1988.

Diehl, Betty Lou, 37, Mount Crawford, Va., March 4, 1988

Domer, Leo J., 79, Hartville, Ohio, March 31, 1988

Dove, Jeffrey, 29, Criders, Va., March 20, 1988

Dunkin, Beulah, 91, Flora, Ind., March 18, 1988

Failor, Catherine, 70, Newville, Pa., March 29, 1988

Finkenbider, Samuel, 83, New Germantown, Pa., March 13, 1988

Fisher, Mary R., 92, Boones Mill, Va., Jan. 22, 1988

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Grady, Charles W., 98, Waterloo, Iowa, March 5, 1988

Graham, Audra I., 90, Ashland, Ohio, March 10, 1988

Graybill, Earl, 82, Lititz, Pa., March 23, 1988

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Harris, Harry B. Jr., 59, Buchanan, Va., Feb. 14, 1988

Harris, Recy Simon, 90, Willis, Va., Jan. 27, 1988

Heckman, Edith, 92, Wabash, Ind., March 31, 1988

Heisey, Ralph B., 93, Middletown, Pa., Feb. 4, 1988

Heistand, Lillian I., 90, Harrisburg, Pa., Jan. 27, 1988

Hendry, Floyd, 79, North Manchester, Ind., April 8, 1988

Thoughts while down in the dumps

A few years back I was involved in an exercise most of us get into sooner or later—clearing out the homeplace after the death of parents. Sister, brothers, and spouses were busy "going through things"—sorting out keepsakes; setting aside things to sell or give away; dividing up furniture, quilts, appliances, dishes. Numerous trips were made to the landfill with truckloads of discards.

I am an unabashed preserver of family memorabilia, as well as one who keeps an eye out for salable "collectibles" of all sorts, whether or not they have sentimental value for the family. Given sufficient time and left to my own devices, I would willingly have taken on the job single-handedly, salvaging every old postage stamp and examining every old letter in the house. Of quite a different mindset, another member of the family moved much more rapidly than I, and seemed overzealous in loading the truck bound for the landfill.

Alarmed by the numerous trips to the truck, and concerned that items of value (or at least items I fancied) were being discarded, I called out from the room I was carefully sifting through, "Hey! Don't throw away anything valuable!"

Back came the cheery reply, as the unexamined contents of an old chest of drawers were dumped into the truckbed, "Don't worry! I'm not throwing out anything I have a question about!"

My concern unallayed, I carped back, "But that's just the problem: You don't *have* any questions!"

Sometimes I feel that's been a problem in the Church of the Brethren, as we periodically clean house . . . or, as we call it, "restructure." I was still in my salad days when we got rid of the office of elder, so I don't have firsthand recollections. Apparently the rise of the professional or salaried ministry led to pastors assuming the traditional function of the elder as counselor and moderator. Also, I assume the church just got impatient with elders who were entrenched old fuddy-duddies and thought we needed more representative, shorter-termed leadership.

Today I observe harried district executives corralling just about anyone who is Brethren or "other denomination" who minimally meets ministerial requirements, and I wonder if the old free ministry and the eldership were such bad ideas as they seemed . . . and if we are a heap better off with what we've wound up with.

Another instance of perhaps an ill-considered trip to the landfill—and a spin-off of the move to salaried ministry and the demise of the eldership—was the evolution to an Annual Conference moderator who only serves a year, and an Annual Conference Standing Committee and delegate body made up of just whomever the districts and congregations come up with.

That's about as representative as you can get, but is it the most effective and responsible way we can function as a church? What we end up with is moderators short on clout and tenure (their savvy and experience notwithstanding), and Central Committees, Standing Committees, and delegate bodies long on broad representation and short on experience, a sense of history, and (too often) expertise. Individuals get elected to these Annual Conference bodies for various reasons, and it's pure hit or miss whether we wind up with those bodies being the repository (as they should be) of the collective wisdom and experience of the church.

I know there are many, many delegates to Conference and members of Standing Committee and Central Committee who are well qualified and right where they belong. I'm not knocking those individuals. I *am* knocking the structure . . . to sort of test it for soundness. When we see the need for a Standing Committee with 44 members who really can function effectively according to the guidelines, and the need for a delegate body that can do better than impulsively act on any query that takes longer than 10 minutes to debate and thinks of little but finishing Conference business by 4:30 p.m. Saturday, concern is inescapable.

I don't pine for or expect "the good ol' days" to be recovered. But I do yearn for leadership at every level of Conference and the General Board that is qualified to deal with the problems of a denomination that is declining in membership, struggling with an identity problem, coping with diversity, lacking a mission philosophy, puzzled about evangelism, dealing with decreased giving, and operating on a barebones budget. If ever we needed our brightest and best, it is now.

A denominational structure review committee was named by the 1987 Annual Conference, to report in 1989. As it cleans house, let's hope it doesn't haul the wrong items to the landfill. But, rather, let's see it take treasured family heirlooms out for strengthening and refurbishing, and put them to everyday use in the household we call the Church of the Brethren.—K.T.

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by Alvin E. Conner, M.D.

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Dr. Conner, a fourth generation Brethren on both sides of his family, is a graduate of Bridgewater College where he is presently a trustee, and the Medical College of Virginia. He has practiced as a pediatrician in the Manassas, Virginia, area for 25 years.

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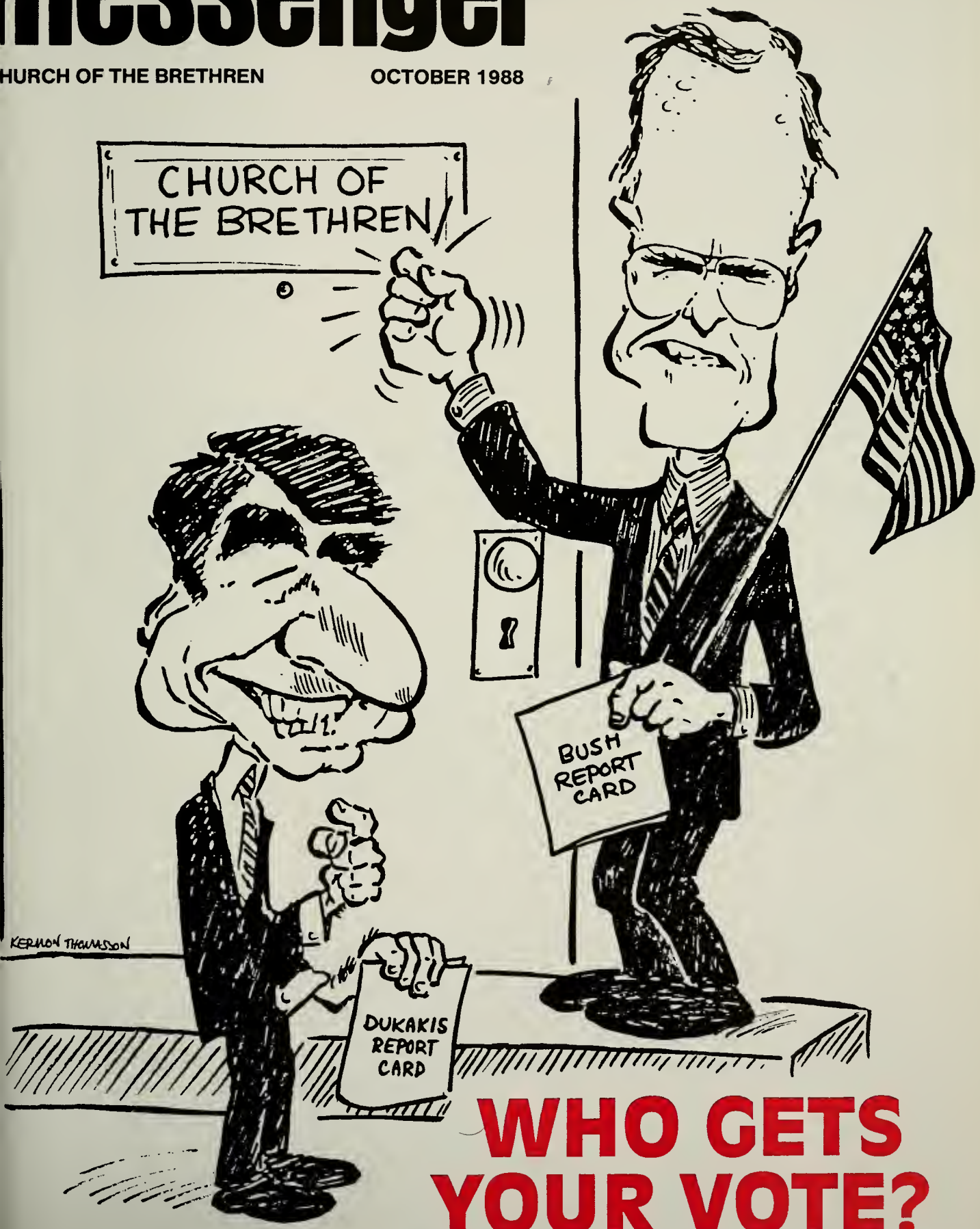

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messenger

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letters

LAITY NEEDS EXPLANATIONS

I am troubled by the April MESSENGER rep (page 4) that Church of the Brethren lead signed a statement urging defeat of a c gressional bill for aid to contra forces Nicaragua. This was consistent with their po tion of supporting Nicaragua's commun government.

I am especially troubled that the Church of Brethren went on to oppose "contra aid in a form at any time." Whatever happened Romans 12:20, "If your enemy is hungry, f him"? Whatever happened to Matthew 25:42, was hungry and you gave me no food"?

We laity could be more supportive of chu actions if we were given an explanation for th by our leaders.

ALICE ENGE

Taneytown, Md.

A HURT BECAME A HIGHLIGHT

One of the highlights for me at this yea Annual Conference began with an unfortun incident. Bishop Samuel Joshua of the Chu of North India was hurt and offended wh through a misunderstanding, he was denied opportunity to address the Conference.

The response of the officers and delega impressed me, however. After Moderator I Hayes had been informed of the hurt, explained to Conference his understanding the incident and announced his intention apologize in an immediate letter to the bish who had departed St. Louis by that time. Gene Secretary Don Miller suggested that a letter signed by all delegates asking the forgiveness the bishop and praying that reconciliation ta place. Both men shared their concern in a wo derful spirit of love and desire for shalom be restored.

These are times when individuals rarely co fess a sin and when bodies even less frequen confess a wrong. So it was exhilarating to witn confession, apology, request for forgiveness, a prayer that God's reconciliation might bring all together again as children of God.

I pray that our brother in India might sense t spirit of our confession and open his heart forgive us as he is guided by the flowing love God's shalom.

CLIFF KINDY

North Manchester, Ind.

(See Bishop Samuel Joshua's own reaction, page 43. —Ed.)

ARE YOU HEARING VOICES?

Lyle M. Klotz' June "Opinion, "We're Chri ians, not Bibl-ians," was a breath of fresh ai have long been troubled by Christians speaki often of God and Jesus, seemingly forgetti Jesus' promise of the Holy Spirit to lead us.

" 'Therefore I tell you, every sin a blasphemy will be forgiven men, but t blasphemy against the Spirit will not be forgiv And whoever says a word against the Son of m will be forgiven, but whoever speaks against t Holy Spirit will not be forgiven, either in this a

the age to come' " (Matt. 12: 31-32).
be taught and led by the Holy Spirit, I must
with open ears. To worship the Bible is to
hip a book. But a book cannot be alive, nor
it instruct us in some of our present
tions.
ften hear the voice. Don't you?

NETTIE THOMAS

len, Mo.

OM FOR THE WOLF

e July MESSENGER's cartoon cover depicts
the opposite of what it should. It is
alism, not the Brethren Revival Fellowship,
is "the Big Bad Wolf," trying to rid the
ch of the Brethren of its historic truths
practices.
the other hand, there are only a few within
onservative movement who are still build-
houses of bricks" to keep "the wolf" out.
within the conservative movement seem
nly to be building houses of sticks and
, but also are putting in a guest room to
mmodate the wolf!

JAMES M. HITE

yra, Pa.

OGNIZING GOD'S DIGNITY

lk about advising against change! (See
e One," July.) Set that July cover up before
stand off, and take a good look at it. Why do
ed cartoons on our church's official publi-
n? Does this recognize the dignity of
ghty God?

DORIS E. TEETER

dale, Ariz.

STASTEFUL COVER

ver mind the whys and wherefores. I am not
mood to write a letter. I do, however, want
gister my vote.
find the July MESSENGER cover very
steful.

LUCILE BRANDT

en, Ind.

P CARTOONS OFF THE COVER

rtoons may have their place, but that's not
e cover of MESSENGER I suppose the mail
ers are wondering about our Christianity.

VERNA M. WAMPLER

melstown, Pa.

T ARE WE TALKING ABOUT?

e editor's July "Page One" comments
led me. While talking of "changing the for-
of a periodical," he refers to changes made
ars ago in the MESSENGER format. He says
act that he still receives letters expressing
ern about those changes is the reason for
nitiating changes now.
is "mind set" represents the too prevalent
de in the church that because someone dis-
s or complains, changes must not be
e.
ange, however, is inevitable in the lives of
f us and in the church. In order that this change be constructive we must look to leaders, including editors, who will move us forward and dare to take personal risks to provide us their leadership and best direction.

Make those changes that have been considered. Be assured that there will be those who, until further changes are made, will express their concerns about the ones that already have been made.

PETER D. WEIMER

Nokesville, Va.

(Good advice, but it sounds to me as if we may be talking about two different kinds of "change." I was not speaking of really substantive change, but, as I said, of "drastic changes in the magazine's appearance"—the package, not its contents. —Ed.)

THE WAY TO EVANGELIZE

I congratulate our Annual Conference delegates, who had the courage and determination to return the World Mission Philosophy and Program statement, request a new committee, and require what should have been required in the first place—that the committee include at least one member from an ethnic minority group and at least one member committed to evangelism.

According to answers to a questionnaire sent to congregations in connection with "Goals for the '90s," the delegates accurately represented the will of our church for a return to active, evangelistic mission, both at home and around the world.

What we must now recognize is that the single most effective way to evangelize is by beginning new churches. This generates energy and enthusiasm, and the lost are won to Christ. With new Christians we can clearly communicate Jesus' call to be peacemakers, justice-seekers, and servants to the poor and disenfranchised.

We can do it if we *will* do it. We can't do it if we believe we must buy land and pay for buildings for each new church. We can't do it if we feel we must seek permission from all other churches in the area. We can't do it if we operate out of fear and timidity lest we hurt anyone's feelings.

ROGER A. NEHRING

Mount Morris, Ill.

LET'S GET TOGETHER

In Leona Bolender's July letter, "West Needs Bible-teaching Pastors," she said, "We have needed help for the past 50 years."

Perhaps there are as many "Bible-teaching pastors" looking for "Bible-believing churches" as there are churches looking for "Bible-teaching pastors."

Almost every Sunday in our Cherry Grove congregation, which I pastor, we pray for "all Bible-believing, Bible-preaching churches." Unfortunately, there are some people and churches that do not like so much Bible-teaching. However, Ephesians 6:6 says, "Not in the way of service, as men-pleasers, but as servants of Christ, doing the will of God from the heart. . . ."

ROGER HARDING

Lanark, Ill.

page one

The little kerosene lamp once lit the elders table in the Freeburg Church of the Brethren, in Paris, Ohio. By its gentle glow the Word was read and preached in the old meetinghouse that in 1988 still retains much of its 1880s appearance.

When I saw the lamp in the German Culture Museum's exhibit on "German Baptist Brethren in Eastern Ohio," I immediately thought of Psalm 119:105, "Thy word is a lamp to my feet." Somehow that little old lamp symbolized for me the entire exhibit and the purpose of the symposium on the same theme, which I was attending in Walnut Creek, Ohio (see "A New Museum That's Telling our Story," page 10).

I try to keep in mind that, being a former history teacher and still much the history buff, I tend to forget that history does not hold a fascination for everyone. If I don't watch it, I can overload MESSENGER with history, to the detriment of material that tells us who we currently are, or points us to the future.

But I am a firm believer in the trite and true saying, "You can't know where you are going if you don't know where you've been." A good look backward once in a while can bring refreshing insights into your present situation.

In my years as a Nigeria missionary I enjoyed long solitary hikes off into the trackless bush, to see what was to be seen. I never got lost. My safeguard was simple: About every mile I paused, turned around, and studied the view behind me. Seeing the landmarks from this direction—maintaining a continuity with where I had been—kept me headed in the right direction as well as making the return trip easy if I chose to retrace my tracks.

As you read the special report on pages 10-11, you may think I am implying a need to return to the rather restrictive Brethren lifestyle of a past day. (Brethren historian Don Durnbaugh wrote in *Church of the Brethren: Yesterday and Today,* "Many of the minutes of Annual Meetings of the 19th century read like a catalog of prohibitions.") I am not expecting us to return to the past, but as I studied that little lamp and all the other artifacts at Walnut Creek, I was happy that, as on my Nigerian jaunts, I had turned to see where I'd been.—THE EDITOR

in touch

Shawn Kirchner: 'It's good to dream high'

When Shawn Kirchner sat down at the piano and performed for one of the early evening concerts at Annual Conference in St. Louis, he did more than play

triplets: He stunned many conference-goers with a polished, professional style. But the 18-year-old has already amazed quite a few audiences, including judges at competitions.

His awards include state championship from the Music Teacher's National Association and honors at the most advanced level from the Iowa Music Teacher's Association. In competitions where there were no age brackets, Shawn took third place in the Waterloo-Cedar Falls Symphony competition and first place in the Wartburg Symphony competition, for which he was awarded the chance to play as a guest artist at an evening concert.

Before Shawn took up the piano in third grade, he had already "mastered" the melodian, an instrument that is blown like a recorder with a small keyboard, which he played by ear. As his skill on the piano improved, he moved from one teacher to another, until seventh grade, when he met his present piano teacher, Joan Swalley.

His other musical talents include the organ, which he plays for his church, and the viola, which he played for all-state orchestra until ninth grade. He also sang in his all-state chorus through high school.

Given the singular talent that Shawn possesses, it's hard to imagine there could be two others "like" him. But it's true that Shawn and his brother Shane and sister Shannon are fraternal triplets. And they're musical triplets as well, as they have shown in many performances together at churches and district conference, with Shane on cello and Shannon on violin.

While Shawn wants to remain as active as possible playing for choirs and coffeehouses this year in college, he won't pursue a degree in music. He plans to major in peace studies at Manchester College, in Indiana.

"I would really like to be a Gandhi," he says with a laugh, and adds, "I think it's good to dream high, and if you make it only halfway—that's something."

He attributes his interest in peace to his Church of the Brethren upbringing the South Waterloo (Iowa) congregation Later, his participation in National You Conference, citizenship seminars, the C Earth Peace academy, and district youth activities helped strengthen his beliefs and raise his awareness of peace issues.

Among other aspirations, Shawn says he plans to enter Brethren Volunteer Se vice after college; that he wouldn't mind being a college president someday; and that he's interested in counseling, but n necessarily as a profession. In any case, this talented musician has already proven to himself and others that he can accomplish whatever he puts his mind Though a triplet, he's certainly one of a kind.—JOHN SPANGLER

John Spangler, af Elizabethtawn, Pa., served this pas summer os a Brethren Volunteer Service intern with MESSENGER, *while awoiting a longer term BVS assig ment in Europe.*

Elton Blair: Taking a road less traveled

Elton Blair has driven a semi-tractor trailer to Guatemala nine times. For the most part he foots the bill himself, but the 4,000-mile round trips are no vacation.

For his most recent trip, this past July, Elton planned to take off work two weeks, but ended up being gone a month. The 57-year-old truck driver and father of seven will certainly miss the pay, but it won't be the first time. Back in 1986, when he worked for a trucking firm that wouldn't let him take off work for the two-week trip, he sacrificed the job.

Elton has made these trips to Guatemala since 1980 in order to deliver loads of food, medical supplies, and clothing to the Guatemalan Evangelical Mission, a non-denominational agency. He has paid much of the cargo and travel expenses out of his own pocket.

This year he got more financial help than in any other year. Freightliner Corporation paid for fuel, US Trucker took care of trailer rental plus $500 for food, and companies such as Goodyear Tire and Rubber, Richfield Truck, and *Overdrive* magazine made other contributior These companies heard about Elton because he was honored as *Overdrive* magazine's "Trucker of the Year."

But even with this year's extra help, h home congregation, the Mount Pleasan church in Canton, Ohio, remained his largest contributor. "It's a small church, and some of those people have sacrifice a lot," says Elton. The church's cash donations amounted to $3,000, while its gifts of food, clothing, and toys for children were worth another $2,000.

The stay was unexpectedly prolonged however, and despite the increased donations this ended up costing Elton more than any previous trip. There were some changes in the Guatemalan government's procedures for releasing a truck for unloading and, in the confusion, Elton had to wait over two weeks instead of the usual three days. This meant extra hotel bills, and missing two additional weeks' pay.

When Elton couldn't find another

river for the ride home, his brother-in-
w flew down to join him. Elton nor-
ally travels with a co-driver in addition
his interpreter for this trip, because the
arrow, two-lane highways that cross
Iexico are exhausting. While he can
rive much longer on four lanes in the US, in Mexico "500 miles is about all you can take."

Although Elton hopes to go to Guatemala again next February, he's not sure he'll make it. "All your bills go on, even though there's no income—you know how that goes," he says. But this year he was nominated for Goodyear Corporation's Highway Hero award, given to truckers who help people. Winning would involve substantial prize money, not to mention the publicity that might interest potential donors.

If he does go, he can count on two things: The Mount Pleasant congregation is sure to provide solid support; and delivering supplies to the needy in Guatemala is a job that's sure to be open.—JOHN SPANGLER

John Spangler, of Elizabethtown, Pa., served this summer as a Brethren Volunteer Service intern with MESSENGER *while awaiting a longer term assignment in Europe.*

im Dodd: He's a traveling man

m Dodd recalls the crucial moment: We were riding down the road talking bout mission work in a general way. Vhen we got onto the work camp, I made e comment that things like that work nly if individuals commit themselves to oing it. That's when I was asked if I ould go along!"

Jim Dodd is no stranger to hard work. e not only serves as foreman for an rea construction company, but manages 100-acre farm "on the side." At the Iidland (Va.) Church of the Brethren, he airs the deacon board and is co-leader f the ushers.

Nor is Jim unfamiliar with mission ork. Along with frequently helping out ersons in his neighborhood, Jim and his mily recently donated a heifer to Heifer roject International and have been avid pporters of the "My 2¢ Worth" pledge roject.

Jim *is* a stranger, however, to interational travel. After he agreed to go long as construction consultant on the ork camp trip to Tegucigalpa, Honduras, is wife, Joan, said it had taken her 25 ears just to get him to go to Nashville. nd Jim had never before ventured

beyond a five- or six-state stretch of the Mid-Atlantic region. So he took a while to "study on it" before deciding that both he and his 14-year-old son, Julian, would make the trip to Central America.

The work camp itself was a project undertaken through the Christian Commission for Development, a Honduran agency active in 60 poor, rural communities. The agency's goals include developing leaders; encouraging community-based decision-making; improving health care, nutrition, and literacy; and promoting Bible study and reflection. Many of these goals converge at the agency's planned Center of Reconciliation, a 45-acre site developed as a place for persons to come together for dialog, faith-sharing, and learning basic living skills in conservation, agriculture, and livestock-management.

Last May 17 Brethren joined several Honduran co-workers in working at the center. Their work included digging the footers and laying some of the foundation for the first cabin on the site.

For this man who's most "at home" in the Virginia countryside, the eight-day experience in Central America was "an eye-opener."

"There was an overwhelming amount of need," he noted, "with little hope of meeting those needs. On the construction site they lacked even some of the basic tools. Yet I developed an appreciation for their knowledge of construction and for how all things were built. I also discovered that the people aren't like we may have imagined them. They're intelligent, caring, loving people—just like we consider ourselves to be."

Jim gives listeners the feeling that his experience isn't over even though he is back on the farm. He is already drumming up support for a well-drilling project in Honduras in cooperation with the commission. He is also feeling better equipped to serve as a witness to the needs of others, since he has seen their needs firsthand. Recently he even took some direct action of his own, sending a light-weight line level and other helpful items to Hector, his Honduran co-worker at the camp site.

For Jim Dodd, the traveling has just begun.—DAVID RADCLIFF

David Radcliff, work camp organizer, is pastor of the Midland (Va.) Church of the Brethren and a doctor of ministry student (peace studies) at Bethany Thealagical Seminary.

Lone Star community devastated by flood

Volunteers demonstrated care and concern in response to flooding this summer in Lone Star, a tiny town in northeast Kansas, where crops had been hurting for lack of rain.

Up to 12 inches of rain June 29-30 sent the Washington Creek plunging over its banks. The rampaging waters broke into the Lone Star Church of the Brethren basement and into 27 valley homes.

Nearly every flooded home in Lone Star has a tie to the church, where average attendance is 40. The extended Silvers and Fishburn families each had three homes damaged.

Brad Silvers, sleeping in his basement apartment, awakened at 4 a.m. when water rose over his feet. Allen Fishburn helped his wife and children to higher ground out a window of the Griffith family farmstead where they lived. He then walked a mile for help to the farm of his parents, Alvin and Angie Fishburn.

On the corner across from the church, breaking glass awakened Adrian Fishburn. He and his wife, Debbie, had just finished remodeling their home.

Water stood a record five feet above the Lone Star road and rose to within a foot of the church's basement ceiling, destroying the piano, cabinets, and furnace.

Bridges, roads, and crops also suffered excessive damage from the rampant water that eroded soil from under a roadway to reveal an artifact-rich Indian village, dislodged cars and pickups from garages, and hung Don Schick's mailbox in a tree.

Property damage, estimated at more than $1.2 million, caused the governor to declare the valley a disaster area. But officials said individual flood victims have a slim chance of receiving special grants or loans. None of the homeowners had flood insurance, and only some vehicles were insured.

Ken Davidson, district disaster coordinator from Mount Ida, directed a team of 15 Brethren helpers. Others from nearby Washington Creek, as well as Kansas City (Kan.) and Ottawa congregations, did clean-up work. Raymond, Calvin, and Stan Flory provided free wash-and-dry services at their laundromats. Area women served picnic meals in the Lone Star church parking lot to volunteers and flood victims. In Lawrence, 600 people attended a benefit pig roast to raise nearly $5,000.—IRENE S. REYNOLDS

Debbie Fishburn, of the Lone Star congregation, cleans flood water out of a Cabbage Patch d after Washington Creek washed through the home that had just been remodeled.

Brethren give $20,000 in drought assistance

Since mid-July, farmers in Pennsylvania, Maryland, and Virginia have donated 14 tractor trailer loads of hay to the drought-stricken areas of Wisconsin, Minnesota, and Illinois, says Donna Derr, director of disaster response.

In August the New Windsor Service Center began a cooperative effort with Heifer Project International to assist with hay deliveries to farmers who have previously received livestock from HPI.

Through its Emergency Disaster Fund, the Church of the Brethren has given $20,000 to help victims of the drought in the United States.

The grant comes in response to an appeal from Church World Service. CWS, the relief and development arm of the National Council of Churches, is giving priority to small family farmers who do not qualify for larger programs. Emphasis is on the needs of minorities, migrant laborers, and others with specia drought- or heat-related needs, such as the elderly and those with disabilities.

Other Emergency Disaster Fund gran include:

- an additional $4,000 to continue long-term rebuilding in Arkansas, follo ing a December 1987 tornado and flood
- $2,500 to provide disaster child care training for Church of the Brethren participants in workshops;
- $1,000 for people affected by severe monsoon flooding in India;
- $500 in assistance for those in Middlesboro, Ky., who suffered from a tornado on May 9.

Brethren at Peace Church of the Brethren in Council Bluffs, Iowa, turned their disaster response skills to their ow church building and town when a tornado hit July 15. In addition to mobilizing themselves, church member hosted volunteers from several neighboring states.

Brethren send aid to flooded Sudan

The Church of the Brethren has provided a major grant of $50,000 in response to floods in Sudan. The unprecedented rains in the capital city of Khartoum have further devastated a country wracked with civil strife and drought.

While no Church of the Brethren personnel currently work in Sudan, partly due to fighting in the south, the Brethren still work in partnership with two church organizations, the Sudan Council of Churches and the Presbyterian Church in Sudan. Lester Boleyn is due to begin this fall with a PCIS project that was relocated to Limuru, Kenya, because of the problems in Sudan (see August/September, page 9).

As the first part of a major relief effort, the World Council of Churches airlifted blankets and tarpaulins to Khartoum in mid-August. Other supplies requested are food, medicine, pesticides, disinfectants, battery cells, water pumps, portable generators, spare parts for turbines, and four-wheel-drive vehicles.

The flood problem in August was expected to get worse, since the rainy season was not over. At least 1 million in Khartoum are estimated to have lost their mud homes, and another 1 million or so refugees—who had come to Khartoum from other parts of the country—had no homes at all.

New fund to benefit Koreatown project

A Korean congregation in southern California will be the first recipient of a grant from the General Board's New Beginnings Fund. The fund was formed in March as a way to respond to cutting-edge projects in the areas of evangelism, ethnic ministries, urban ministries, new church development, and other congregational renewal ministries, both in the US and through partnerships in other countries.

Central Evangelical Church, founded in the Koreatown area of Los Angeles seven years ago, is in the process of joining the Church of the Brethren. The growing congregation has already raised $100,000 as a down payment and taken on a $140,000 debt to purchase property and to develop an old house into a meeting place. The Pacific Southwest district board plans to purchase an adjacent lot, to enable the congregation's growth. The New Beginning Fund goal is to raise $120,000 of the necessary $160,000.

The New Beginnings Fund is a special, outside-the-budget fund, similar in operation to the Emergency Disaster Fund. Gifts can be sent to the Office of Congregational Support, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Japanese-Americans receive compensation

Righting a wrong of more than 40 years ago, President Reagan signed into law on August 10 an apology to the 120,000 Japanese-Americans who were interned during World War 2. The law provides for tax-free payments of $20,000 to each of the estimated 60,000 internees still living.

The Church of the Brethren has pressed for such a law—most recently in last year's Annual Conference resolution, "A Quest for Order." In 1981, a year after the US government established the US Commission on Wartime Relocation and Internment, the General Board adopted a resolution that called on Congress to acknowledge the wrongness of the internment and to make just redress.

During the internment, the Church of the Brethren—most notably Ralph and Mary Blocher Smeltzer—worked with Japanese Americans and resettled a number of them in Chicago and New York City.

Dean L. Frantz, another Brethren who assisted in internment camps, testified in 1981 before the Commission on Wartime Relocation and Internment, as an extension of the church's ministry to Japanese Americans.

Phil Grout article merits two awards

A MESSENGER feature article by freelance writer/photographer Phil Grout, of Westminster, Md., won two national awards from religious press associations.

"One Man's Obedience," a July 1987 article about David Braune, won an award of excellence from the Religious Public Relations Council and an honorable mention from the Associated Church Press.

'The Last Temptation' provokes controversy

"The Last Temptation of Christ" has stirred up the religious community, but the controversy seemed only to send more people to the box office.

The Martin Scorsese film is based on the 1955 novel by Nikos Kazantzakis. Much of the criticism came because, rather than representing the biblical story of Jesus, it represents a fictional account of Jesus struggling with his divinity.

Over the summer, several conservative Christian groups circulated petitions that claimed to list scenes from the movie script. The script was, in fact, at least six years old, and the critics had not seen the movie itself.

Universal Pictures came under attack because it reneged on a commitment to show an early cut of the movie to a group of Christian leaders in southern California. Later it showed the film to another group of church leaders in New York, most of whom praised it.

Some of the protests in southern California have injected a harshly anti-Semitic tone to the debate, provoking reactions from Jewish groups. "The protestors' strategy of threatening an anti-Semitic reaction in itself constitutes anti-Semitism," said the Anti-Defamation League (ADL) of B'nai B'rith. It called upon "our Christian friends, regardless of their opinion of the movie, to speak out forcefully against manifestations of anti-Semitism."

Because of the uproar, the movie's release was pushed up a month to August. Theaters reported sell-out crowds in the nine cities where the film was released, and it earned more than $400,000 in its first three days.

After the movie's first week, some Christians charged that Universal Pictures orchestrated the controversy and others acknowledged that the protests may have backfired.

The *United Methodist Reporter* charged that the controversy "was contrived by Universal Pictures to hype a film that otherwise figured to have only marginal box-office appeal." Tim Penland, the evangelical layman who quit as a film consultant to Universal to protest plans for the picture, acknowledged that "the appeal to stop it failed. What we did created at least $10 million in free publicity."

June ceremony honors 18 Bethany graduates

Bethany Theological Seminary held its 82nd commencement exercises on June 5, with 18 students receiving degrees. John J. Cassell, dean of students, spoke on the topic "Lead Us Not into Temptation."

Special recognitions were earned by Gilbert Bond, Deborah Jarvis, Randolph Ramsey, Terry Vaught, Lee-Lani Wright, and Janice Travers. An award from the McDowell Preaching Fund was given to Rebecca Baile Crouse for excellence in preaching.

Four people received doctor of ministry degrees:

Ronald D. Beachley, of Maple Spring Church of the Brethren, Hollsopple, Pa. District executive of Western Pennsylvania District Church of the Brethren. B.A. McPherson College. M.Div., Bethany Seminary. Dissertation: "Leadership Style of Pastor and Congregation."

Sylvus D. Flora, of Oak Park Church of the Brethren, Oakland, Md. District executive of West Marva District Church of the Brethren. A.B. McPherson College., B.D. Bethany Seminary. Dissertation: "Radical Discipleship in Latin America."

Charles E. Randle, senior pastor at First Congregational Church, Dundee, Ill. B.A. McKendree College., M.Div. Evangelical Theological Seminary. Dissertation: "Marks of a Growing and Effective Church."

At Bethany Seminary's June 5 graduation, four students received doctor of ministry degrees: Ing Rogers, Charles Randle, Sylvus Flora, and Ronald Beachley.

Ingrid Rogers, pastor at Akron (Ind.) Church of the Brethren. Staatsexamen (equivalent of an M.A.) and Ph.D. from Marburg University, West Germany. Dissertation: "Adventures in Cross-cultural Learning: Launching an Educational Exchange with the People's Republic of China."

Ten students received master of divinity degrees:

Robert H. Albright III, of First Church of the Brethren, Pottstown, Pa. B.A. Messiah College. Membership and financial secretary at Community United Methodist Church, Naperville, Ill.

Martha Beahm, of Bridgewater (Va.) Church of the Brethren. B.A. Bridgewater College. Minister of nurture and witness at Sebring (Fla.) Church of the Brethren.

Gilbert I. Bond, of First Church of the Brethren, Chicago, Ill. B.A. Lawrence University. Ph.D. program in religious studies at Emory University.

Rebecca Baile Crouse, of St. Joseph (Mo.) Church of the Brethren. Bachelor in agricultural journalism, University of Missouri. Co-pastor at Antioch Church of the Brethren, Rocky Mount, Va.

Damon G. Wagner-Fields, of Miami, First Church of the Brethren, Opa Lock Fla. B.S. Manchester College. Co-pastor at Miami, First.

Todd Robert Hammond, of Trotwood (Ohio) Church of the Brethren. B.A. Manchester College. Pastor at Glendale (Calif.) Church of the Brethren.

Deborah Stafford Jarvis, of St. Matthe United Church of Christ, Wheaton, Ill. B.A. and M.A. Central Michigan Unive sity. Will enter parish ministry in the United Church of Christ.

Randolph Lee Ramsey, of Naperville (Ill.) Church of the Brethren. B.S. Virginia Polytechnic Institute and State University. Pastor at Hollins Road Church of the Brethren, Roanoke, Va.

Left: *Master of divinity students are (front row) Martha Beahm, Rebecca Baile Crouse, Deborah Jarvis, Linda Peters, Lani Wright, and (back row) Todd Hammond, Randy Ramsey, Gilbert Bond, Terry Vaught, Dale Ziegler. Not pictured: Robert Albright, Damon Wagner-Fiel*
Right: *Master of arts in theology students are Carol Kettering, Marga Nuscher, Tim Waits, Janice Travers.*

Terry Lynn Vaught, of Boulder Hill eighborhood Church of the Brethren, lontgomery, Ill. B.A. Manchester ollege. Pastor at Bethel Center Church f the Brethren, Hartford City, Ind.

Lee-Lani Wright, of La Verne (Calif.) hurch of the Brethren. B.A. Bridgewater ollege. Administrative secretary for the ymnal Project, Oak Brook, Ill.

Two master of divinity students parcipated in graduation but are canidates for 1988-89:

Linda Jo Peters, of Community Presyterian Church, Lombard, Ill. B.A. overnors State University. Seminary ssistant, Southminster Presbyterian hurch, Arlington Heights, Ill.

Dale T. Ziegler, of Sebring (Fla.) hurch of the Brethren. B.S. Elizabethown College. Pastor at Westmont hurch of the Brethren, Johnstown, Pa.

Four students received master of arts in heology degrees:

Carol Jean Kettering, of First Church f the Brethren, Wichita, Kan. B.A. arlham College.

Margaret Cox Nuscher, of York Center hurch of the Brethren, Lombard, Ill. .A. McPherson College.

Janice E. Travers, of Evangelical Coveant Church, Hinsdale, Ill. B.A. Lewis niversity, M.A. University of Illinois. Vill work with the elderly in visitation, ible study, and prayer groups.

Timothy O. Waits, of Baugo Church of he Brethren, Wakarusa, Ind. B.S. Berea ollege.

CBM merged into EYN; missionary' era ends

arry and Donna Elliott returned to the tates from Nigeria in July, the last hurch of the Brethren Mission (CBM) orkers in Nigeria. Other Church of the rethren personnel still in Nigeria are econded to Ekklesiyar Yanuwa a ligeria (EYN), as will be any future ecruits.

The integration of CBM and its artner, Basel Mission, of Basel, Switerland, into EYN followed guidelines set 1 February 1987, when representatives of he three groups met in Basel. (See "EYN, artner Groups Chart New Directions," lay 1987.)

EYN now directs all programs preiously run by CBM, including the Rural lealth Program and a long-term village ell-digging project. The church itself has been autonomous since 1973.

Larry and Donna Elliott

Monroe and Ada Good

Norm and Carol Spicher Waggy

Larry Elliott first served in Nigeria 1962-1964 as an Alternative Service worker in the mission treasurer's office. After marrying Donna McBride, he returned to Nigeria in 1966 to become mission business manager/treasurer, a post he held until 1981, when a Nigerian, Jesse Shinggu, succeeded him.

From 1975 until the present, Elliott served as Nigeria representative, reportable to the Africa representative on the General Board staff in the States. From 1966 to 1976 he also served as treasurer for the Nigeria church that became EYN, turning over that post to a Nigerian, Karagama Gadzama, in 1976.

Donna Elliott has served since 1966 in the treasurer's office, and since 1975 has taught at Hillcrest School in Jos, a missionary children's school begun by CBM but now operated by an ecumenical board. Both the Elliotts are McPherson (Kan.) College graduates, from Fredericksburg, Iowa, where they are members of the Hillcrest Baptist/Brethren congregation. Their daughters, Deanna and Julie, are McPherson students.

The Elliotts have witnessed great changes in Nigeria in their 22-year missionary career. In the late 1960s, they noted, there were 110 Church of the Brethren missionaries working in Nigeria, plus their families. There are now only five Church of the Brethren workers there, seconded to EYN.

In the 1960s, CBM still ran a large mission operation that included evangelism, rural development, numerous dispensaries, two hospitals, a leprosarium, a primary school system, Kulp Bible School, a secondary school, and a teachers college. Today, except for the hospitals, leprosarium, and the schools—which were turned over to state governments in the early 1970s—the programs are part of EYN.

The church has grown rapidly, particularly in the 1980s, with 138 congregations now and a Sunday morning attendance that the Elliotts reckon to surpass that of the Church of the Brethren in the States.

Also terminating service this year are Monroe and Ada Good, who returned to the US in mid-June after serving four years in Nigeria, their second period of service there.

Monroe taught church history and theology and Ada taught English, at Kulp Bible School. Monroe also helped operate Church of the Brethren workcamps with EYN and did work in construction and well projects.

Before leaving for Nigeria in August 1984, Monroe served four years as district executive for Middle Pennsylvania and, before that, pastored Baltimore's Dundalk Church of the Brethren for 15 years. He attended Elizabethtown College and Bethany Theological Seminary.

Ada has been a remedial reader teacher for a private school, and minister for nurture at Stone Church of the Brethren, Huntingdon, Pa.

The Goods' previous assignment to Nigeria was from 1952 to 1964, when they worked with EYN and with the then mission-operated primary school.

Norman and Carol Spicher Waggy and their three children, Crystal, Joel, and Marita, returned May 14 after five years in Garkida, Nigeria.

Norman, a physician, was medical consultant for the Rural Health Program, in which he helped train and evaluate village health workers, visited villages, and monitored the program. Carol, who holds master's degrees in divinity and social work, developed a pilot program in Theological Education by Extension.

General Board makes personnel changes

Walter D. Bowman has announced his retirement as part-time director of outdoor ministries and as part-time associate district executive for Southern Ohio District, effective December 31.

In the General Board post, which he has held since 1976, he has worked closely with the Outdoor Ministries Association, which brings together those working in district camping programs across the denomination. Those programs take place in 34 camps.

He has been employed by Southern Ohio District since 1968, currently working in the area of nurture.

Bowman is a graduate of Manchester College and Bethany Theological Seminary. He has held pastorates in Illinois, Ohio, and Kansas.

Kenneth M. Shaffer Jr. will begin January 1 as director of the Brethren Historical Library and Archives. He is library director at Bethany Theological Seminary, where he has worked since 1972. Previously he was the General Board's consultant for curriculum development.

A member of the York Center Church of the Brethren, Lombard, Ill., Shaffer is a graduate of Bridgewater College, Bethany Seminary, and Northern Illinois University. He is the book review editor for *Brethren Life and Thought* and has edited *Guide for Biblical Studies* for the past two years.

Two new positions have been created as the computer operations in Elgin, Ill., and New Windsor, Md., are integrated into one data processing department at New Windsor. (The Elgin department will be phased down.)

G. Perry Hudkins has been hired as director of computer operations. Previously a part-time consultant, she will now oversee the integration process. She has a master's degree in computer science and is associated with Hudkins Programming Services Inc.

Edward R. Leiter has been hired as programmer/analyst. He has previous experience as a programmer at New Windsor and as a Brethren Volunteer Service worker in the computer department in Elgin. He has also worked as a driver and warehouseman at New Windsor. Currently he is employed by Automation Counselors Inc.

Walter Bowmon

Kenneth Shaffer

Perry Hudkins

Edward Leiter

Church leaders offer sympathy to Iranians

Leland Wilson and six other representatives of a coalition called Churches for Middle East Peace visited the offices of the Iranian Interest Section in Washington, D. C., to express sympathy and condolences to the families of the victims of the Iranian airliner tragedy.

Since Iran and the United States do not have diplomatic relations, Iran is represented in Washington by an Interest Section under the diplomatic umbrella of the Algerian Embassy.

The group was the only delegation that had called on the Iranian representatives, said Wilson, who heads the Church of the Brethren Washington Office. They seemed especially moved, he said, when he led the group in a prayer to close the meeting.

The church leaders issued a statement that said a "reassessment of US policy in the region is urgently called for if events such as this and the deaths of American military personnel which resulted from the earlier Iraqi attack on the USS Stark are not to be repeated."

Churches for Middle East Peace is a coalition of 13 religious organizations, including the American Friends Service Committee, Mennonite Central Committee, and a number of mainline denominations.

Young adult meeting to focus on diversity

Young adults will be "Celebrating Diversity through God" at the annual Student/Young Adult Conference to be held Thanksgiving weekend. The format will be slightly different this year in that a variety of leaders, including some young adults, will conduct workshops, group sessions, and worship.

Leading the group sessions will be John Cassell, of Bethany Theological Seminary; Robert Neff, president of Juniata College and former general secretary for the Church of the Brethren; and Elaine Sollenberger, Annual Conference moderator.

All who consider themselves to be young adults, 18 and older, single or married, are invited to attend the conference at Camp Swatara, Atlantic Northeast District, November 25-27. Cos is $60 for food, lodging, and registration.

For more information, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

Hymnal Council makes first 50 selections

The Hymnal Council at its June meeting chose 50 hymns for probable inclusion i the hymnal that is due to be released in 1992. Some will be used in a hymnal sampler to be prepared for use in denominational conferences in 1989.

Each of the cooperating denominations—the Church of the Brethren, the Mennonite Church, the General Conference Mennonite Church, and the Churches of God, General Conference—will use the sampler in thei annual conferences in order to help church members become familiar with the project while it's still in process.

Hymnal Project director Mary Oyer said projections call for approval of another 110 hymns by this month, 250 more by June 1989, and the remaining 180 by the end of 1989.

Those at the June meeting wrestled with the issue of a name for the hymnal, but decided the right name has not yet surfaced.

In an effort to help Hymnal Project participants determine how new varieties of music might be incorporated into the hymnal, several worship segments highlighted non-western and charismatic music. The charismatic worship was led by Wally Fahrer, a minister at Communion Fellowship, a Brethren-Mennonite congregation in Goshen, Ind.

Joan Fyock, a Brethren representative, was appointed editor of the hymnal handbook, a resource that will be produced for use with the new hymnal.

'he gift that keeps on giving. Folks near Elizabethtown College can avoid the shopping-mall crunch and do Christmas gift-buying at the Holiday Hunger Festival, ponsored by the college and by Heifer Project International, on November 5 in Alumni Hall. The festival provides an opportunity for people to give living gifts of vestock as their holiday gifts to hungry families around he world. SERRV handicrafts will also be available for urchase, and arts and crafts will be auctioned. Other ctivities include mimes and clowns, decoration of a arge Christmas tree, college musical performances, two oncerts by Andy and Terry Murray, workshops on unger and development issues, and a volleyball narathon. All proceeds go to Heifer Project International.

Speaking of Heifer Project. . . . In anticipation of its 0th anniversary in 1994, Heifer Project International eeks the names and addresses of people who served s "seagoing cowboys" and attendants for livestock hipments. Write to Bill Beck, Heifer Project International, .O. Box 808, Little Rock, AR 72203, or call 1-800-422-474.

Together again. The Civilian Public Service group hat worked at Fairfield State Hospital, Newton, Conn., rom 1943 to 1946, held its third reunion, at Barren Ridge, ear Staunton, Va. Previous reunions were held in 1966 nd 1971. The 28 who attended this year came from Kansas, Missouri, Pennsylvania, Indiana, Texas, Tennessee, Oklahoma, and Virginia. . . . The 40th annual CPS eunion for the Pennsylvania/Maryland/Virginia area was eld September 11, in New Windsor, Md.

Signs of life. Southern Pennsylvania District is unching a new church fellowship in Keene, N.H., this ummer. A pastoral team of David Hendricks, former pasor at Holmesville, Neb., and Tom Hostetler, former pastor t Dallas Center, Iowa, was commissioned July 31. . . . he eight Brethren congregations in Northern Virginia ave made grants totaling $1,250 to two Brethren projcts. The gifts are a result of offerings given at the annual ooperative School of Christian Growth held each winter. grant of $750 was given to the Brethren Housing Cororation (BHC), Manassas, Va. A grant of $500 was made the General Board to support the denomination's parcipation in the new "Discipleship Alive!" curriculum eries to be introduced in congregations this fall. . . . The ititz (Pa.) congregation's sixth annual Run for Peace neted $1,000 to support the work of Brethren Volunteer Serice workers Bill and Jeanne Chappell at the World riendship Center, Hiroshima, Japan. A record 509 runers competed. Jeff Bradley, of the Hempfield (Pa.) hurch, won his third championship. Kris Jacoby, of irdsboro, set a women's course record.

Names in the news. Albert Haught, of Stone Church f the Brethren, Huntingdon, Pa., was honored June 12 for he 60th anniversary of his entrance into the ministry. . . . Wilmer Crummett was honored May 22 by the Mount Bethel congregation, near Eagle Rock, Va., for 50 years in the ministry. . . . Donald F. Durnbaugh will become the first Carl W. Zeigler Professor of Religion and History at Elizabethtown College, beginning August 1989. Currently he is the J. Omar Good Professor at Juniata College. . . . Roger Forry, pastor of the Somerset (Pa.) congregation and moderator-elect for Western Pennsylvania District, received Juniata College's 1988 Church-College Service Award. . . . Roger Nehring, pastor of the Mount Morris (Ill.) congregation, has been named campus pastor at Manchester College.

Milestones. The Eel River congregation, Silver Lake, Ind., is commemorating its 150th anniversary all year. The biggest celebration took place September 16-18, with a skit and hymnsing, a Saturday full of traditional activities such as quilting and butter churning, and Sunday worship services. . . . The 140th anniversary of the Mount Pleasant congregation, Bourbon, Ind., was celebrated August 7 with two worship services, a noon meal, and a balloon launch. . . . The Spring Run church, McVeytown, Pa., celebrated its 130th anniversary September 11. John Huffaker was guest speaker. . .. Centennials have been marked by the White Rock church, Alum Ridge, Va., on August 7; the Beech Grove church, near Hollansburg, Ohio, September 10-11; the Nocona (Texas) congregation, June; and the Pleasant Valley congregation, near Union City, Ohio, June 12. . . . Morrisons Cove Home, Martinsburg, Pa., celebrated its 85th anniversary on July 31, with guest speaker Warren Eshbach. Fall activities included the annual Good Samaritan banquet, with guest speaker James F. Myer; a dedication ceremony; and an anniversary display. . . . On November 20 the South Waterloo congregation, Waterloo, Iowa, is celebrating the 75th anniversary of its 1913 church building. The congregation's history dates back to the 1850s. All former members and other friends are invited to the homecoming. . .. The Pottstown (Pa.) church celebrated its 70th anniversary May 22. . . . Blue Ridge Chapel congregation, Waynesboro, Va., celebrated its 50th birthday May 15. . . . Nampa (Idaho) observed the 50th anniversary of its building on July 24. . . . Christ church in Carol Stream, Ill., a new church development project, dedicated its new building on September 11. . . . On April 24 the North Winona congregation, Winona Lake, Ind., burned its mortgage—six years early.

Correction. Bridgewater College gave its Distinguished Alumni Award to W. Wallace Hatcher, and a Young Alumnus Award to Karl Flora. The information was wrong in the July 1988 "Update" column.

Remembered. Mabel Winger Moomaw, 90, died July 8 in Sebring, Fla. With her husband, Ira, she served on the India mission field from 1923 to 1942. In addition to her husband, she leaves two sons, David and Richard.

A new museum that's telli

by Kermon Thomasson

Rare (but fortunate) is the religious movement that in its early years sets a priority on preserving a record so that future generations can understand and appreciate its place in history. In the case of the Brethren, not only was historical preservation neglected, but it was even frowned upon as a frivolity of the worldly minded. Not until the second half of the 1800s did the Brethren bethink themselves of the necessity of telling their story. The great Brethren antiquary Abraham H. Cassel (1820-1908) found slim pickings when he set about locating writings early Brethren had done about themselves. M. G. Brumbaugh's 1899 *History of the German Baptist Brethren in Europe and America* broke ground in virgin soil.

Even less energetic were the Brethren in preserving artifacts that characterized their material culture. Still in 1988 there is no Brethren cultural museum and as yet no ground swell of support to maintain and develop the old Germantown meetinghouse in Philadelphia, whose congregation was the "mother church" (1723) of the Brethren in America.

So it is heartening to come across an instance here and there of individual initiative on the historical preservation scene. One such instance is the German Culture Museum, founded in 1980 by Stanley A. Kaufman, and located in Walnut Creek, Ohio. Tiny Walnut Creek, in the hilly rural area southwest of Canton, is not exactly the crossroads of the American Midwest, but it is in the heart of a rich German culture, including the Brethren. Kaufman, an energetic young artist and scholar, founded his museum project to record, collect, and preserve the folk culture of the German-speaking settlers of Ohio's Wayne, Holmes, Stark, and Tuscarawas Counties. These Germanic settlers included Brethren, Amish, Amish Mennonites, Mennonites, Lutheran, and Reformed Church people, all of whom came to Ohio in the 1800s.

Each year, Kaufman — whose project is still virtually a one-man operation — holds a symposium on a different facet of the area's German culture. Along with the symposium, the museum — an old seven-room, former dwelling house — hosts an exhibit of cultural artifacts

Left: *Stanley Kaufman founded his German Culture Museum in 1980 to preserve the cultur Ohio religious groups of German background, such as the Brethren.* **Right:** *A basin, bucket, foot tub, from the Reading meetinghouse, are among the museum's artifacts.*

related to the group under scrutiny that year. After each symposium and exhibit, Kaufman writes and publishes a handsome book, with informative text and color photos, as a spin-off of the year's activity.

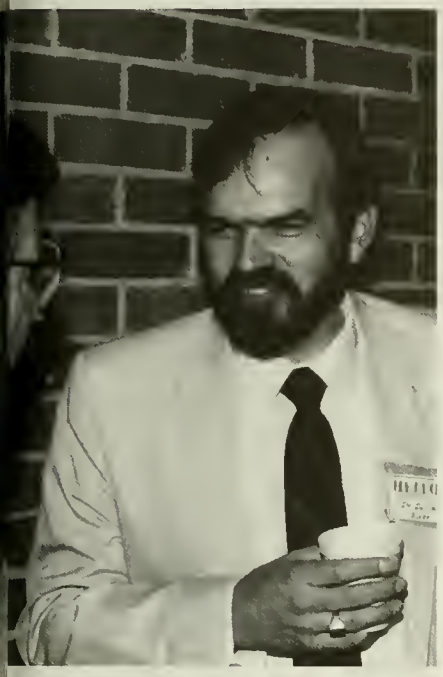
Seventh in his series, a symposium on "German Baptist Brethren in Eastern Ohio" was held in Walnut Creek this past July 22-23 and attended by a large group of history buffs from the Church of the Brethren and other groups with German roots. Lined up as presenters of 19th-century Brethren history were three notable Brethren historians—David B. Eller, Elgin, Ill., a senior editor with Macmillan Publishers, and former book editor for Brethren Press; Fred W. Benedict, Covington, Ohio, president of Brethren Encyclopedia, Inc., and prominent "Old Order" historian; and Donald R. Hinks, Gettysburg, Pa., Grace Brethren author of *Brethren Hymn Books and Hymnals 1720-1884,* and operator of Brethren Heritage Press (which recently published Alvin E. Conner's *Sectarian Childrearing: The Dunkers 1708-1900*).

Kicking off the July symposium, Stanley Kaufman took a look at the material culture of 19th-century Brethren in the area. He characterized the Brethren as "excellent housekeepers" in that he had been hard-pressed at first to find artifacts dating before 1900. Happily though, as his need was noised about a the exhibit's opening date neared, item started popping up. In fact, some were fetched along by area Brethren attendi the symposium. By opening day the museum was overflowing with a wide array of objects from Brethren homes and meetinghouses.

Although the Brethren organized the first congregation in northeastern Ohic in 1804 (Nimishillen), they did not buil meetinghouses until much later. Early homes had movable partitions for providing meeting space. The earliest date for a meetinghouse for which Kaufmar has record is 1841 (Paradise). Nimishillen's 1856 meetinghouse, the earlies one for which there is pictorial record, unsurprisingly reflects the simple Pennsylvania Brethren form. One of th most interesting old meetinghouses stil standing is Baltic (organized as Sugarcreek in 1805, with its present building dating from 1898), which has movable wooden partitions in the sanctuary tha can be lifted by ropes attached to winches in the attic.

Reading meetinghouse (built in 1860 has, but no longer raises, such partitior and it was in Reading's attic that Kaufman located an extensive set of love fea feetwashing, and communion equipme characteristic of that used by Brethren the 1800s. On display in the museum, it

ur story



Left: *Church of the Brethren historian David B. Eller was among the presenters at the July 1988 symposium. About 60 history-minded Brethren and members of other German-related groups mixed at the Walnut Creek event. Coffee breaks were times for sharing your group's story.* **Above:** *Gayle Hostetler, Dalton, Ohio, chats with David J. Morris, of Toledo.*

ncluded foot tubs, hand basins, tin lates, tumblers, mugs, coffee pots, broth ippers, and meat forks.

Pews (that convert into love feast ables), trestle tables, and elders table amps, in addition to household furniture uch as blanket chests, chairs, beds, radles, and tables also were a few items f the extensive collection Kaufman had n his museum exhibit. Quilts, as ex-ected, were prominently displayed, as vell as other stitchery and Dunker arb—prayer coverings, caped dresses, nd broad-brimmed hats.

David Eller, who once taught at Ohio's luffton College and whose historical esearch has concentrated on the rethren of the Ohio Valley, was well ualified for his task of recounting the istory of "Brethren Settlement in lortheastern Ohio," beginning with the limishillen congregation, organized in 804 and host in 1822 for the first Annual leeting held west of the Alleghenies.

Fred Benedict, speaking on "Brethren elief and Practice Before 1900," had his ork cut out for him, and came equipped ith more material than he had time to rally present, since Ohio not only is rich n the history of Brethren westward ovement, but, in the period covered by e symposium, was the scene of the readful three-way split among the rethren in the early 1880s. The towns of Covington and Ashland are, respectively, present-day centers for the Old German Baptist Brethren (the "Old Orders") and The Brethren Church (the "Progressives"), products of the division.

Likewise did Donald Hinks find it impossible to exhaust his store of information on the topic of "Hymn Books and Printers in Ohio." After all, it was right smack in this area of Ohio that Brethren printer Henry Kurtz in 1851 began the publication of *The Gospel Visitor,* still published in 1988 as MESSENGER. That, however, was not the *beginning* of Brethren printing in Ohio, as Hinks noted. The first Brethren-related printing in Ohio was done in Canton as early as 1822, when Jacob and Solomon Sala printed a Brethren hymn book. Church of the Brethren printing has long since moved from Ohio centers, but the Old German Baptist Brethren and The Brethren Church still print and publish in Covington and Ashland.

The presentations of Eller, Benedict, and Hinks left no doubt about the prominence of northeastern Ohio in the pageant of Brethren history, and the three scholars were hubs of informal discussion groups during breaks in the meeting at Walnut Creek. For the symposium participants, their two-day experience had been enriching and enlightening, a glimpse down a shaft into a mine whose ore has scarcely begun to be assayed.

Stanley Kaufman's work is to be praised and, it is hoped, emulated in other areas of Brethren concentration while artifacts and samples of dwelling and meetinghouse architecture are still to be found. Even to one whose lineage is not German, nor whose family is long-time Brethren, it is an impressive experience to stand amid Kaufman's collection and ponder it. One realizes afresh that the Church of the Brethren was, not too many years ago, a people visibly different from their neighbors, not only in their religious tenets and practices, but in their material culture that reflected those tenets and practices.

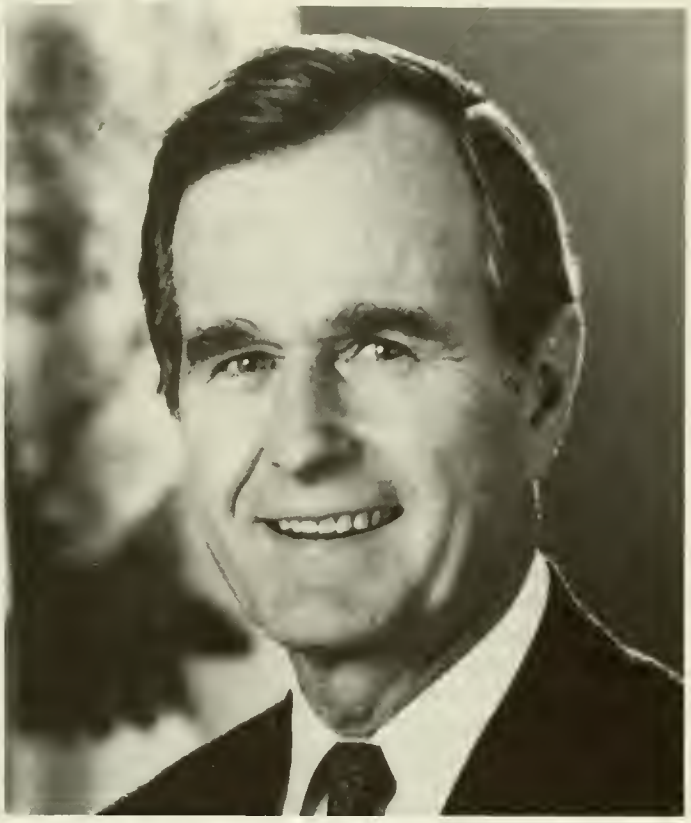
In today's cultural mirror, what does the reflection we see tell us about those tenets prized by our 19th-century forebears? What has happened to them? It is not a comforting thought. As one gazes at the now unfamiliar objects in the museum, a great sense of loss is felt, heightening the sense of urgency for other Kaufmans to be at work before the Brethren not only lose, but forget, the evidence of what once made them different. □

German Baptist Brethren in Eastern Ohio, a 52-page book about the symposium material and the exhibit, by Stanley Kaufman with Donald Hinks, will be available later this year, for $12, including postage. It contains 100 black and white illustrations and eight pages in color. For information about the book, contact Stanley Kaufman, Box 185, Berlin, OH 44610 (Tel. 216-893-2842). Advance orders can be sent to: Book Sales, German Culture Museum, Walnut Creek, OH 44687.

GETTING INVOLVED

'Getting involved.' That's what happens when Brethren take their church's program seriously. The unofficial 'motto' of the Church of the Brethren is the one Christopher Sower displayed in his Germantown print shop—'For the Glory of God and My Neighbor's Good.' Whether consciously or not, that motto is acted out each time we march for peace and justice, witness in Washington, send relief goods to needy people, participate in a youth work camp, or donate money for General Board programs beyond our physical reach. 'Getting involved.' It's the Brethren way. In a special cluster of articles that follows, we highlight some manifestations of that way.

Michael Dukakis



George Bush

Brethren, Bush, and Dukakis

by Dale Largent

What are the positions of the Democratic and Republican candidates for president on issues of concern to the nation's churches? How do they compare with positions the churches have taken?

Five members of Inter-Church Features decided to find out. A list of issues was provided to the offices of Vice President George Bush and Governor Michael Dukakis, with a request for their stances on those questions.

The candidates' replies—in most cases shortened because of space limitations—are presented on the next four pages along with statements of the Church of the Brethren.

* * *

Inter-Church Features (ICF) is an association of church magazines working together to critique their publications, exchange ideas, and occasionally undertake joint editorial projects. ICF participants in this report are *The American Baptist* (American Baptist Churches, USA), *The Church Herald* (Reformed Church in America), MESSENGER (Church of the Brethren), *Presbyterian Survey* (Presbyterian Church in the USA) and *United Church News* (United Church of Christ).

Other ICFF publications are *The Disciple* (Disciples of Christ, *The Lutheran* Evangelical Lutheran Church in America, and *US Catholic* (the Claretians). Kermon Thomasson, editor of MESSENGER, is ICF coordinator.

Dale Largent is a senior at Manchester College, majoring in peace studies and political science, and a member of the Manchester Church of the Brethren, North Manchester, Ind. This past summer he worked os an intern for the Woshington Office of the Church of the Brethren.

Brethren, Bush, and Dukakis

Church of the Brethren statements compared with the positions of George Bush and Michael Dukakis

Brethren

Defense:
On a *Strategic Defense Initiative* (SDI): "We believe an international agreement should be sought to keep outer space weapon-free and that funds should not even be used for 'star wars' research" (1984 General Board).

On *chemical weapons*: "We call for an end to research and weaponry for chemical warfare" (1984 Annual Conference).

On a Comprehensive Test Ban: "Our nation should move immediately to achieve . . . a mutual moratorium by the Soviet Union and the United States on nuclear testing and the completion of a Comprehensive Test Ban Treaty" (1988 Annual Conference).

Nicaragua/contra aid:
"We call upon the Congress and the Administration to end all support of the contra war against Nicaragua and to support Central America's regional efforts to achieve a diplomatic settlement through the Contadora peace process. . ." (1986 Annual Conference).

The government of the United States is called to: "1)Withdraw all overt and covert activity that has the effect of undermining and overthrowing the Nicaraguan government; 2)Respect the right to self-determination of the Nicaraguan people; 3)Dialog with Nicaragua's government to negotiate differences; 4)Encourage in the negotiations involvement of the Organization of American States and the United Nations; 5)Resume full trade relations with Nicaragua" (1983 Annual Conference).

Bush

Defense
On a *Strategic Defense Initiative* (SDI): I strongly support (SDI) research—because SDI, when perfected, will put weapons at risk instead of people, and because it would reduce the threat of accidental attack turning into massive tragedy."

On *chemical weapons*: "I want to work toward a verifiable agreement to eliminate all chemical weapons. (Chemical weapons) should be banned from the face of the earth. As president, I will propose, and work toward, a treaty to do exactly that."

On *conventional forces*: "Our commitment to the defense of western Europe is at the very heart of our defense strategy, and it is absolutely essential that we maintain a deterrent to aggression. To do so, we must properly equip and modernize our conventional forces. . . ."

On *START*: "The INF treaty and a START treaty will give us a way to measure Soviet intentions more concretely, and to reduce our forces, step by cautious step . . . without compromising our security."

Nicaragua/contra aid:
"I will continue to support democracy and freedom and aid to the contras. I don't want to see a communist beachhead established in Central America."

Dukakis

Defense:
On a *Comprehensive Test Ban Treaty*: "I would begin by giving priority to two arms-control initiatives which have been all but abandoned by the current administration: a mutual ban on anti-satellite weapon testing and a comprehensive test-ban treaty. A test ban is essential if we are going to end the nuclear arms race."

On a *Strategic Defense Initiative* (SDI): "The administration's SDI program is a fantasy."

On *conventional forces*: "I would move quickly, in concert with our European allies, to propose large, asymetrical reductions in conventional forces in Europe. . . ."

Nicaragua/contra aid:
"Forty years ago we helped write the Rio Treaty and the Charter of the Organization of American States. Under our constitution, those treaties are the law of our land. And those treaties explicitly prohibit what we are doing in Nicaragua. U.S. aid to the contras must end. For contra aid is not a lever that will foster democratic change in Nicaragua; it is, instead, a wedge separating the United States from our democratic neighbors."

Brethren

ael - Palestine:
stice for Palestinians demands an end
he military occupation of the West
nk and the Gaza; justice calls for the
ognization of and negotiation with
estinian leadership, including the
estinian Liberation Organization. Jus-
: for Israel demands an assurance of
ure borders" (1988 Annual
nference).
Because the escalating arms race in
area is an apparent and imminent
nger to peace, we decry the unfortunate
l dangerous trafficking in arms in the
ddle East by many nations. (We) urge
termination of United States arm
es to, and arms or military training
eements with, Middle Eastern states"
75 General Board).

: Persian Gulf:
e call upon our government to use its
d offices to work toward an end to the
between Iran and Iraq. It is time for
honest effort to end the carnage be-
en these combatants" (1987 Annual
nference).
New diplomatic efforts by the United
tes should concentrate upon a
otiated end to the war between Iran
l Iraq and the broader violence in the
sian Gulf" (1988 Annual Conference).

rld hunger:
e church of the Brethren seeks to shape
own programs . . . in order to encourage
United States to acknowledge that food
human right and to make this right a
ding principle in deciding economic
icies; lead in creating a world food
erve system under international control
l to contribute significant resources, as
world's largest producer of food for
ort; contribute a fixed portion of
ings from arms reductions to programs
emergency relief, food reserves, and the
elopment of knowledge needed to
rease agricultural production
ldwide. . . ." (1977 Annual Conference).

th Africa/apartheid
e call upon our government to end all
m of support for apartheid in South
ica" (1986 Annual Conference).
he Church of the Brethren "calls
n the United States government to
port and join other nations in apply-
economic sanctions against South

(continued)

Bush

Israel - Palestine
"Our special relationship with Israel remains strong and steadfast. Israel remains the bulwark of democracy in the Middle East, a faithful ally, economic partner, and a light of hope for millions. We will never abandon her people."

The Persian Gulf:
George Bush "believes that US military forces must remain in the (Persian Gulf) region at least until the end of the Iran-Iraq war, when the naval buildup could be scaled back. 'We will always have a mission in the Gulf,' he said. 'We always have had, will always continue to have as far as I'm concerned' " (Hoffman, David, "Bush Favors Non-Nuclear Arms Talks," *The Washington Post,* July 6, 1988).

World hunger:
"Over the long term, the best means of overcoming hunger is to allow farmers to produce by encouraging poor countries to rely on the enterprise of their own people. To help alleviate world hunger in the short term, the United States continues to rely on traditional methods like food and medical aid."

South Africa/apartheid
Apartheid "is morally repugnant to all who believe in human liberty, and we cannot rest until apartheid is eliminated from South Africa.
"Unfortunately, the political and economic effects of the (1986) sanctions have been marginal to negative. . . ."

(continued)

Dukakis

Israel - Palestine:
"As President, I will strengthen American's strategic relationship with Israel; maintain generous levels of economic and military assistance to both Israel and Egypt; . . . and oppose any arms sales that would endanger the security of Israel or its people. . . ."
"The Israel authorities have a legitimate right to restore order in response to violent demonstrations and attacks on their security personnel (in the Gaza and West Bank)."

The Persian Gulf:
"We need to move . . . to make an international arms embargo and to strict sanctions that will make it impossible for the (Iran-Iraq) war to continue. And we need an international naval force in the Persian Gulf that will protect the right of freedom of the seas."

World hunger:
"As President I will propose to Mr. Gorbachev that on the day we sign an agreement making deep cuts in strategic arms, we should create an International Humanitarian Relief Fund, and each of us should put up a half billion dollars a year of what we save in weapons expenditures to fight famine and poverty and disease throughout the developing world."

South Africa/apartheid:
"As President I will: Promote democracy and human rights by . . . using tougher economic and diplomatic pressure. . . . Toughen US economic sanctions against South Africa and seek multi-lateral agreement with our allies for a more comprehensive trade embargo with that

(continued)

Brethren

Africa as an effective tool to eliminate apartheid" (1986 Annual Conference reaffirming a 1967 Annual Conference statement).

Homeless:
"We affirm the right of every person to have a safe and decent place to live. We call upon the federal government to respond to our nation's urgent housing needs through the reinstitution of funding for low-income housing programs and social programs caring for the needs of the homeless and the near homeless wherever they are" (1983 Annual Conference).

"Shelter should be provided for growing numbers of the homeless. Low income families should be assisted so that no more than 30 percent of their income will be required for adequate housing" (1988 Annual Conference).

Childcare:
"We must turn our attention to affordable housing, access to health care and nutrition, child care, and family income maintenance" (1988 Annual Conference).

Abortion:
"Human life is a gracious gift from God who loves us. The Church of the Brethren opposes abortion because the rejection of unborn children violates the love by which God creates and nurtures human life.

"We recognize also our responsibility to work for . . . a caring society that protects integrity of conscience in decision-making in relation to pregnancy and child bearing while also acting to protect the unborn" (1984 Annual Conference).

Handgun control:
"Perhaps the most obvious area of need in preventing violent crime is hand-gun control—the number of people killed every year in the US because of the wide availability of handguns is truly astounding. No other measure could have such a dramatic effect on murder rates throughout this country as handgun laws" (1987 Annual Conference).

Bush

"We must continue to use diplomacy and negotiations for constructive change."

Homeless
"A chief goal of the Bush administration will be to see that all American families are able to obtain decent, affordable housing."

"Part of the solution is to increase the stock of low-income housing, so that homeless people can find homes."

"We must do more to enforce existing laws benefitting the homeless, and to make sure the federal government meets its obligations."

Childcare:
"I do not believe the federal government should, or could afford to, provide day care services. But the federal government can provide leadership and research in determining what constitutes a good day care environment. . . ."

Abortion:
"I am opposed to abortion, except in cases of incest, rape, or to save the life of a mother. I support a constitutional amendment that would overturn *Roe v. Wade*. I oppose federal funding of abortion."

Handgun Control:
"I have always opposed federal gun registration. . . . I have supported modifications of the McClure-Volkmer Act which would prevent convicted criminals and individuals with a history of mental illness from carrying guns. I have supported the prohibitions on the interstate shipment of certain handguns whose sole purpose is the taking of human life."

Dukakis

country. . . . Call for the release of . . . political prisoners. Stop US aid to the UNITA rebels in Angola. . . . Strongly support international efforts to pressure South Africa to withdraw from Namibia

Homeless:
"We simply aren't producing enough decent and affordable housing.

"We can no longer afford to have the federal government sitting on the sidelines. We need leadership and activism, supporting partnership efforts, so that we can combine private investment with public initiative, to begin once again to make decent and affordable shelter for the citizens of this country. . . ."

Childcare:
"Today, in America, three out of every five women with school-age children have a job outside the home. The next President must understand that quality child care and a strong national economy go hand in hand; and that quality childcare can preserve and strengthen family and community values. As President, I intend to be the nation's number one advocate for affordable, accessible, and high quality child care."

Abortion:
"I will continue to support the decision of the United States Supreme Court in *Roe v. Wade* that protects the rights of women to exercise their own judgment with respect to the highly personal decision of abortion; and I support funding—where essential—to assure that women in poverty have that same right."

Handgun control:
To help control the illegal use of handguns and the loss of life that results, I believe we should: support minimum sentences for those who carry a gun without a valid license; (support) background check for mental illness and criminal records; support efforts to outlaw firearms made largely out of plastic whose only conceivable use can be to pass through security systems undetected."

Brethren

)eath penalty:
Ve reaffirm the Church of the Brethren
\nnual Conference Statements of 1957,
959, and 1975 which uphold the sanctity
f human life and personality, oppose the
se of capital punishment. . . " (1979
Jeneral Board).

"We believe that there is only One
vithout sin and that the giving and tak-
ng of life belongs to God. . . . To admit
hat there are those who are beyond sav-
ng is to deny the ultimate power of
edemption, the cross, and the empty
omb" (1987 Annual Conference).

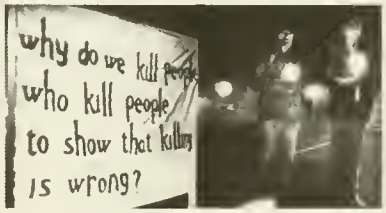
'ublic school prayer:
We believe in freedom of belief for all,
nd historically our denomination has
ought to limit the impact of government
n our own religious beliefs and prac-
ices. Recognizing this historical tension
etween church and state, we do not want
o find ourselves today using the coercive
ower of the state and the public schools
o pressure anyone into participating in
ny religious activity. We do not believe
hat the church should be unduly
larmed by these decisions forbidding
rescribed prayers or Bible readings in
he public schools" (1977 Annual
Conference).

)rugs:
It is imperative that new methods be
ised in coping with the (drug) problem,
iew methods in education and
ehabilitation, including controlled
vailability in medical treatment. Highly
nilitarized operations, greater retribution
n sentencing with larger fines and pro-
onged imprisonment, the double-
nessage of government, inactivity and
ilence all offer little promise" (1988
\nnual Conference).

'he farm crisis:
Even with some improvement in
gricultural conditions, the debt of farm
amilies remains a major problem. Debt
elief, with banks bearing part of the cost,
nd farm credit at affordable rates are
ssential for the survival of the farm
amily. Conditions of drought should not
ead to the loss of land on the part of the
armers; government should provide ade-
uate relief to assure the economical sur-
ival of individual farm families. A
pecial concern to be addressed is the
oss of farm land by minorities, especially
lacks" (1988 Annual Conference).

Bush

Death penalty:
"There are instances in our society of exceptionally terrible crimes, and there must be a credible penalty on the federal books to respond to these cases. Therefore, I strongly support capital punishment. . . ."



Public school prayer:
"Education is not just the teaching of facts and figures, but also the values that make up our democratic way of life. I favor a voluntary prayer in school as an extension of our commitment to teaching values."

Drugs:
"We must educate young people about the dangers of drugs and, perhaps more important, instill in them values and goals that are inconsistent with using drugs. The drug problem will disappear when we are successful at eliminating in our young people the desire to use drugs."

The farm crisis:
"Rural America has been strongly tested in recent years. However, I believe we have seen the bottom and are headed back up.

I believe there are three key elements to restoring economic vitality to our agricultural community—open markets abroad, new markets at home, and development of the rural economy. I support the administration's attempt to phase out over a reasonable period those subsidies that distort agricultural trade if, and only if, other countries do the same."

Dukakis

Death Penalty
No statements have been released from the Dukakis campaign headquarters.

Public school prayer:
"I am opposed to school-sponsored prayer."

Drugs:
"As president, I would stop the phony war on drugs and start a real war."

"I will start a *National Alliance Against Drugs* which will work with our nation's law enfocement officers, governors, educators, parents, and children to manage every aspect of the war on drugs. And I will lead the fight personally."

I will cut off foreign aid to governments that refuse to cooperate with ours in the war on drugs. I will increase our commitment to local drug treatment and rehabilitation programs."

The farm crisis:
"Our farm policy must include a combination of supply management and reasonable price supports in a way that makes it possible for family farmers to earn a decent living from the land. The farm credit crisis hurts small and mid-sized farms. . . . It must be addressed if family farms agriculture is to get back on its feet. In addition, we should make every effort to put inventoried farmland back in the hands of family farmers, especially those young and minority families looking for an opportunity to enter or return to farming. . . ." □

Humanity at a crossroads

by Wendy Chamberlain McFadden

The United Nations Third Special Session on Disarmament, held May 31 to June 25, came and went with no fanfare, its thunder stolen by the summit in Moscow.

But the deliberations in New York attracted the top leaders—presidents, prime ministers, and other heads of state—of a host of countries. "It was mind-stretching to see and hear the great leaders of the human race and to know their strong desires for peace," reported E. Paul Weaver, from Everett, Pa., who attended the meetings for the Church of the Brethren.

"The General Assembly—including those of us who sat for endless hours in the galleries listening to long but inspiring addresses by the leaders of many nations—all felt that the peoples of the earth want peace, disarmament, development, and the mutual security of world law and common trust," said E. Paul.

Two other Brethren delivered speeches at the special session. Robert C. Johansen addressed the General Assembly, and H. Lamar Gibble represented the World Council of Churches in speaking to the Committee of the Whole, a smaller, parallel meeting (see sidebars).

A highlight for E. Paul Weaver was the presence of Mother Teresa, who addressed the General Assembly on June 15. After her speech, she met with representatives of the NGOs (Non-Governmental Organizations).

"One might wish that all who think they can bring peace by violence and arms races might hear Mother Teresa, Martin Luther King Jr., Mahatma Gandhi, and Jesus Christ, and his way of dealing with enemies," reflected E. Paul.

Following are quotes that he has excerpted from several of the speeches at the special session:

Rajiv Gandhi, prime minister of India:

Humanity is at a crossroads. One road will take us like lemmings to our own suicide. That is the road indicted by

Let's demilitarize our planet

by Robert C. Johansen

This past June 9 Bob Johansen, a Church of the Brethren member active in the Crest Manor congregation in South Bend, Ind., addressed the United Nations General Assembly. It was only the third time that the United Nations has invited people to address the General Assembly who are not official governmental representatives. Bob spoke as senior fellow and director of graduate studies at the Institute for International Peace Studies at the University of Notre Dame. The following article, which ran in the July 4 Chicago Tribune, *contains the substance of Bob's address to the UN.*

The United Nations Special Session on Disarmament has adjourned without producing enough agreement even to adopt a declaration aimed at halting the militarization of the planet. This session has come and gone without arousing more than a diplomatic yawn from Washington and a stale repetition of the Reagan administration's refusal, despite requests from most of the world's community, to halt nuclear tests and curtail preparations for conflict in space.

If the multilateral opportunities presented at this session had been seized, Washington could have done more to enhance US security than it achieved, with far greater fanfare, in its bilateral treaty with Moscow on dismantling intermediate-range missiles.

To avoid similar mistakes in the future, the public and Congress should consider how the United States could have transformed the special session into a serious multilateral effort to begin demilitarizing the planet. Such a long-term goal is essential because the only way to prevent *nuclear* war is to eliminate *all* war. To do that, Congress and the next administration must begin to graft the next generation of world security institutions onto established UN procedures.

The purpose is not merely to reduce arms, but to reduce the role of military power in international relations. Here are some proposals the United States might have made at the special session—proposals the public should encourage the next administration to implement:

- Establish a permanent UN peacekeeping force. The world needs a standing, transnational police force so that no country must wait, in time of crisis, for the deployment of a highly trained, integrated force. The members of the new UN force should be individually recruited from among volunteers throughout the world, rather than drawn from contingents provided by the national armed forces of UN members.

The proposed force could establish such a strong reputation for reliability and political impartiality that countries now reluctant to use UN peacekeeping would become more willing to rely upon these global peacekeepers rather than resort to unilateral use of national military forces.

The mediating and peacekeeping efforts of the UN could also be enhanced by giving the secretary-general advance authority to send peacekeepers to any tense boundary at any time. Without advance authorization, UN peacekeeping can be delayed by Security Council inability to come to agreement. Under such conditions, governments with security concerns cannot be expected to rely on multilateral enforcement of international rules guaranteeing their security.

To overcome this problem, the special session should invite all the permanent members of the Security Council to agree in advance, on an informal and experimental basis, not to use their veto power to obstruct border patrols under-

doctrines of deterrence, deriving from traditional concepts of the balance of power. The other road will give us another chance. The best of our scientific talent and the bulk of our technological resources are devoted to maintaining and upgrading this awesome ability to obliterate ourselves.

Eduard A. Shevardnadze, minister of foreign affairs of the Soviet Union:

In a few days, when the first public execution of weapons in human history takes place, no one is likely to cry or weep. It will herald the end to a lot of tears, misfortunes, and grief. The chimeras of violence and war will begin to burn at the bottom of the pit where missiles will be detonated.

But having dug a grave for weapons of mass destruction, mankind must now build the foundation of a nuclear-free and nonviolent world. May our forum place its faith and resolve in that foundation!

George P. Shultz, US secretary of state:

Over the next three years, the United States and the Soviet Union will eliminate, forever and on a global basis, all their intermediate and shorter-range nuclear missiles. For the next 13 years we and the Soviets will verify this disarmament by means of the most extensive on-site inspection regimen ever. It may be that future historians will come to judge this treaty's breakthroughs in verification and openness to have been almost as important as the nuclear reductions themselves. . . .

History has not been kind to states that neglected their fundamental security responsibilities. The United States does not believe in peace through weakness, and does not recommend it to anyone else.

Charles J. Haughey, prime minister of Ireland:

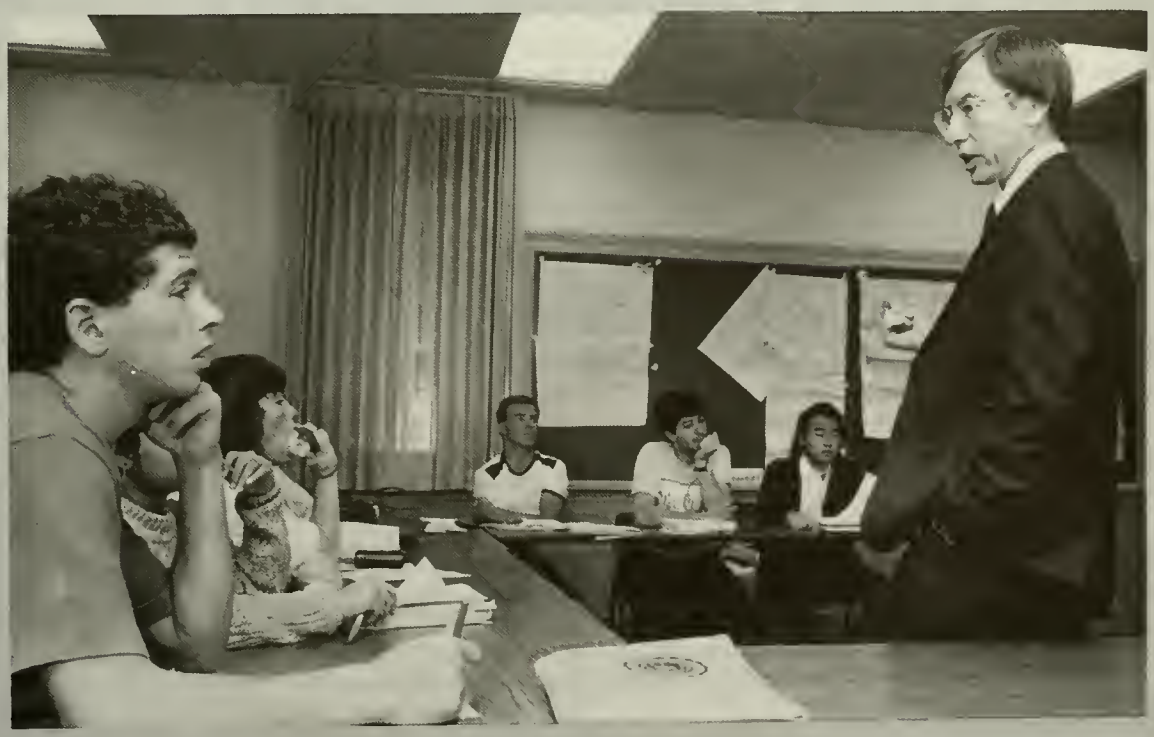
The responsibility for disarmament cannot just be left to the superpowers. All of us have a vital interest in a safer world. We all have a responsibility to work for disarmament and to strengthen the international order and the rule of law among nations. . . .

The only acceptable number of nuclear weapons is zero. . . . □

taken by the secretary-general within carefully prescribed guidelines.

• Create an international monitoring and research agency. Such an agency could use on-site UN inspectors and advanced seismic and surveillance technology, aided by satellites and high-altitude aircraft, to warn of and hence possibly deter surprise attacks; to accumulate evidence to confirm or deny alleged border violations, such as between Nicaragua and Honduras; to monitor and implement cease-fires, such as Israeli withdrawal from Sinai in 1982; to assist UN peacekeeping missions and

As a graduate student in political science 20 years ago, Bob Johansen never thought he would see a summit meeting such as that held last spring in Moscow by the US and the USSR. But the University of Notre Dame professor considers the tension between the world's two superpowers is a smaller issue today than the situation in the Middle East and the growing global reliance on military power. "The big problem is the number of smaller countries that increasingly rely on militarization." After his UN presentation, Johansen was told by a USSR delegate, "As you know, we have completely changed our position."



Lamar Gibble was spokesman for the World Council of Churches at the UN Third Special Session on Disarmament because of his long years of work on disarmament issues.

National security from a church perspective

General Board staff member H. Lamar Gibble gave one of 93 Non-Governmental Organization (NGO) presentations made to the Committee of the Whole. This committee brought together the recommendations of the special session and those of the NGOs in a "final document."

Lamar is peace and international affairs consultant for the board. He was asked to represent the World Council of Churches because of his years of involvement in peace and disarmament work.

In his remarks, Lamar pressed for "comprehensive multilateral efforts" toward nuclear disarmament, "preferably within the context of the United Nations." He encouraged the UN to establish mutually accepted verification procedures.

Referring to "new dynamics in the arms race," such as "star wars" technology and chemical weapons, Lamar called for "multilateral agreements banning the research, development, and testing of these new weapons." He encouraged the special session to call for "a program of conversion from military technology and production, to technology and production linked to human need and the enhancement of the human community."

Lamar called attention to "the blatant misuses of the concept of national security" to justify repression, foreign intervention, and spiraling arms budgets. "True security for people demands respect for human rights, socioeconomic justice, effective machinery for peaceful resolution of conflicts, and broad international cooperation in science, technology, economy, and culture," he said.

"We believe that war and the preparation for war is contrary to the will of God, that it violates humanity and the created universe, and that the current threat posed by the conventional and nuclear arms race knows no parallel in history," Lamar concluded. "Out of our religious heritage we struggle for justice, peace, and the integrity of creation."—WENDY CHAMBERLAIN MCFADDEN

observer patrols; to discourage clandestine tests of missiles or warheads; to hamper covert operations aimed at manipulating political events in small countries; and to reinforce confidence-building measures anywhere in the world.

• Create the status of UN-protected countries. When UN peacekeepers can more effectively guarantee a small country's security than can that country's national armed forces acting on their own, then UN-protected countries will become a realistic possibility. Such countries would not need to maintain a full-scale national military force with offensive capabilities, which lead to military rivalries and arms buildups. Instead, they could rely on UN peacekeeping to enhance their security while they adhere to regional or global plans for strict limitation of remaining national forces to nonoffensive defense.

Permanent agencies for peacekeeping and verification would also set the stage for eliminating military interventions by globally or regionally hegemonic nations.

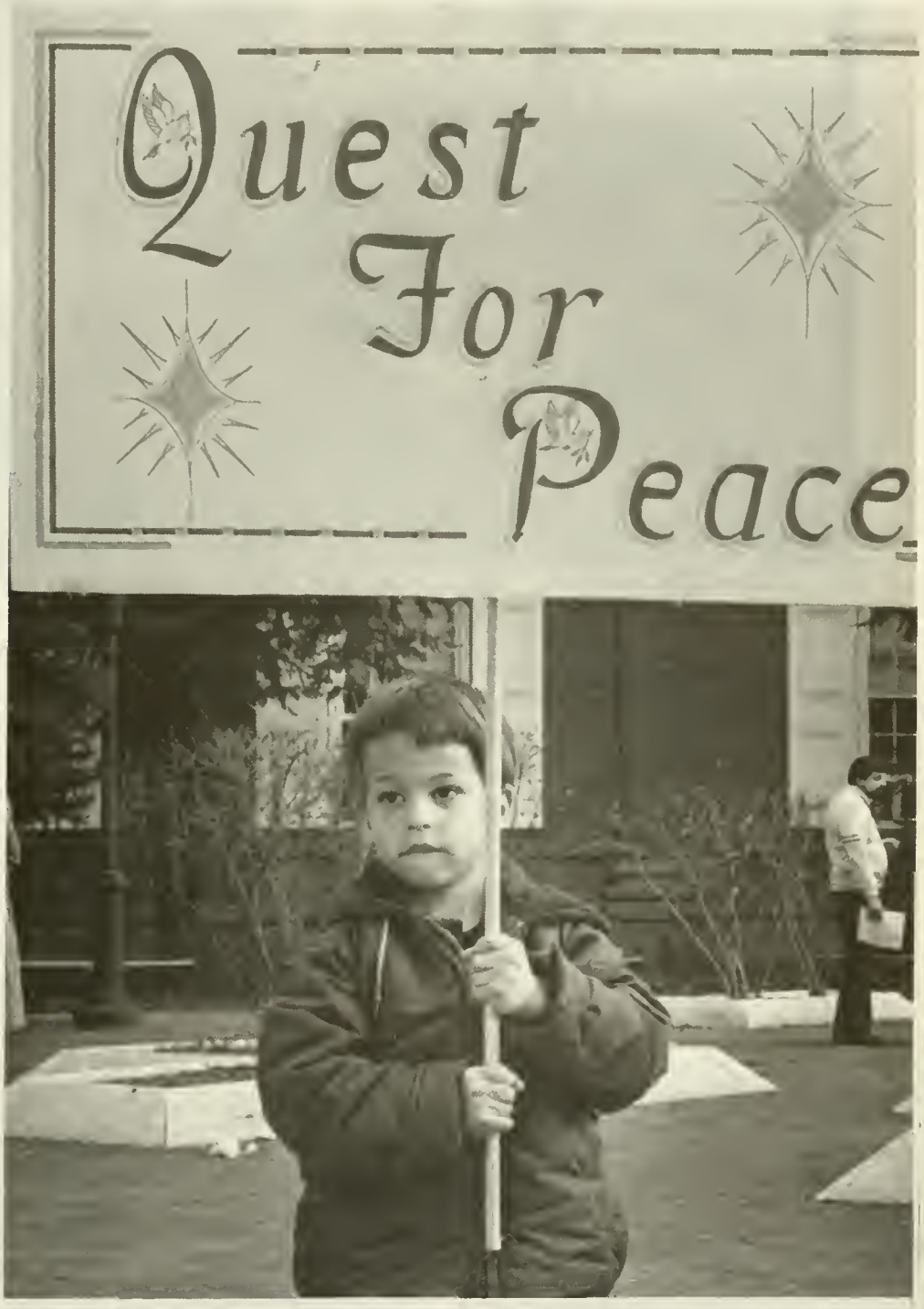
• Demilitarize the common heritage. To plant the idea that institutions acting on behalf of the world community can begin a demilitarizing process, and to enable nations collectively to hold each other accountable for enforcing demilitarization as it occurs, the special session should call for the establishment of a modest degree of global governance over the parts of the earth not now under national sovereign control: outer space, Antarctica, and the high seas. The purpose is to govern these ecologically vital parts of the biosphere for the benefit of the human species, and to render them permanently free of all national armed forces.

• Convene a conference, procedurally similar to the Law of the Sea Conference, focused on building world security institutions. Each of the preceding steps can be taken now without jeopardizing any nation's security. But no steps are likely unless Washington and Moscow lead a multilateral diplomatic effort. The key to grasp is an honest program designed and calibrated gradually to replace national armed forces, now pitted against one another's interests, with UN-authorized peacekeepers who will enforce the global community's interest in world peace. □

Robert C. Johansen is senior fellow and director of graduate studies at the Institute for International Peace Studies, University of Notre Dame.

A circle of peace in the court-house square

When we planned our peace rally at the courthouse we had no idea of the ruckus it would cause or the good that would result.



Keith Miller, son of Doug and Darlene Petry Miller, of the Carlisle Church of the Brethren, joined the peace rally in the courthouse square at the campaign's kick-off.

by Jackie Rollfinke

"Help : Witness" was the formula our interfaith peace group had chosen late last year as its guideline for a worthwhile project in 1988. Several months later we were astonished to find our cup running over from both perspectives, thanks to many generous people in Cumberland County, Pa., and the surrounding area, and to some totally unexpected aid with publicity from the county commissioners.

Founded in October 1986 by Mike Morrow, then pastor of the Carlisle (Pa.) Church of the Brethren, EPIC (Ecumenical Peace in Carlisle) had been struggling

Carlisle pastor Mike Morrow (center) told the courthouse square rally that the important achievement was that EPIC had moved beyond the confrontation with the county commissioners to the real issue—helping the needy of Nicaragua.

for some time to find a focus for its good intentions. Apartheid? Local racism? Nuclear arms? Every member had a pet project, but nothing seemed to click until Harry Graybill of the Black Rock Church of the Brethren told us about the need he'd observed in Nicaragua.

After some discussion on "how to pull benevolence and witness together in creative ways," as Mike described it, EPIC decided to hook up with Quest for Peace, a national campaign affiliated with the Roman Catholic-based Quixote Center. Quest for Peace began in 1985 as an effort to send the Nicaraguan people humanitarian aid equal in value to the funds voted by Congress to assist the contras. They had been successful—having raised over $127 million in aid—and they were courageously outspoken about their position, so we felt this was the right match for us.

The goals we set were formidable: 1) fill an entire tractor-trailer with cartons of clothing, school supplies, medicine, powdered milk, and other needed items (about 800 boxfuls), and 2) collect $6,000 to cover shipping costs. A coalition of peace groups in the York area agreed to join us, and interested people in Gettysburg also said they would help.

We had hoped that our kickoff celebration, planned for Easter Sunday evening, would start things off with a bang, but we had never anticipated that it would blast us into the public eye.

To attract maximum attention to our cause, we decided to hold a program of songs, readings, and speeches on the public square in the center of Carlisle, next to the county courthouse. Although it seemed unnecessary in the light of our constitutionally guaranteed American freedoms, Mike Morrow requested permission to assemble from the local officials. Carlisle Borough readily agreed, but the county commissioners dragged their feet for weeks, ignoring letters and phone calls. Finally, on the afternoon of Maundy Thursday, with county offices about to close for the observance of Good Friday, we received a letter denying us the right to assemble in the square. It was too late to cancel the rally and too late to change the commissioners' minds.

We found a sympathetic ear in Tom Place, an attorney specializing in civil rights, who volunteered to help us. Tom did manage to contact the county solicitor on Good Friday, but to no avail. The commissioners wouldn't budge.

Their reasons for denial gradually emerged: We might trample the flowers; permission might be construed as supporting religion; the square (known as Veterans Memorial Courtyard) was customarily "used for civic gatherings and veteran ceremonies"; and, incredibly, there seemed to be a need to save face. Said Comissioner Robert Moore, "If they meet and we are ridiculed for allowing them to meet there, we can say we didn't give them permission to meet." Moore warned us that if we met it would be at our own peril.

At this point, the news media got interested. On Friday evening WHP-TV, the local CBS affiliate, interviewed Mike, as well as Carlisle congregation deacon Darlene Miller, who was shown proceeding with plans to paint signs for the rally.

The next day the Carlisle *Sentinel* gave us half of the front page. A headline proclaimed, "County to Minister: Stay Away From Courtyard," and mug shots of a scowling Commissioner Moore and an optimistically beaming Mike Morrow were superimposed on a photo of the square. An editorial would follow, stating, "The Courtyard is dedicated to men who fought for freedom. The freedom to peacefully assemble there was not allowed." Mike was having some trouble getting his Easter sermon done.

Would we go ahead with our ceremony? Yes. Would we risk arrest? Yes. If convicted in county court, would we have Tom Place seek damages and an overturning of the convictions? Once again, yes. There never was any hesitation. If, in our county, persons of peace were to enjoy the same civil rights as military groups, we had to take a stand.

Easter evening was a resurrection experience. Shortly before our starting

time of seven o'clock, the sun came out from behind the clouds. The TV cameras also appeared, and so did 80 to 100 people. The police were nowhere in sight.

The important thing that evening was, as Mike put it, that we were able "to move beyond the commissioner issue to the real issue." The spotlight was on ecumenical efforts to help the needy of Nicaragua. Ned Rosenbaum, professor of Judaic studies at Dickinson College, read from the Old Testament scriptures. Poet Ralph Slotten recited "The Terebinths of Sodom and Gomorrah," written especially for the occasion. Seven-year old Mindy Miller of the Carlisle Church of the Brethren gave a reading that portrayed a child's view of the war in Nicaragua. Lutheran social concern specialist (and veteran) Jack Spooner shared his experiences in Central America. Old songs were sung, with new verses added: "We're gonna work on that Quest for Peace,/ Down by the riverside." By the time Candy Hoff of the First United Church of Christ led us in joining hands in the closing circle, we were a community pledged to work for peace.

In the weeks that followed, the spiritual uplift felt in the courthouse square (and in watching the Easter Sunday evening TV news) shifted into a flurry of activity. Bicycles, crutches, saws, chalkboards, and dozens of bags of clothing overflowed our headquarters at the Church of the Brethren's social hall, and we started to worry that the congregation's stewards would grumble. (They didn't.) On May 25 the final packing session was held.

There seemed no more fitting place to conduct our closing ceremony than the courthouse square, and this time the commissioners, perhaps enlightened, perhaps weary to be rid of us, gave us their official blessing. Mike told the assembled group, "What you folks have done with your work and with your generosity will help to make life a little more human for people in Nicaragua."

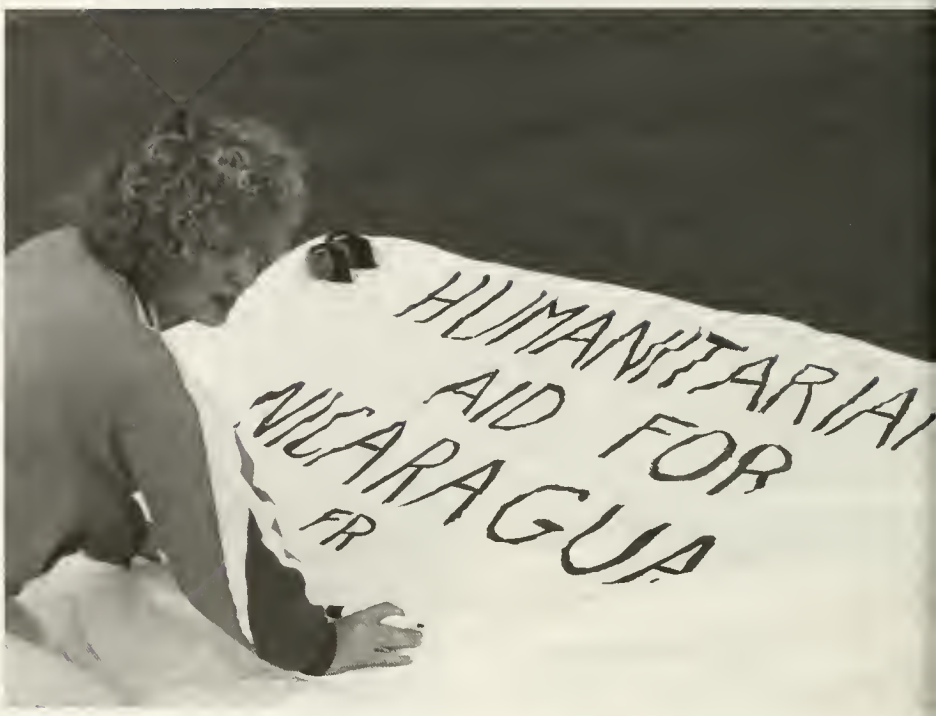
What had been done? Together with our partners from York, including many York area Brethren, we'd exceeded our goal of 800 cartons of goods by 50 percent and had raised approximately $3,000 beyond the original $6,000 needed for shipping costs. The additional funds

Above: *Mindy Miller, daughter of Doug and Darlene Petry Miller, of the Carlisle Church of the Brethren, read to the peace rally a child's view of the war in Nicaragua.* **Below:** *Lutheran worker Jack Spooner told the rally crowd about his experiences in Nicaragua.*

Below: *EPIC member David Frye, a Presbyterian, helps load cartons onto the Nicaragua-bound truck on May 25.*

Right: *Lee Rollfinke, of the Carlisle congregation, hand-letters a sign to attach to the back of the loaded truck.*

Lower right: *EPIC exceeded by 50 percent its goal of 800 cartons of relief goods. Cyril Wiggins and David Frye lift a carton up to packer Mike Lebo, as Jackie Rollfinke takes inventory.*



would buy much-needed medical supplies.

Because of the surprising events that had occurred during the campaign, however, the collection of aid was only part of our story. As the heavily laden truck drove off, we couldn't help but recall the other side of the "Help : Witness" formula and remember our Easter gathering. Though we peace group members had not been called upon to give our lives or even go to prison, our unexpected struggle to assert the civil rights of peace activists had helped us to share a common aim (despite differing approaches) with the veterans who are memorialized by the courtyard. The inscription on the monument there states that the square has been dedicated to them for their "contributions to freedom, and for their sacrifices so that we may continue to live in peace." □

Jackie Rollfinke is a member of the Carlisle (Pa.) Church of the Brethren.

A 'traveling classroom' to southern Africa

South African blacks, locked in a system that subjects them to great human suffering, deprives them of their rights, and denies them even their basic humanity, need the support of all the Christians of the world in their struggle.

by Allen T. Hansell

We spent our last night in Johannesburg with "Jim." After the meeting, he still had three hours to drive, passing through several checkpoints controlled by the South African Defense Force (SADF), before arriving home to spend a few days with his wife and children. We prayed that he would make it home safely.

Jim (whose real name must be protected) had agreed to meet with our group to tell us what it's like to be a young, black male who refuses to be co-opted into the apartheid system of South Africa.

Jim is soft-spoken and gentle, I liked him instantly. His pain was close to the surface, and it was difficult for him to know where to begin his story. He wept. We all wept. We sat in silence for a long time. Jim looked around the room, moving from face to face, looking deeply into the eyes of each one of us. He rarely blinked an eye, never lost eye-contact even for a moment, and no one interrupted his story. He and I were Christian brothers, locked into a oneness of spirit and humanity. We barely knew each other, and yet we were communicating at one of the greatest depths of human life. He talked slowly and quietly for more than an hour:

I have no home, even though I was born and raised here in South Africa. I spent six years on Robben Island for defying the segregation laws. They called me a terrorist and an enemy of the state.

Some time after I was released from Robben Island, I was detained, without any formal charge, for nearly two and a half years. I cannot describe the torture I endured. It still hurts too much. No human being should do to another what was done to me.

I remember one very long day when my wrists were tied to my ankles. They stuck a pole through the opening where my hands and feet were knotted together and suspended me in the air all day. I have blocked from memory most of the horrible things they did to me that day.

When the pain was so great that I felt I could no longer endure it, a voice came to me, saying: "I am the Creator of life." It may sound strange to you, but at that moment I found a total inner peace. I felt safe and knew that they could no longer hurt me, no matter what they tried. I found myself praying for my white torturers. The One who died on the cross nearly 2,000 years ago was there with me and *with those who were carrying out the cruel policies of the government.*

Today, this political man, who would once kill to get his way, is a nonviolent Christian. I have forgiven my white brothers. I don't hate them. I want to live in a new society where persons of all races can live together in peace.

That story by Jim, recorded in my journal for June 15, 1988, was part of a three-week immersion experience into the lives of many people in Zimbabwe and South Africa this past June. I was part of a 24-member delegation from the United States and Canada. This group, representing a wide cross-section of North American life, included clergy, educators, social workers, investment counselors, a chemist, an architect, a high school senior, a musician, and others. There were 9 women and 15 men in the group,and 5 were black.

In that our experience was primarily educational in nature, one might say that we were a "traveling classroom." We went to southern Africa to *listen* to a wide variety of viewpoints. We wanted to know what has happened in a front-line country such as Zimbabwe since it gained independence in 1980. What is life like there? Is Zimbabwe, a post-apartheid state, a model for what needs to happen in South Africa? What is life really like in South Africa? What are the pressing issues? Is change possible in South Africa, and can it be accomplished without a bloody revolution? These were but a few of our many questions.

The list of persons we visited looks like a list of "Who's Who" in southern Africa. In Zimbabwe, we met with two men from the University of Zimbabwe at Harare, the deputy minister of finance, the Speaker of the House, President Canaan S. Banana, a senator, a union president, an official at the American embassy, and a number of church leaders.

The list of visits is much longer in South Africa. In addition to well-known church leaders Allan Boesak, Desmond Tutu, and Frank Chikane, general secretary of the South African Council of Churches (SACC), we met with the director of the Black Sash, the director of the American Chamber of Commerce, an official with the Anglo-American Corporation, the moderator of the Dutch Reformed Church (abbreviated in Afrikaans as NGK), the leader of the breakaway movement in the NGK, the principal of the University of Pretoria,

several Dutch Reformed professors, several persons in the office of the South African Catholic Bishops Conference, the director of the office of Foreign Affairs, an official with the US embassy, three leading white members of Parliament, and many, many others. In addition to these persons, we met numerous individuals in large squatter settlements and townships such as Crossroads and Soweto.

Our "traveling classroom" entered each one of our experiences with careful planning. The sessions with each of the persons named above, and many more not listed, would range from one to two hours, depending on the subject matter and the responses to our questions. In our questions, prepared in advance of each session, we tried to be sensitive but tough. The responses were usually candid, well informed, and honest. Our times of group debriefing, following a day's busy schedule, became an important part of the learning experience.

A tremendously important part of the learning experience was our 24-hour stay in Soweto, a huge township with more than a million residents just outside of Johannesburg. We were assigned host families, two to a home in most cases. We were received as honored guests. Our hosts served us their best food, offered us their best beds, described to us what daily life is like in Soweto, and asked countless questions about the United States. On Sunday morning, they took us "with great pleasure" to their services of worship.

Soweto, the home of Nelson and Winnie Mandela and Archbishop Tutu, is not much to look at. A heavy cloud of gray smog—coal dust from the home heaters—hangs over the township, partially blocking out the sun. It is densely populated, unemployment is extremely high, evidence of poverty is everywhere, and the people live under tight security by the SADF. In spite of all that, however, we felt as if we were entering "holy ground" when we drove into Soweto.

This place which is not even afforded the dignity of an African name (*Soweto* stands for Southwest Township), is representative of many (perhaps most) blacks in South Africa. It is a place of "relocation/removal" against the will of the people, a place of unbelievable brutality by the government, *but* it is also a place of hope for tomorrow. Again and again, we heard people echoing the sentiments of Jim: "We don't hate anyone. We want to be treated as human beings. We want to share this country with everyone else. This is home for the Afrikaner. We know and respect that. Why won't the Afrikaners accept that this is our home, too?"

What did we learn from all of our meetings and conversations with hundreds of people, many of them leaders in both the white and black communities? A great deal has been written about South Africa in recent years, so what new information can one add? Here are what I consider to be the three most significant changes occurring in South Africa.

1) Most of those with whom we met in South Africa, whites as well as blacks, believe that apartheid is no longer morally defensible. Even the white wing of the Dutch Reformed Church is calling apartheid a "sinful system" that can no longer be defended or tolerated. There has been such a cry of outrage from the international community that the National Party, under President P. W. Botha, has made important changes. Some of the apartheid laws, such as the pass laws, have been repealed or simply not enforced.

The reaction to Botha and his government has been the birth of a strong right-wing group within the NP that is gaining political power. These "Afrikaner fundamentalists" range on the political continuum from those who want a strict return to the laws of separation (apartheid) between the races to those who want to create a separate state for the Afrikaners.

The most important change (or policy shift) by the Botha government, however, is ideological in nature. A leading white theologian (who supports black liberation) argues that the South African government has given up "its earlier position of doctrinaire racism. As a matter of fact, the ideology of racism has been replaced by another—that of state security, of survival, or the maintenance of privileges."

If that is true, the change is a significant one. The Botha government now presents the world with an East/West struggle, claiming that it is protecting itself (including the blacks) and all of southern Africa against the encroachments of Communism. This anti-communist banner covers the apartheid system, which is still "alive and well" in South Africa, and allows western countries to continue their support.

One might ask an interesting question of the white Dutch Reformed Church, which now labels apartheid "sinful." Since the white NGK has provided the moral justification for the policies of the state over the years, is the church simply changing its jargon to conform with the ideology of the government? It is interesting to note that the NGK is very supportive of the government's anti-communist policies.

2) One white leader said the greatest problem in South Africa is demographic in nature. "This problem will be around long after the apartheid system is dead," he said. Urbanization among blacks is occurring in massive proportions. Millions of blacks are migrating to the urban centers, in search of "employment and the good life." Today, 6 million blacks live in areas surrounding Johannesburg alone, and 100,000 of them are homeless—they are "squatters" living in temporary shelters that they have constructed of discarded lumber, metal, and cardboard. These places of extreme poverty have no electricity, plumbing, or running water. Periodically, government bulldozers move in and push thousands of these make-shift homes into oblivion, leaving the people with absolutely nothing. Soon, the black population around Johannesburg will grow to 17 million and most of them will be homeless. Who will care for them? They will be sick, naked, hungry, unemployed, and uneducated.

3) What about the church? There is hope! The South African Council of Churches is doing a wonderful piece of work as it seeks to embrace what one member of our group calls "a theology of accompaniment." The SACC stands with those who are hurting; it works (using funds from international church bodies and agencies) to provide food, clothing, medical care, education, and employment for as many people as possible; it

A black South African woman cornered by a white police officer with his gun to her head is South Africa's apartheid system in microcosm. Behind her is the headquarters of the South African Council of Churches, heavily damaged in a recent bombing. The council has been at the forefront of church opposition to apartheid.

ks a government that truly represents the people of South Africa; and it empts to be a bridge between the races. Recently, the SACC sponsored a irch convocation in Lesotho, inviting church leaders to discuss the issue of olence vs. Nonviolence" in South ica. One leader in our group called convocation "an historic event." ese church leaders, most of them black e white NGK leaders did not attend), ed to reject the classic "just war" ory and embraced a "nonviolent" sition toward change in South Africa. The church in South Africa has pped into what Jim Wallis of *Sojourn-* (September 1988) calls "the Crucible Fire." Their assertive, nonviolent ion, such as staying away from work d engaging in massive demonstrations, l bring great suffering to the black nmunities, but the cause is just and nt and they are willing to pay the cost radical discipleship to Christ Jesus. As y "walk through fire" in the footsteps the Prince of Peace, they need the support—"theology of accompaniment" —from all Christians of the world.

Allan Boesak, knowing of the Brethren peace position, has asked the Church of the Brethren for help. "We need the benefit of your historic peace position," he has stated publicly, "in our struggles with the evil system called apartheid."

My new friend, Jim, in South Africa stands as a man of *yesterday, today* and *tomorrow*. He carries on his body and his soul the scars that remind him and us of what the Afrikaner government has been doing since 1948, and what other white governments did for 300 years before that. Jim also personifies the many blacks who show a remarkable spirit of forgiveness. These persons are Christians who want to follow the Prince of Peace. (How long, we need to ask, will these gentle people be able to "turn the other cheek" in the face of such ill treatment by white Christians?) And, finally, Jim is the man of the future. He, like his black brothers and sisters in Zimbabwe, is prepared to help lead the new society of South Africa.

Jim is like the child in "Children of War," by Roger Rosenblatt, in *Time* magazine. Rosenblatt was writing about the children of Cambodia, but it could have been about South Africa, where more than 200 children are being held in detention. Rosenblatt exchanges these words with a child who had lost both parents in the genocide tactics of Pol Pot's Khmer Rouge:

"No. That is not what I mean by revenge. To me revenge means that I must make the most of my life." □

Allen T. Honsell is pastor of the Mountville (Pa.) Church of the Brethren. Those who would like further information about the trip may contact him at the church, Cloy and Hoover Sts., Mountville, PA 17554.

Toward abundant life in Nicaragua

by Don Fitzkee

Rolando Boniche is a seminary teacher whose students don't show up for class regularly. They aren't lazy, apathetic, or irresponsible. Neither is Boniche a boring teacher. It's just that living in war zones tends to distract students from their studies.

Boniche is a pastor and teacher of Christian history and pedagogy at *Sembrar es Cosechar* ("To Sow is to Harvest"), the Theological Training Center (CCT) of Misión Cristiana, a largely rural church in Nicaragua and a partner in mission with the Church of the Brethren.

Since 1985 the Brethren have been part of a four-way covenant called *Hacia la Vida Abundante en Cristo* ("Toward Abundant Life in Christ"). The other partners are Iglesia Pentecostal, in Cuba, and the Christian Church (Disciples of Christ), in the US. Together they train pastors in Nicaragua and Cuba and work at better understanding the contexts in which the four churches function. Coordinating the Brethren involvement is Yvonne Dilling, Latin America/Caribbean representative for the General Board.

Each of the last three years the Church of the Brethren has helped fund the Theological Training Center in Managua, the capital city. Organized in 1986, CCT began classes in 1987. Two thirds of the 39 students completed the first semester. This year enrollment is up slightly to 42.

"But because of the situation with the war and the economic hardship," explains Boniche, with the help of interpreter Yvonne Dilling, "it is very hard for anyone to be regular in anything, so our attendance goes up and down. As we reach the ends of semesters, some just can't keep up with their studies. Or family needs become too great."

The most striking feature of the CCT program is that it gears instruction toward pastors with less than high school education, some with as little as two years of formal education. CCT is the only such school in Nicaragua.

"We have very simple pastors who come from the most isolated mountain areas," explains Boniche. "We are rural churches. Our pastors are farmers."

The innovative CCT program is two-pronged. In addition to regular Monday-through-Friday classes, the center offers weekend extension classes for rural pastors, some who live in war zones hundreds of kilometers from Managua. Enrollment is split about equally between the extension school and the regular classes.

Because of the low educational level of many of the students, basic grammar instruction is offered simultaneously with theological courses. The six-member faculty adapts curriculum to a junior high level or less.

Church of the Brethren funds help pay for classroom materials, administrative costs, scholarships, travel, and more. Last year Brethren funded two Cuban pastors, Avelino Gonzales and Ofelia Gonzales, who taught three-month courses at CCT. "Not only did they offer us a lot theologically," says Boniche, "but exchanges of information about our two countries were very important."

Rolando Boniche, a teacher at the Theological Training Center of Misión Cristiana, attended Annual Conference in St. Louis and afterward visited several congregations of the Church of the Brethren.

Such exchanges help to increase understanding among the Vida Abundante partners, the second goal of the covenant. Other such exchanges have included a fraternal visit by Brethren Pat Wright and Pedro and Magda Brull last spring to Misión Cristiana's biannual assembly (see July, page 4), and Boniche's one-month visit to the US in June and July. In addition to attending Annual Conference in St. Louis, Boniche visited a number of Brethren congregations.

He was struck by the comfortable lifestyles of the Brethren. "The members of your church that I have seen live very comfortable lives," he said. "To preach the gospel to people living in these circumstances is essentially easy to do."

The situation in Nicaragua is not so favorable. "We lack many things," says Boniche. "But in the midst of our poverty we offer a light to our people who live in the midst of a difficult conflict. That is the light of the gospel."

Misión Cristiana places a premium on evangelism and service, says Boniche. "In Nicaragua we get on buses with a microphone and a Bible, we go out on the street corners, we get groups together in the parks, and we speak the gospel." He likens soft-spoken Brethren evangelism efforts to "putting wet handkerchiefs over the gospel."

Misión Cristiana traces its roots to founder Marcelino Dávila, a pastor who in 1956 felt called to live out Matthew 25 by ministering to prisoners in Nicaraguan jails. Others joined him in his ministry, and the movement gradually grew into a church.

"Marcelino is known as the man who practically changed prison life in Nicaragua," states Boniche with pride. He introduced health clinics into prisons, taught prisoners how to read, and prepared them for life on the outside by teaching them trades.

Today Misión Cristiana consists of about 20 congregations and another 20 or 30 loosely organized fellowships, according to Boniche. The church's motto—"God, Country, Health, Justice, Service"—reflects the emphases of the church's founder.

Marcelino Dávila overcame great barriers to spread the gospel in the prisons of Nicaragua. Today four churches in distinctly contrasting political contexts share the same goal of

rthering the work of Jesus Christ.

Their work is also hindered by con-
derable obstacles. Building budgets is
ıcertain, with fluctuating exchange
tes and runaway inflation, com-
iments of the ongoing war between the
ındinista government and contra rebels.
ıflation in Nicaragua is measured not in percents, but in hundreds of percents.

The war also makes travel difficult. "Some of our biggest churches are in war zones," says Boniche. The distance is all the greater because of the war.

Despite obstacles, the work of the Vida Abundante covenant churches goes forward. Each of the four churches plays an important role.

Boniche sums it up: "It is like we alone couldn't carry the big trunk of this tree. But together, with all of us, we are able to carry it. It is a mutual task." □

Don Fitzkee, a member of the Chiques Church of the Brethren, Manheim, Pa., served as editorial assistant with MESSENGER *1986-1988.*

Hácia la vida abundante en Nicaragua

ɔor Don Fitzkee

daptada al español por la oficina de asuntos Latinoamericanos/Caribeños

olando Boniche es maestro en un seminario cuyos estudiantes no asisten regularmente a clase. No es porque sean flojos, apatéticos, irresponsables. Tampoco porque el Hno. Boniche sea un maestro aburrido. Es por hecho de vivor en una zona de guerra.

El Hno. Boniche es un pastor y maestro de historia Cristiana y pedagogía en el Centro de Capacitación Teológica (CCT) "Sembrar Cosechar" de la Misión Cristiana.

Desde 1985 los Hermanos y la Misión Cristiana han participado en un convenio llamado "Hácia la Vida Abundante en Cristo." os otros socios son la Iglesia Cristiana Pentecostal de Cuba y la Iglesia Cristiana (Discípulos) en los EE.UU. Actualmente los pro-ctos del convenio consisten en (1) entrenar pastores en Nicaragua y en Cuba y (2) tratar de entender mejor los diferentes contextos ı los cuales viven las cuatro iglesias.

Por tres años seguidos, la Iglesia de los Hermanos ha ayudado económicamente al CCT en Managua. Pero debido a la situación de ıerra y los problemas económicos, según nos explica el Hno. Boniche con la ayuda de la interprete Yvonne Dilling, "es muy difícil ara cualquier persona ser regular en cualquier cosa, por lo tanto, la asistencia de los estudiantes es muy variable.

Lo que llama la atención del programa del CCT es que está diseñado para líderes que no han alcanzado preparación secundaria. Nuestras iglesias son rurales, nuestros pastores son campesinos," explica el Hno. Boniche. Los seis maestros del CCT adaptan su ırrículo a un nivel de séptimo grado o menos. Además de las clases de teología, el programa incluye instucción básica de gramática. l CCT es el único seminario de este tipo en Nicaragua. El CCT ofrece dos programas: el regular, de lunes a viernes, y de extensión, o a los fines de semana. De los 42 líderes matriculados este año, aproximademente 50 por ciento estan en el programa de extensión.

Los fondos de la Iglesia de los Hermanos ayudan a pagar por los materiales didácticos, costos administrativos transporte, y un poco ayuda para los estudiantes. El año pasado los Hermanos sostuvieron economicamente a los pastores cubanos Avelino Gonzáles y felia Zorilla, mientras enseñaron un semestre en el CCT. El Hno. Boniche dijo, "Nos enseñaron mucha teología, pero también fue uy importante el convivir y compartir en las realidades en que viven nuestros dos paises."

Estos intercambios ayudan a mejorar la comprensión entre los miembros de las cuatro iglesias, siendo ésta la segunda meta del onvenio. En otros intercambios, Patricia Wright y Pedro y Magda Brull hicieron una visita fraternal a la Asamblea Bi-anual de la lisión Cristiana (vea MESSENGER de julio, pag. 4).

Como parte de los intercambios, el Hno. Boniche visitó a los EE.UU. en junio y julio. El asistió a la Conferencia Anual en St. ouis, y tambien visitó varias congregaciones nuestras. A él le impresionó el estilo de vida tan cómodo en que viven los Hermanos. Predicar el evangelio en esas condiciones es bastante cómodo tambien," La situación en Nicaragua no es la misma. "Nos hacen falta uchas cosas," dice el Hno. Boniche, pero en medio de esz pobreza podemos alumbrar a todas las personas ahi que viven en ese con-icto al hablarles del evangelio."

También el estilo de evangelismo es diferente. "En Nicaragua nos subimos a los buses con un micrófono y una biblia, o vamos a las squinas y formamos grupos en los parques para predicar el evangelio." El menciona que se da un estilo de evangelización muy ıave en la Iglesia de los Hermanos, y con una sonrisa dice, "Es como tapar el evangelio con un pañuelo mojado."

La Misión Cristiana enfatiza no tan sólo el evangelismo sino que también la obra social. En 1956, el pastor nicaragüense Marcelino ávila, leyó Mateo 25 y sintió a Dios ilamándole a iniciar una obra con prisioneros que estaban en las carceles. Aúnque le le costó su abajo con la Asamblea de Dios, quien rechazó la obra social, él siguió. Otros se le unieron en estra obra y el movimiento radualmente creció y se formó la iglesia.

Hoy, la Misión Cristiana consiste de 20 iglesias y 20 pequeñas "misiones" o congregaciones en formación. El lema de la iglesia—Dios, patria, salud, justicia, servicio"—hoy refleja como mantienen ese én fasis completo de palabra y obra.

El Hno. Dávila enfrentó grandes obstáulos para predicar el evangelio completo en las cárceles de Nicaragua. Hoy, las cuatro glesias del convenio, viviendo en contextos políticos muy diferentes, están impedidas por grandes obstáculos en su meta de extender l trabajo de Jesucristo. En Nicaragua se enfrenta un índice inflacionario muy alto debido al bloqueo económico agresivo del obierno EE.UU. y la guerra entre los Sandinistas y los contras. "Allá la inflación no se mide por cientos, sino que por cientos de ientos," exclama el Hno. Boniche.

A pesar de todos los obstáulos, el trabajo del convenio de las iglesias de "Hacia la Vida Abundante en Cristo" continúa. Cada una e las iglesias juega un papel muy importante. Como el Hno. Boniche lo resumiría, "Es como si nosotros quisieramos cargar un onco grande; solos no podemos hacerlo, pero todos juntos sí somos capaces de hacerlo. Éste es un trabajo de esfuerzo mutuo." □

New York from top an

They went to New York to be enriched by a work camp experience of renovating old buildings. But it was the people they encountered who touched their lives and strengthened their faith in ways they had not expected. Back home now, they have a new viewpoint on being Brethren and they know now who their neighbor is.

by John Spangler

The thousands of tourists who flock to "The Big Apple" every year are sure to include a trip to the top of the Statue of Liberty in their itinerary to view the world from the lady's crown. The Brethren who took part in a youth work camp in Brooklyn this August were no exception, but we also had some glimpses of America that few tourists experience, and that society in general would rather ignore. While the city's shining skyscrapers and soaring bridges appear spectacular from across half a mile of shimmering bay water, a view from the bottom of society awakened us to worlds within New York City where people cry out for Christian understanding.

One of those cries still echoes clearly when I think of Bailey House in Manhattan. Facing the West Side Highway with a view of the Hudson river, the former hotel building is now used to house victims of AIDS. We stood quietly with one of the residents, Robert Cook, as he wept silently in his tiny room on the 19th floor. He had invited us in to show us sculptures that he builds by melting plastic spoons and forks together (to keep himself busy), and took the opportunity to tell us briefly his story of contracting AIDS through a blood transfusion when he was 49. In the three years since then he has seen some 200 friends die of the disease, and he fears going to sleep at night, wondering if his own life will last until morning. "I don't get close to people anymore," he says.

As we joined hands in prayer with the rest of the 15 or so residents on their dining floor at Bailey House, we saw the sunset over the Hudson River through their eyes. Not only did we understand that they wouldn't see many more of these sunsets, but we felt deeply their exclusion from a fearful society that misconstrues the dangers of AIDS, making human closeness rare for its sufferers. They especially valued the opportunity to talk with people who cared enough to listen.

The work camp in Brooklyn included 18 Brethren youth and adults who came from various parts of the country. Phil Rieman, co-pastor of the Ivester Church of the Brethren, in Grundy Center, Iowa, served as the director. Many of the youth had never been to New York City. Some paid their own expenses—$170 plus transportation. We lived and worked in the same building, eating our meals in one of the rooms we worked to refurbish. While this gave us a continuous view of our progress, living in the Brooklyn neighborhood afforded us a non-tourist's view of life in the big city.

The Brooklyn First Church of the Brethren is in the middle of one side of a block on 60th Street, nestled between row houses extending out to the corners of third and fourth avenues. Not only do houses here share outer walls; they are connected by a black iron fence that runs the length of the sidewalk a few short steps in front of each residence, and in some places they are joined by a dilapidated coil of barbed wire stretched ineffectually over an alley gateway. Their appearance suggests to the passerby how easily one resident's life is meshed with the lives of others in this close concentration of people. Thais, Greeks, Latin Americans, Koreans, and Italians all live within a handful of city blocks.

The church is across the street from a school playground, which, at various times during the day, is a-bustle with delighted children scrambling to their recess. But community residents as well as city police are aware of centers of drug traffic on either end of the block. And in the next block, if you drive by night, about 2 a.m., you may notice a dark van parked on the street, and 10-year-old girls being unloaded into the shadows as part of a child prostitution circuit.

Joel Meyer, Kim Murray, and Shannon Kirchner apply Spackle to stairwell walls preparatory to a new paint job. The Brethren youth did maintenance, made repairs, and helped to renovate the facilities of the Brooklyn Church of the Brethren. Putting in new dry wall was one of the major tasks.

"Everyone who comes to us at this church," says Brooklyn First's associate pastor Phill Carlos Archbold, "comes out

ottom

f some kind of hurt."

Many come out of need as well. Carlos ells the story of a man who went to the normous, posh cathedral a few blocks to ne north, requesting a blanket. There he as told that the little church down the ill had a blanket program. "While we re happy for the commercial," says Carlos, "it comes hard, knowing that a hurch like that can afford to pay its rganist $45,000 a year." In addition, the rooklyn church has helped 500 aliens in ne last five years learn English, get jobs, nd become citizens. Carlos has been nown to help people who can't afford to nish college, or even high school, with nds out of his own pocket.

Carlos and Earl Foster, pastor of the rooklyn church, arranged visits to several ocial help organizations in the area to ve us a broader awareness of city-life sues. In addition to Bailey House, we ok a trip to Queens to give a presentaon of songs to the men at the Salvation rmy Shelter for Homeless Veterans, here Earl holds a second job as assistant rector. Here, some 400 men are housed a monstrous warehouse building, quipped with a costly network of TV onitors and a hired security staff. Earl xplained that most of the men had drug roblems, especially with crack, and that any had been successful professionals at ne time. But the success rate for those ho try to leave the shelter is very low.

"I never saw the men here respond to nyone like they responded to you," says arl. Probably a hundred of the men rned out to hear our singing, which was llowed by an hour of refreshments and cializing.

"Society really only teaches us one way looking at classes," observed work mper Shawn Kirchner, of the Waterloo owa) Church of the Brethren, "and at's how to move up." Consequently the oor are overlooked. Our evening at the elter showed us homeless who joke and ugh, who can be shy, who hold telligent conversations, who need conrn and affection.

Looking at people and situations from utside our own culture was a theme that il Rieman emphasized throughout the eek. It became an important challenge

(continued on page 34)

Traci Katrenik and Donnella Merkey whip up a meal for the work campers. The youth prepared their own meals, using the kitchen of the Brooklyn Church of the Brethren. Working together both on the work project and in caring for their own physical needs gave the youth a sense of group unity.

Left: *Brian Unruh saws out old lathes as he makes repairs in the room used by the youth for their meals.*

Below: *One of the many meaningful experiences of the work campers was visiting Bailey House, a home for AIDS sufferers that the Brooklyn Church of the Brethren ministers to. Pianist Shawn Kirchner (see page 2) leads the group in singing for Bailey House residents.*

Crossing bridges an

Puentes de Cristo—*'Bridges of Christ'— was a fitting name for a work camp in Mexico that helped Church of the Brethren youth make new friends and cross cultural barriers on their faith journey.*

by Tim Crouse

Puentes de Cristo is Spanish for "Bridges of Christ," an image that has living meaning for the Brethren who were part of the youth work camp in Reynosa, Mexico, last June. In contrast to the barbed bridge that crosses the traumatized Rio Grande, the bridge of Christian unity led us across human barriers, with a clear view of rich personalities. One scene is still alive in my mind:

The sweating gringos were hunched over a pile of sand, gravel, cement, and water, shoveling and slopping in the recipe for concrete. Wheelbarrow loads gradually filled the trench that we had dug for two days, bending half of our new picks while pounding through the caliche rock. How firm a foundation this would be!

Meanwhile, a clamor arose in the small play area of the kindergarten. Twenty, thirty, no, fifty kids or more were bustling about with their hand-colored kite patterns, anxious to put them together and see them fly. Jean Moyer and I were frantically taping string, sticks, and tails. Stanley Bittinger saw the need and joined our efforts. Then Lamar, J.R., Veronica, Debbie, Connie, Pam, Paula, David, Scott, Howie, Julie, Joann, Melissa, and perhaps Kelly and Ezzie, too, joined in. Shovels were set aside while we flew kites with the young energy of Las Cumbres.

Jim McLeod, director of the Puentes de Cristo health program, told us that Las Cumbres is a community of children, that Mexico is a country of children. Clearly, then, we were in the heart of this Mexican community, running up and down the rocky road with lively, laughing kids.

"You can really see a difference in the children from when we first came to Las Cumbres," says Fidel Garcia, executive director and founder of Puentes de Cristo. The children were badly undernourished and showed little energy or enthusiasm, until the kindergarten nutrition and education program turned that around. For Fidel, this is an empowering sign of success.

Falfurrias pastor Frank Ortega kibitzes as Ezzie Houser, Howie Marotto, and Jonathan Vieyras mix cement for the foundation of a kindergarten building at the Reynosa Iglesia Cristiana. Two days were spent by the youth digging through rock for the trenches.

"I think we're making a difference," h says. "It's worth it, even to help just one at a time. By educating these little kids our ministry will be multiplied, because they are our future."

Puentes de Cristo is a cooperative bor der ministry program of the Presbyteria Churches in the United States and in Mexico, working "to assist people on both sides of the Texas/Mexico border t enhance the quality of their physical an spiritual lives." Based on the idea of Christian base communities, the progra seeks to establish a community church a its project sites, then develops social ser vices in areas of medicine, health educa tion, basic hygiene, family planning, pre-natal care, and education. The goal community development and empowerment through the message of the gospel

Eight youth and one adult, each from different Brethren congregation, registered for this work camp, one of four sponsored this summer by the Church c the Brethren youth ministries office. Wa and Jean Moyer were work camp directors. None of the youth had much cross-cultural or foreign language experience beyond an occasional high school Span ish class and perhaps a family trip soutl of the border. For some, it was a true lea of faith—a $300 leap plus plane fare—tc come to the Rio Grande Valley alone, in mid-June, with the intent to work hard. Leaps of faith usually pay off.

"I don't know how to explain it. I just feel so much freedom!" exclaimed Paula Worley of the Wichita (Kan.) congregation, our first night in Reynosa. Four lo days and short nights later, not feeling the least bit tired, she clarified what was so energizing. "Since I've been here, all I've thought about is people. I mean, *tha* is all I've thought about!"

Friendship energized us all. Unlike a snowball in south Texas, our group nearly doubled in size as we traveled south toward the work site. After spending our first night in homes of the Falfurrias congregation, four youth from that Brethren church were enticed to jump in the hot vans with us. Maria

arriers

Basketball proved to be an effective bridge over cultural barriers as Howie Marotto and Jonathan Vieyras, son of the Reynosa Iglesia Cristiana pastor, hit the court.

Villareal and pastor Frank Ortega also came, and helped with translation, transportation, and leadership.

We arrived at the Iglesia Cristiana (Discipulos de Cristo), our home for the week, during its Sunday evening worship. When numerous Mexican youth came out, there was a brief period of stumbling English and Spanish greetings. Then someone grabbed a basketball, someone else a guitar, and creative communication began. More than 25 of us gathered for our first night to reflect and worship together—Mexicans, Anglos, and Mexican-Americans—unburdened by typical barriers of culture, language, race, and wealth.

Our beds were mats on the tile floor of the church. There was no air conditioning or refrigeration, but we had fans and coolers. The Vieyras, a family of eight, invited us to share the two showers in the parsonage with them. We had no televisions or telephones. Living in such simple accommodations was a blessing, especially considering the difficult and impoverished living situations we witnessed during the week.

Stanley Bittinger, our logistical coordinator, arranged for various resource people to educate us about realities and issues in the Rio Grande Valley. Barb Ferry, a Brethren Volunteer Service worker with a legal services firm for refugees, worked a day with us and talked about the INS (Immigration and Naturalization Service) "Big Corral" detention center, and the plight of those seeking political asylum.

On a one-day trip to the beach, we had the opportunity to visit a self-governing community of Salvadoran, Guatemalan, and Honduran refugees who are establishing their own society. "We have freedom of speech and culture here," explained a Salvadoran who gave us a tour. "We want these people to taste freedom, so that when we return to El Salvador we know what it is." Living on donated private property protects them from US authorities who, in contradiction to international law, would seek

Below: *The work campers slept on the cement floor of the Reynosa church, indulging themselves in the luxury of electric fans.* **Bottom:** *The Church of the Brethren youth work camp hangs it up, leaving the project to be completed by other work camps later in the summer.*

their deportation.

Working in Las Cumbres made the problems of economic desperation and exploitation especially real for us. The families of this marginal community live in one-room houses on small plots. They build their homes gradually, using materials as they acquire them. Most of the residents have access to water, some have electricity, none have decent jobs, all have parasites.

Much of the population of Las Cumbres was attracted to Reynosa by the prospect of finding work in the *maquiladoras*, assembly plants owned by US companies such as Kimball, GE, GM (the largest, with 22 factories), Zenith, Union Carbide, Fisher Price, and Nielson. These US factories are set up across the Mexican border to take advantage of cheap labor, a large labor pool, the tax-free zone and, in most cases, lax regulations for employee safety and rights.

More people have come to the city than the jobs can absorb, and most of those employed by *maquiladoras* are young women, which leaves male unemployment very high and puts traditional family roles in jeopardy. Jim noticed a visible increase of tension in the poor communities, where frustrated husbands often turn to alcohol.

Women and children have become the primary focus and participants in Puentes de Cristo churches and community ministries. The kindergarten in Las Cumbres provides health services, along with day care and primary education for three-to five-year-old children. The foundation we worked on will support a new building to house the more than 60 children, plus another outhouse to be built next to the existing one. Other work camp groups were lined up to continue our work, and there was hope for completing the building by September and meeting state accreditation requirements.

"We had to break some hard ground," said Frank Ortega, in a worship service at the end of the work camp. "And as we broke that ground, it was clear to us that what we were doing was really going to count. . . . It was a great joy to be with those people, not just as human beings but as people of God."

Some of the youth said it was the best work of their life. Friendship, freedom, faith in action—Bridges of Christ made it all possible. We have come back to this side of the barriers, but no longer are they barriers to us. They are merely bridges to cross, a lesson we learned when we gathered by the Rio Grande. □

Tim Crouse, member of the Community Church of the Brethren, Orlando, Fla., recently completed a one-year BVS term with the Church of the Brethren, Latin American/Carribean office in Elgin, Ill.

(continued from page 31)

to look differently at the sprawled, sleeping figure on the sidewalk, whom we carefully stepped around while walking through the glitter of Times Square; or to feel an attitude of openness toward New York commuters, who—contrary to stereotypes—showed interest and appreciation when work campers sang spontaneously while traveling on the subway.

One night, while waiting for the Staten Island Ferry, a group of 10 Brethren got involved in a game of Hackey-sack with 10 or so young boys and teenagers of diverse ethnic backgrounds, who were also waiting. When a flyball landed with an accidental bull's eye into a nearby garbage can, the New York teenagers, in neatly laundered school clothes, insisted on digging through the trash to recover the work campers' hackey-sack. While the game provided fun and good sport, for many of us it also altered a traditional image of New Yorkers as aloof and inhospitable.

Many of the youth claimed that their lives had been changed by experiencing issues they could only read about and talk about back home. "No matter what we do," said Earl Foster, during a worship service at the end of the week, "whether it's paint a door, or touch someone who's a 'leper,' visit with homeless or someone who's not like us, we should try to remember Christ—what he would expect from us. Sometimes our priorities get mixed up."

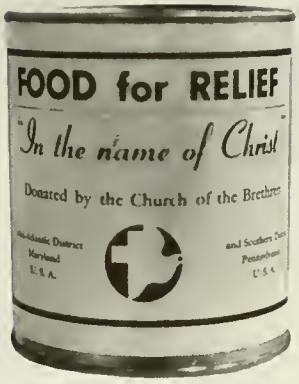
The youth seemed to agree. Back home now, Traci Katrenik finds she doesn't set a high priority on material things. "We saw so many people who didn't have enough money to afford to worry about how they look, what style of clothes to buy or wear, or what favorite foods to eat. I realize now that those things aren't important. Your inner self is what really matters."

Joe Meyer found his experience strengthened his faith. He sensed a new power to act for good. "I kept remembering how Jesus said, 'As you did it to one of the least of these my Brethren, you did it to me.' I realized I was acting out my Christian faith while I was working at repairing buildings, or singing on the subway, or visiting the AIDS sufferers. The people's expressions touched me and I knew what Jesus meant. I came away a stronger Christian."

Joel says the work and witness of the Brooklyn Church of the Brethren made him "proud to be Brethren," and he came away with a "deeper sense of commitment to follow its example," and hopes "to keep the spirit we had going."

In a city famous for the lady who proclaims "Give me your tired, your poor . . ." the Brooklyn Church of the Brethren clearly has its priorities straight. And while the view from inside a homeless veteran's shelter in Queens may not be as delightful to the tourist as one from the Staten Island Ferry, to the Church of the Brethren work campers it was a view that opened minds and souls to new possibilities for an old calling to work on Christ's Church. □

John Spangler, of Elizabethtown, Pa., worked this past summer as a MESSENGER *intern, through Brethren Volunteer Service, while awaiting a longer-term BVS assignment in Europe.*



Beefing up a mission program

Brethren like hands-on mission projects with measurable results. Sixteen-thousand cans of beef to feed the hungry isn't a bad yardstick for judging this unique project.

by Fred W. Swartz

"We double your pay and the benefits are out of this world." That's the line Roger Miller uses to encourage people from Southern Pennsylvania and Mid-Atlantic Districts to participate in the annual Beefcanning Project jointly sponsored by the two districts. He is now overall coordinator, a mantle that recently fell upon his shoulders after the death of Joel Petre, who had headed the project from its inception 11 years ago.

But Roger, who operates butcher shops and convenience stores in York, Pa., isn't complaining about the job that takes 11 and a half months of planning for the two weeks of canning. "It's a great project," he says, with satisfaction. "It's very tiring, but very rewarding. Not only do you make a lot of friends, but you are doing something to help someone who's really in need."

The joint beefcanning project was born in 1977 when the witness commissions of the two districts explored the possibility of a mission activity they could promote together. The Church of the Brethren

It took about 86 volunteers per day to complete this year's beef project, which, in two weeks time, reduced 101 cows to 16,607 cans of beef and 3,774 cans of broth. Among the meat-cutters were (center foreground) John Long and Doreen Long, from the Hades Church of the Brethren, near Greencastle, Pa., and John Wilson, from the Grossnickle church, Myersville, Md.

General Board had just begun relating to the ministry of Eglise Baptiste des Cites and its pastor Luc Nérée in Port-au-Prince, Haiti. One aspect of that ministry is Aide-aux-Enfants, a food program for children. Given their rural natures, the two districts decided to assist the Haitian food program. Beef was a high-protein commodity especially needed for the nourishment of the children, so the districts' mission was well-defined.

The first effort at the preparation and processing of beef, in February 1978, was a success. With most of the animals donated, culled from dairy herds owned by Brethren farmers, there were 44 head processed. Cloverdale Meat Market, Greencastle, Pa., provided the facilities for the cutting of the meat, which was done by volunteers in three days time. The next year, 50 animals were cut up and canned at a cost of $400 per head, including the value of the cow and the processing.

In 1980, the beefcanning project moved to the Meadowbrook Turkey farm in York, Pa. owned by Gladys Fitz. The facilities, normally used for the processing of poultry, are ideal for the tasks necessary for the cutting of the meat from the bones and for washing, labeling, and boxing the cans. The canning process is performed on a tractor-trailer unit operated by the Mennonite Central Committee (MCC). Four big pressure cookers are installed on the canning truck, in addition to two large cooking vats and the can-sealing machine. The two MCC workers who oversee the canning are the only paid workers on the beef-canning site.

The beefcanning project has grown from a three-day event to seven or eight days, and from 44 cattle to more than a hundred head each year. The 1988 project processed 101 cows resulting in 16,607 cans of beef chunks and 3,774 cans of broth. These figures were down considerably from the 1987 all-time high of 126 animals processed and 25,051 cans of beef and broth produced. Project officials explained that the much higher costs for buying cattle this year made the difference in the totals. Only 13 of the 101 cows were donated; the rest were bought by funds contributed by congregations and individuals. The average cost per cow, according to Roger, was $690.

The beef is sent to alleviate hunger in Third World communities, with the majority expected to go to the Aide-aux-Enfants program in Haiti. The broth is divided among soup kitchen ministries in the Baltimore-Washington area.

The coordinating committee, headed by Roger and made up of six representatives from each district, had the beefcanning operation well organized. Volunteers are recruited to work six-hour shifts during a 12-hour day. Approximately 40 people are needed for each shift. As volunteers arrive, they register and are handed a meatcutter's style apron and hat and given their choice of cutting meat from the bone, working on the canner, or washing and packing cans. The bulk of workers are needed to bone the meat, using knives kept razor sharp by professional sharpener Ernest Wingert, a Brethren in Christ layman from Chambersburg, Pa., who has contributed his service to the project for the past three years.

An average of 86 volunteers a day helped with this year's project, just about equally divided between the two sponsoring districts. A few of the willing helpers even bring their campers and contribute several days of labor. Duke Hagedorn and John Bowling of Manassas, Va., are regulars. Duke, secretary of the coordinating committee and volunteer recruiter, has been helping with the project for six years; and John, a professional butcher, has been supervising the meat cutting for 10 years. They spend the week in an Airstream camper, set up at a campground just a few miles from the beefcanning site.

Duke, who is retired after 35 years with the National Security Agency, says the project was a totally new experience for him when his own participation was solicited by John. "It feels good to be giving your effort toward helping others," he says.

Doris Haggenstaller of Loganton, Pa., and a four-year veteran of the beefcanning, says the project has broadened the horizons of service for her and for the Sugar Valley congregation of which she is a member. "I was really pleased that we had eight people involved from our church this year," she commented. "Here you do more that just *give* to mission, you get involved first hand!"

Glen W. Boyer, Upper Conewago church, East Berlin, Pa., has a sizeable electrical contracting business. For several years he has paid his entire work force their normal wages to work at the beefcanning project at least one day. His son, Jim, with whom he shares the management of the electrical business, contributes more than one day himself. "You don't have to be a butcher to find a meaningful job to do here," he commented about the project, which he considers "an opportunity, not an obligation."

While the beefcanning project attracts folk like Jim Boyer, John Bowling, and Roger Miller who takes leave from their regular employment to contribute prime time for the project, a noticeable percentage of the volunteers are older and retired people. This concerns Roger, who eagerly

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Far left: *Some members of the two-district coordinating committee pose with the finished product: Jim Boyer, Roger Miller (overall coordinator), Duke Hagedorn, Fred Nell, Aden Hawbaker, John Bowling, and Chester Wolfe.* **Top center:** *Ruth Anthony, Ruth Henry, and Mable Baker get ready to serve lunch to the other volunteers.* **Top right:** *Mark Heisey stirs the beef chunks in the cooking vat.* **Above:** *Clyde Grossnickle, Chester Wolfe, and Aden Hawbaker grind the beef into chunks, the last process before it goes to the canner.*

wants to see the project continue but realizes that some younger people need to get involved for that to happen. The coordinating committee of the two districts is taking a good look at how the base of participation in the project can be broadened.

A typical Brethren spin-off of the beefcanning project has been the friendships and fellowship that have resulted as the same volunteers from the two districts return each year to work side by side at the meatcutting tables. Fellowship is also spirited as workers take breaks from their labors to refresh their energy at the modest but much appreciated cafeteria coordinated by Doris Miller, Roger's wife. Standard favorites are Doris' chicken corn soup and her pot pies, which she begins preparing each of the canning days at 5:30 a.m. Doris is assisted with the food service by volunteers from congregations close to York. A dessert item popular among the volunteers is sugar cakes baked by Lizzie Seller, 82, of Shrewsbury Church of the Brethren. Gladys Fitz contributes a turkey from which Doris makes sandwiches and turkey soup. Workers pay for the food they eat, at cost.

Warren and Theresa Eshbach have had opportunity to see firsthand the results of the joint beefcanning project. The Eshbachs visited the Aide-aux-Enfants ministry in Port-au-Prince and ate a meal with 500 children who were direct recipients of the beef chunks canned by Brethren at York. Warren recalls that one of the women working in the children's program excitedly brought him a can containing the project label, and made an extra effort to express her appreciation.

Warren was chairman of the Southern Pennsylvania district board when the joint project was conceived in 1977. For the past five years, as district executive, he has been even more involved in the beefcanning. "Not only is it a project that has served well for cross-district cooperation," he observes, "it also provides a very tangible way to put our faith into action and help people in other parts of the world."

Brethren like hands-on projects with measurable results. The beefcanning ministry lends itself well to both qualifications. Roger Miller promises, "We'll do it again next year. The Lord has blessed us materially and spiritually way beyond our deserving. This is a way of returning some gratitude." And then he adds, with a twinkle, "Besides, my hobby is cutting up." □

Fred W. Swartz is pastor of the Monassas (Va.) Church of the Brethren.

Brethren and popular peac

by Dale W. Brown

Throughout this year Dale Brown has been presenting a series of MESSENGER *articles that address theological issues facing Brethren. The final article will appear in December.*

"If you like to fight, join the peace movement." Critics maintain that "peaceniks" not only fight the government but are always fighting among themselves. Some Brethren echo similar sentiments in claiming that peace people embrace secular pacifism instead of biblical nonresistance.

I can understand such accusations. I have been in and out of peace movements for over 40 years—long enough to have experienced hundreds of fascinating and weird characters; long enough to become aware of our faults, naivete, and misdirected zeal.

Yet, when Sister Carolyn Osiek, New Testament scholar and visiting Wieand professor on the Bethany Seminary campus, was asked to cite a contemporary manifestation of the gift of prophecy, she named the peace movement. For me it has also become a sign of hope. The gift of prophecy, which New Testament scholars define as the ability to speak a word from God concretely to our situation, is being exercised by increasing numbers of Roman Catholics, mainline Protestants, and evangelicals.

But everybody believes in peace. There are a vast variety of interpretations about the nature of peace as well as the way to peace. In responding to this great cloud of shalom seekers, it may be helpful to speak of peace movements rather that a movement. For this series on popular religion, I propose to risk responses consistent with our heritage. I acknowledge that many will regard these as more Brown-like than Brethren-like.

Survivalists

Physicians for Social Responsibility compares our nation to a sick patient. If we do not change our habits, accidental or intentional uses of nuclear weapons could mean the destruction of the human species. Educators, scientists, business groups, and lawyers have joined the plea to deal responsibly with the death threat to planet Earth. Ethicists have named them survivalists or nuclear pacifists. Their numbers expanded with the publishing of Jonathan Schell's doomsday prophecies in *The Fate of the Earth.*

Brethren should applaud this Amos-like call for repentance. We can see biblical concerns in their love for God's creation. From our rural heritage we have striven to be good stewards of God's good earth. Though we know that ultimately the whole wide world is in God's hands, we are committed to participate responsibly in God's redeeming activity for the world.

But Brethren are not strictly survivalists. Believing every life to be sacred, our Annual Conference statements have declared all wars, not just nuclear wars, to be sin. The Bible teaches us that our existence is not an end in itself. We may be called to lay down our lives for the sake of our Lord or neighbor. Our planet shares our mortality. The analyses of both scientists and premillenial preachers inform us that as our planet had a beginning so it will know an end.

"Wake Up or Blow Up," "Repent or Perish," constitute timely prophetic preaching. Yet such messages can be motivated almost entirely by fear. As necessary as such warnings may be, doomsday preaching is inadequate by itself. Peace prophets can sound like hellfire preachers, who depict the flames of hell so as to move sinners forward to a decision of faith.

We need not reject the message of the old-time evangelists. Nevertheless, I have appreciated the corrective of John Wesley. Once he addressed his preachers who warned folk to flee from the wrath to come. He advised them to remember that ultimately people will not get to heaven because they are afraid of going to hell, but because they are drawn to heaven by the love of God.

The peace movement can profit from his advice. We need to keep before us visions of what the world should be like as proclaimed by biblical prophets and what life should be like as depicted in the stories about Jesus. People can be motivated by fear. But it is better to be inspired by God's love and promises, to live out of biblical visons for peace and justice. Christians should be people who know that "there is no fear in love, but perfect love casts out fear" (1 John 4:18).

Liberationists

Liberation movements and theologies disturb us Brethren. They often make a case for violence. They argue that the powerful and wealthy will only give up their privileges when coerced, if necessary, with guns. When poor and hungry people labor for long hours with little pay to raise coffee on their rich soil for us instead of food for their own families, such is named structural or systemic violence. The children who die because of the way society is organized are just as dead as if killed by bullets. As North Americans who profit from such structures, we who have prided ourselves as being pacifist Christians realize that our hands are not free from blood. Liberationists pose difficult questions to those of us who espouse the peace churc witness.

We may reject aspects of liberation thinking. As Brethren, however, we cannot ignore the biblical bias for the poor and oppressed. Our middle-class eyes may ignore hundreds of justice passages of the Bible such as found in Luke, James, and the prophetic writings. We have been praised for serving and giving to the needy. However, liberation theologians ask us to do more than put on Band-aids. They want us to give our brothers and sisters an equal chance by changing unjust structures. My hope and reply has been that those who put on Band-aids often become concerned abou sources of the infection.

Still, our Sermon on the Mount makes it difficult for us to advocate violence on behalf of the oppressed. Even when we accept that there can be no peace withou justice, we proclaim there will be no justice without peace. We believe that God's way of changing the world is the Jesus way of love and service of the faithful. W fear that violence will often beget more violence.

But think how the poor must feel when, from our privileged position, we tell them to be nonviolent. As members of a violent and militaristic society, we may need to remove beams from our eye

ovements

:fore attempting to remove specks from e eyes of the poor. We need to share ills and resources more than guns and remove exploitive economic structures om the backs of the poor. Only as rethren identify more authentically with e struggles of the oppressed, can we are our peace witness with integrity. As major step we should support biblical perationists who advocate nonviolence, ch as Adolfo Esquivel and Dom elder Camara in South America, the lestinian nonviolent movement led by lennonite-educated Murabak Awad, id Christian peace forces in Poland, the hilippines, and South Africa.

ecular humanists

many circles the label "secular umanists" like "communists," has been plied to almost anyone or any group emed to be an enemy of the faith. The sage often is confusing. Historically, the ord humanist has referred to anyone ho is concerned for the welfare of other uman beings. As Christians we certainly nnot oppose this. At the time of the enaissance the label was given to those ho sought to revive the culture of icient Greece. Christian humanists gave a more accurate Greek text of the New estament. We cannot name that as bad. mong the founders of our nation there ere people we would call secular umanists today, who helped pass on to our precious freedoms.

I have been asked whether it is right to yoked with nonbelievers in the peace ovement. I have answered with an illusation. If a child were drowning in a ver and an atheist offered to help in the scue, I would not refuse to cooperate. fter our joint effort, I would be glad to are my faith and mutually talk about e reasons for our concern.

I am thankful for the many nonpacifist forts such as the World Policy Institute nd the Center for the Study of Defense nd Disarmament. They do research and ason about the things that might conibute to greater peace and justice in our orld. The Holy Spirit, the spirit of Jesus not confined to work only through us. e can be thankful for the secular umanists of both super powers who are orking for disarmament and better lationships.

Christians, however, must oppose philosophies of secular humanism. When we make an *ism* out of humanist, we place our ultimate faith in human beings and claim we can save the world without God. And we cannot! We cannot maintain peace through our own strength. It may seem shocking to find secular humanists among those who preach most fervently against secular humanism. In talking about war and peace, however, many Christians echo the voices of popular TV preachers who refer to secular values such as freedom, national security, and human rights more than to scriptures to make their case for armaments. They differ from Gideon who readied forces for combat by reducing their size and disposing of lethal weapons in order to give all of the credit for victory to God. On the contrary, their message suggests that we are to be saved by *our* strength and might rather than by the Spirit of God.

As Brethren we should oppose the secular humanism of liberals who can be naive in their faith in people and be too confident about their programs. We also need to oppose the secular humanism of conservatives who place too much faith in the strength and power of America. Instead we need to focus on the strength that comes from God's peace and ways.

Individualists

It is popular to define peace as peace of mind, heart, or soul. Our Pietist heritage accents personal peace. Some mystics teach that our world can attain peace through spiritual exercises as we rise above the struggles of the world. Some gurus point to extra-body experiences as a prelude to the peace the soul will know in eternity when it escapes the body. New age people focus on peace as self-realization, as self-fulfillment, as our foremost interest. Revivalists teach that saved souls know a peace which becomes leaven for greater peace in our world. And increasing numbers of our people are saying that the church should stick to its business of saving souls and stay out of politics: We should quit trying to save the world.

However, in the Bible the word "soul" refers to the total person. We are in the salvation business when we are about any activity that brings persons into better relationship with God, others, and God's creation. Salvation implies a personal relationship with Jesus, but one which calls us to participate with him in his saving activity in the world.

Though many would have us separate evangelism from peace and justice concerns, biblical faith does not differentiate personal from social salvation. Brethren can join Quakers who have insisted that the inward journey must be joined with an outward journey. Most Brethren would agree with Dietrich Bonhoeffer that any God-given peace beyond the world is given for the sake of the world. We have been taught to make peace before taking our gifts to the altar. Our love feasts dramatically symbolize that we cannot separate reconciliation with God from our reconciliation with others. The emphasis of the Brethren on the imitation of Christ is difficult to subvert into a privatistic spirituality.

My Brethren heritage has led me to both affirm and critique popular peace movements. Among the Brethren, however, my mood alternates between being joyful and being sad. In a time when other denominations are threatening to become peace churches, we have been unfaithful to this witness in may ways and places. When many thirst for biblical and theological understandings of peace that we have been given, we have missed tremendous evangelistic opportunities in our failure to zealously share what we have received. At the same time I rejoice that many wonderful new members and leaders have joined us because of our heritage of peace.

I was greatly encouraged at our recent St. Louis Annual Conference by the speakers who unapologetically denounced killing and the militarism of our culture, while prophetically proclaiming the gospel of peace. Let us pray for a peace revival inspired by biblical faith and our rich heritage. Let us teach it to our children, embody it in our life together, and with evangelistic fervor witness to it in word and deed to the ends of the earth. □

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill.

The scandal of brea

by Kenneth L. Gibble

Thirstily—O horror!—they lick up (the infant's) blood; eagerly they divide its limbs. . . . These sacred rites are more foul than any sort of sacrilege."

No, those words were not taken from one of Stephen King's horror novels. They were, in fact, written about 18 centuries ago. The writer was Celsus, an outspoken Roman critic of a then rising "pagan" sect known as Christianity. Celsus was scandalized by the barbarous rituals he had heard were practiced by the Christians. He had been misinformed, of course, either that or he invented his story. The Christians did not dine on the flesh of babies. But we can understand how rumors of cannibalism practiced by Christians might have gotten started. At their meals, the Christians would repeat the words spoken by Jesus: "Take, eat; this is my body. This is my blood of the covenant, which is poured out for many."

Almost from its beginnings, the meal we call the eucharist or the holy communion was surrounded by scandal. And the real scandal had its roots in the meals Jesus ate *before* the last supper with his disciples—the meals at which he sat down with tax collectors, terrorists, and other assorted sinners of his day. He scandalized the people of taste by breaking bread with the outcasts of society.

In our day, we have all but lost sight of the scandal of bread and cup. True, there are remnants of scandal in the way Brethren congregations include the washing of feet in their love feast. After all, where else do people wash one another's feet these days? But increasingly, Brethren have imitated other denominations by including the bread and cup communion as part of Sunday morning worship. And, as is true for nearly all North American churches, Brethren observe the communion with order and reverence. I'm not suggesting a change to disorder and irreverence. But I do wonder if the civility of it all reflects our failure to grasp the truth that the shared bread and cup is truly a scandalous thing.

Scandalous in what sense? First of all, in the sense that the communion is an inclusive meal. It wasn't too many years ago that the Church of the Brethren and many other churches practiced "closed communion"—only those people who were members in good standing could partake of the bread and cup. There are still some Christian groups who have such restrictions.

Fortunately, many churches now invite all baptized Christians to eat and drink at the Lord's Table. But have we gone far enough? When Jesus broke bread, he didn't ask those who ate with him to share his religious vision or become one of his followers or even be morally respectable. At the last supper, he ate with the very man who would betray him to his enemies.

From its beginnings the eucharist was a 'scandal.' And the real scandal was the meals Jesus ate before that 'last supper'—sitting down with terrorists, tax collectors, and other assorted sinners.

In one way or another, do we present-day followers of Christ give the message that certain people aren't really welcome at the Lord's Table—those who don't believe, those who don't belong, those who haven't joined us, those who aren't old enough? Is it any wonder that many of the invited stay away because they feel unworthy? A communion in the spirit of Jesus' scandalous table fellowship will be open to all—including nonmembers and even nonbelievers.

There is another way in which the holy communion is scandalous. To grasp it, we must recall that the Last Supper was a Passover meal. At Passover, Jews are reminded of their enslavement in Egypt and of the Lord who delivered them from bondage with a mighty hand. At Passover, the assembled people remember what slavery meant—to be forced to work until one dropped over in exhaustion, to feel the lash of the overseer's whip, to watch one's children grow up with their spirits and bodies broken by the oppressor.

Jesus shared bread and wine with his disciples at the meal where such memories of enslavement were present. But also present were folk memories of the liberation from bondage that God made possible. This bread is my body, declared Jesus, this cup is my blood. By his words and actions, Jesus demonstrated that God would be present and at work in what would happen in his arrest and execution. And somehow God would see to it that those terrible things would be the pathway to salvation, to freedom.

Only later, when they knew Jesus was alive again, did the disciples grasp the meaning of that bread and cup. And ever after, when they ate together and remembered his words, his life, and his death, they believed, as we do, that the living Christ was present among them. The one who was killed by the world's powers is alive in our midst. In the resurrected Christ, God shows that the injustice of the world's powerful ones is judged and overturned.

So much of the time, we come to the Lord's Table thinking of the bread and cup as a private transaction between ourselves and God. And it's true that we receive blessing, comfort, and encouragement as we eat and drink. But if communion means no more than a personal spiritual lift, we have failed to receive what God has for us.

The communion is also God's powerful witness that the living Christ still stands with and gives hope to those enslaved by unjust economic and political systems. When we take the bread of communion in our hands, we hold a symbol of all the basic food produced in our society. Our systems of food production do not distribute food equally, but at the Lord's Table we see it as God's will that the whole human family have bread enough to eat.

nd cup

hus the holy communion is God's gment on mountains of grain hoarded le people starve, on nations that use l aid as a political weapon, on every gram and policy that takes land and l from the poor. When we eat the ıd and drink the fruit of the vine, we ıld remember the One who gave his y and blood for the world, and we ıld also remember that he is grieved he suffering of all God's children. We ıld remember that he calls us to work justice for those who do not receive a return for their labor. The bread and e of the grape remind us that people e sown, reaped, refined, packaged, sported, and sold that which we hold ur hands. Some of these people, in country and around the world, are ɔed of their dignity by the process brought these elements to us. We t confess the scandal of starvation exists side by side in our world with ıence and waste. (See "Justice and ration in the Eucharist," by Brian n, *The Christian Century*, October 1, 5.)

t the Lord's Table we are called to ct on our responsibility to the hungry s. St. John Chrysostom urged the ıful to first feed the hungry and then ɔrate the table. The temple of the cted neighbor's body, he said, "is e holy than the altar of stone on ch you celebrate the holy sacrifice. are able to contemplate this altar ywhere, in the street and in the open ıres."

ight it not be appropriate for con- ations to take a special collection for world's hungry as part of their com- ion celebrations? Further, might not ı home have placed on the kitchen or ng room table a collection cup thren Service Cups are available ı SERRV, and "My 2¢ Worth" cup ls from Brethren Press marketing) as minder that while the people in this sehold have plenty to eat, many are ving?

aily contributions to the cup, which then be taken to the next celebration ɔmmunion, will be a faithful re- ıse to the Living One who is present ɔnly at the table containing salver and chalice, but at every place where bread is broken, wine is poured. He is the one who says to us, "When you feed the hungry, when you give drink to the thirsty, you do so to me. □

Kenneth L. Gibble, is co-pastor of the Arlington (Va.) Church of the Brethren, and promotion consultant for MESSENGER.

Windows in the Word

by Timothy K. Jones

Sleep

It's almost comical, the scene Luke paints in one of his stories. Jesus has just climbed a mountain to pray, when, as his disciples watch, "his face changed, and his clothes become as bright as a flash of lightning" (Luke 9:29 NIV). And the disciples *fall asleep*. Faced with the radiance of the splendor of God, they rub their eyes, stifle a few yawns, and, as Luke puts it, grow "heavy with sleep" (9:32). Ushered into the jolting presence of God, they curl up for a nap.

I'm convinced that Luke includes this odd detail about the dozing disciples not to poke fun at Peter, James, and John, but rather to make a point. Sleep here, as in other places in the Bible, represents more than a physical state. Sleepiness is a spiritual condition.

It's no accident that a dozen chapters later in Luke, Jesus returned from a time of wrenching prayer on the eve of his death and found his disciples "sleeping" (22:45). At another time, aware of his disciples' perennial temptation, Jesus looked ahead to his return and warned, "Watch therefore . . . lest (the master) come suddenly and find you asleep" (Mark 13:34, 35). Even Paul joined in with the cautioning: "So then let us not sleep . . . but keep awake and sober" (1 Thess. 5:6).

Too often I am plagued with a lack of wakefulness that keeps me from seeing or hearing the people around me. A lack of alertness makes me miss the significance of small and great happenings. I even sometimes enter prayer or worship with a yawn that says, "I really don't expect much out of this."

But, by the grace of God, there are other times. Times when I really smell the freshness of the earth outside my window after a rain. Times when my children wander into my study while I'm writing, and I notice them—really *see* them—for the first time in days, even though I might have spent hours with them earlier in the day. Times when I walk under a star-lit sky and know that the one who displays his handiwork in the heavens knows me and the choices I face daily.

"Every once in a while," writes Frederick Buechner, "life can be very eloquent. You go along not noticing very much, not seeing or hearing very much, and then all of a sudden, when you least expect it very often, something speaks to you with such power that it catches you off guard, makes you listen whether you want to or not" (from *A Room Called Remember*, p. 13).

We need to stay open to the eloquence and beauty and poignancy of life. If we're willing, God will crack open our heavy-lidded eyes to see things we would surely otherwise miss. God will stir our drowsy hearts to feel the joys and sorrows of others. The God who never slumbers or sleeps (Psa. 121:4) will keep us from snoring our way through the wonder and adventure of living.

If "the heavens are telling the glory of God," as the psalmist sang, God save us from slumber. There is too much to see, to notice, to know, for us to spend our lives sleeping. □

Freelance writer Timothy K. Jones is a member of the pastoral staff at Communion Fellowship, Goshen, Ind.

Where did Halloween come from?

Over the years we have adopted many holidays having religious significance—Easter, Thanksgiving, Christmas. One holiday that usually isn't thought of as religious is Halloween. In fact, however, this custom is deeply rooted in church history.

The name Halloween is actually made up of three words—All Hallowed E'en (evening). Through time it has been shortened to the present Halloween.

Halloween is celebrated on the evening of October 31, the day before All Saint's Day. On All Saint's Day some churches remember the saints and church leaders who have died. In Mexico it is customary for families to dress in their finest clothes and visit the graves of relatives on All Saint's Day. But they do not go there to mourn. Instead they bring food for picnics and bright flowers to lay on the graves. The families bake special cross-shaped sweet breads and decorate them with the forms of bones and teardrops. These breads are called *pan de muerto* (bread of the dead). Everyone then eats the bread to signify they are not afraid of death.

For some people Halloween is not a time to be scared by goblins or for pulling pranks. It is a time for joy and celebration. What are your plans this Halloween? Here are some suggestions you might want to try with your family and friends.

1. Dress up, pack a picnic and visit some of the graves of your relatives. Have your parents and grandparents tell stories of the people they remember.
2. Find a Mexican cookbook (try your library) and bake some *pan de muerto* to share with the whole family.
3. If you still want to dress in costume, try collecting money for UNICEF. Your local church may do this already. Ask your Sunday school teacher.
4. Plan your own Halloween party where everyone makes their own costume. Have lots of old clothes, yarn, wigs, construction paper, etc. Be creative! Go trick-or-treating together (always take an adult with you). Afterwards have a big party.
5. Make your own Halloween treats to give to your friends or take to a party. Try recipes for popcorn balls, doughnuts, or candy apples.

Give us this day our daily bread.

Laura Johnson, age 12
Rocky Mount, Va.

Packing a big lunch for some hungry cows

In August, Aaron Bowman and his mother Janice, helped with the Church World Service haylift to aid farmers in the Midwest. The following picture is one Aaron drew showing how the hay was loaded. I'm sure those cows appreciated the extra food as much as the farmers did.

Aaron Bowman, age 6
Frederick, Md.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

)n India, Conference, BRF

muel B. Joshua

ndia report ıeeds changes

hough I had come to this year's nual Conference specifically because the business item "Church of the ethren/India Fraternal Relations and conciliation," I was not given an portunity to speak to the delegate body out it. (See August/September ESSENGER, page 20.)

The report had been prepared without y reference to the Church of North lia (CNI). Neither the officers of the nod of CNI, nor the Diocese of jarat, nor those CNI members of the as of conflict who were formerly of the urch of the Brethren had been con- ted or their opinions sought while pre- ring the report. I, myself, did not see report until I arrived in St. Louis. Yet the study committee claimed, "We ve tried to be scrupulously fair and biased in preparing the report." It seems that its source of information was the group that has broken away from the CNI in the Diocese of Gujarat, whom the committee approvingly calls "the Separated Brethren."

Calling a group of people that has broken away from the Church of North India "the Separated Brethren" is mischievous, to say the least. It became apparent to me that the committee had been misguided by certain missionaries who had worked in India and by Indian expatriates in the United States who are vigorously advocating and advancing the interests of their loved ones in India under the guise of safeguarding the faith of the Church of the Brethren.

The report contains observations and generalizations that are not factual. For example, it is stated that "the separated group lists over 3,200 members." Has the committee any scientifically produced statistics on this? Again, it is stated (slanderously, I feel) that "there are those of other denominational backgrounds who have experienced similar or other difficulties in trying to make adjustment in the CNI and some have withdrawn or are considering withdrawal."

These uncharitable judgments have been made on the Church of North India with the apparent purpose of prejudicing the delegate body and to get the committee's list of recommendations accepted by Conference. Well, the tactic succeeded.

But, in doing so, the vast majority of the delegates were innocently led into breaking the holy covenant that the Church of the Brethren had entered into with five other churches November 29, 1970. It is amusing to note that the circumcision of the flesh is meticulously honored by the committee but the circumcision of the heart is ignored. The report says, "the Church of the Brethren continues its recognition of the covenant to transfer *properties* to the Church of North India," but it seems that the Church of the Brethren has no compunction in dishonoring the covenant to *unity* as such.

Bishop Paul Chauhan of Gujarat (whose presence was never recognized) and I had hoped that we might be able to dissuade the delegate body from making a decision that would endanger the relationship between the Church of the Brethren USA and the Church of North India, but we were not allowed to speak. Without going into the sequence of events at St. Louis, it is sufficient to state that we met Moderator William A. Hayes and other officers of Annual Conference several times both before and after the recommendations were passed by the delegates without a proper debate. We tried to explain to these officers that the recommendations—far from being conciliatory in nature—were, in fact, dividing the Church of North India. The Conference officers were not prepared to accept our contentions. "What was done was done" seemed to be the moderator's attitude.

Although I had come prepared to stay until the end of Conference, I decided to leave St. Louis the next morning after the report was presented. I attended the Bible

hold in respect and fellowship those in the urch with whom we agree or disagree is a aracteristic of the Church of the Brethren. 's to the continuation of this value, and to open and probing forum, that "Opinions" invited from readers.

We do not acknowledge our receipt of vious "Opinions" pieces, and can print ly a sampling of what we receive. All pinions" are edited for publication.

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study opening the Saturday session of business and, since I had to leave in five minutes, I sought the permission of the moderator to speak for 30 seconds. The moderator, it seemed, was so frightened about what I might say in those 30 seconds that he refused permission. Shocked, I left the auditorium. A sister and a brother rushed out and caught up with me, and we wept as we embraced each other in the Brethren style. *Shalom!*

The two recommendations that do not contribute to shalom but only create permanent division and hatred between members of the family are recommendations 1 and 3, on page 169 of the Conference Booklet. Those recommendations advocate a mission philosophy that justifies the rending asunder of the body of Christ under the cloak of "no force in religion."

It is one thing to leave individuals to follow their own conscience in the matter of religion (or irreligion), but quite another thing for one church publicly to call upon members of a sister church to pull out and form their own distinct congregations that then would receive recognition and support of a "big brother." These two recommendations must be rescinded by Annual Conference and steps taken for *reconciling* the bodies concerned, and not for their being *torn apart.*

I am sincerely grateful for the abundance of love that I received from each and every member of the Church of the Brethren whom I encountered in St. Louis. My deep appreciation goes also to Moderator Hayes and to Lamar Gibble (World Ministries staff for Asia), who went to much trouble to visit me in Detroit after Conference to talk over the things that had come to pass. We prayed together, reconciled, and then parted as friends. □

The Right Reverend Doctor Samuel B. Joshua is Bishop of Bombay, in the Church of North India.

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David J. Morris

Pay your share for Conference

As one who regularly attends Annual Conference, I deeply appreciate the outstanding facilities provided for us in each host city. Annual Conference manager Doris Lasley spends a lot of time locating these convention centers and hotels, selecting the ones that best suit our needs, and negotiating the lowest rates possible for their use.

It distresses me that many Brethren do not recognize the necessarily high cost of holding these annual meetings so vital to the life of our small denomination, and are uncooperative in helping to defray that cost.

As this year's printed report of the Annual Conference Central Committee points out, "Volunteers are the major support of our Conference programs." I always give time as a volunteer, includi work in Brethren Press book sales and Conference registration. At the registration desk I find it most discouraging to note the large number of people who want a name badge, but do not want to pay the Conference registration fee. These same people expect to attend the business sessions, evening worship services, and other meetings, as well as to benefit from all the convention center and hotel facilities and amenities, but they seem oblivious to the reality that *someone* has to pay for all those facilitie services, amenities, and activities. They seem offended at being asked and expected to help pay the cost. They act as they are being asked for a handout.

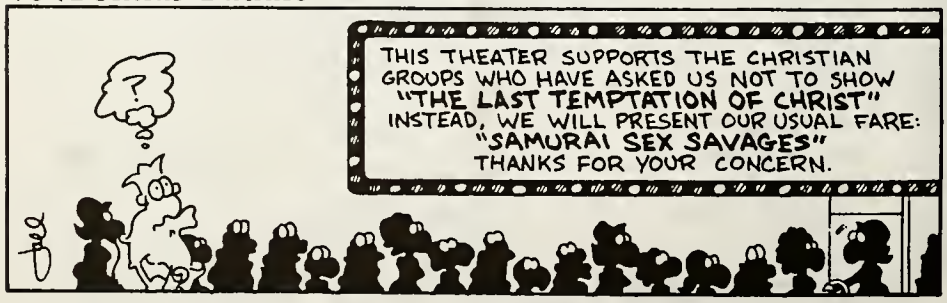
Although I am an ordained Church c the Brethren minister, I currently am employed by a United Methodist social agency. When I attend the many meetings within that denomination tha are related to my work, I fully expect to pay registration fees assessed by the pla ning body of each meeting.

I submitted to Annual Conference Central Committee these suggestions to consider at its August meeting, when it began to plan for the 1989 Orlando Conference:

- Require all attenders of Conference to register (including paying modest fee and to wear their name badges in order to gain entrance to all Conference activities. Convention center and hotel personnel can help enforce this wearing of name badges.
- Annual Conference officers should present interpretive information about the benefits and costs of Conference, as well as much stronger appeals before each evening's offering is collected. A casual observation during the offering time shows me that many people do not put *anything* into the offering bags.
- It is shocking that Annual Conference carries a deficit from year to yea The deficit balance for December 1987 was $24,597. (*But down from $66,833 in 1985. —Ed.*) This strikes me as fiscal irresponsibility. Central Committee should find a solution, one that entails each congregation assuming its fair sha of support for the Annual Conference budget. Perhaps a questionnaire to all congregations would obtain helpful information on what Brethren expect to pay toward Annual Conference expense
- Find out what other denominations

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*



o to make sure that conferencegoers pay eir share of the meeting's expenses, cluding paying registration fees.

I hope to attend an Annual Conference on that is debt free, at which all conrencegoers cheerfully pay their share of e expenses as good stewards and as ood Brethren. □

Dovid J. Morris, an ordained Church of the Brethren nister, is executive director of Friendly Center, Inc., in ledo, Ohio, ond a member of Toledo's Heatherdowns urch of the Brethren.

Villiam P. Robinson

BRF acceptance s dangerous

is important that we be aware of the omplexity of the relationship between e Brethren Revival Fellowship (BRF) nd the denomination. (See the two-part ticle "Who's Afraid of the BRF?" in the ly and August/September issues of IESSENGER.) There are intrinsic dangers the fragmentation of a religious body.

In Dietrich Bonhoeffer's *The Cost of iscipleship* he argues that the monastic der became the enemy of that which it as established to protect. When a group the church's members accused the urch of bowing to the seduction of cularism, the church responded by thoring a sanctified body within the urch that would live above the evils at had contaminated the church.

The result, Bonhoeffer claims, was at sanctified living became comrtmentalized within the church. So hen detractors accused the church of cularization it deflected the criticism by ting up the monastic order as an exame of its commitment to holiness. oreover, authorizing this arm of ceticism not only quieted the prophets, t it also provided a haven for those ho disagreed with the church but did t want to leave it.

We should be warned by Bonhoeffer's count. We might better serve our nomination through explicit positional sponses to the challenges of the BRF. I n concerned that considering the BRF a part of the Church of the Brethren hile allowing it to maintain a separate ructure may someday lull non-BRF embers of a theologically conservative rsuasion into thinking the church is ore theologically balanced than is tually the case.

In fact, factions on the left side of the church, such as the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) could pose the flip side of the same threat. Church members of liberal positions could also misjudge the Church of the Brethren's theological equilibrium. If the church were somehow to embrace the BMC, but keep it separate from the warp and woof of the church, it would run the same risks in not dealing with an issue on the *left* as it does by blessing from a distance those who challenge it on the *right*.

The practical side of neither accepting nor rejecting the positions represented by appendage groups will show up in our evangelism efforts. I sat in a Church of the Brethren Sunday school class next to a person who stated that no one religion

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is superior to another and that thinking otherwise discourages world peace. Across from me sat a person who aligned himself closely with the positions stated by the BRF. I suspect that these two people would "proclaim the gospel" quite differently. Moreover, what might their "converts" expect to find in the Sunday school classes that they and their families attend? When Paul told Timothy to do the work of an evangelist it was two verses after setting forth the importance of "sound doctrine."

For me and my family, coming recently to the Church of the Brethren, the non-creedal nature of the denomination has been refreshing. Doctrine has been mi used and abused more often than not i our experience. But the BRF's relationship with our denomination magnifies the need for a common set c theological assumptions through whicl we can predict the direction of our spiritual nourishment and fellowship.

Annual Conference should be queri on what it means to be non-creedal an how our understanding will affect relationships with church and non-church groups and individuals. □

William P. Robinson is president of Manchester (I College and a member of Manchester Church of the Brethren.

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ightwell, Tommy, ordained May 21, 1988, Sipesville, W. Pa.

agan, Sylvia W., ordained Feb. 27, 1988, Prince of Peace, Pac. S.W.

wler, Michael J., ordained March 26, 1988, Manassas, Mid-Atl.

ammond, Todd Robert, ordained June 7, 1988, Trotwood, S. Ohio

ollenberg, Keith Earl, licensed Jan. 21, 1988, Harrisonburg First, Shen.

och, Richard A., ordained April 9, 1988, Allison Prairie, Ill./Wis.

ambert, Linda R., licensed Dec. 6, 1987, Glade Valley, Mid-Atl.

eaths

rmstrong, Sadie, 90, Roanoke, Ill., April 9, 1988

rnett, Dana H., 69, Greenville, Ohio, Dec. 4, 1987

ader, Lucille, 83, McPherson, Kan., May 18, 1988

aker, Susan, 72, Nappanee, Ind., April 24, 1988

ales, Elwood, 96, Warrensburg, Mo., June 13, 1988

almer, Esther S., 86, Lititz, Pa., May 15, 1988

edford, Floyd, 90, Sidney, Ohio, May 5, 1988

ird, Mary L., 49, Arcanum, Ohio, Dec., 19, 1987

lanck, H. Ray, 71, Lancaster, Pa., June 18, 1988

ogard, Jeff, 20, Eden, N. C., April 16, 1988

owman, John E., 68, Pomona, N. Y., May 20, 1988

ucher, Lloyd, 65, Huntsdale, Pa., June 8, 1988

uffenmyer, Nancy J., 55, Leda, Pa., May 26, 1988

urdette, Eunice E., 84, Boonsboro, Md., May 6, 1988

utterbaugh, Glenn, 87, Dixon, Ill., May 1, 1988

laar, Chauncey, 77, East Freedom, Pa., April 12, 1988

ooper, Clara I., 89, New Carlisle, Ohio, April 20, 1988

oy, Ruth, 86, Bradenton, Fla., May 28, 1988

ripe, Erma J., 59, Goshen, Ind., April 1, 1988

rowe, Mary Martha, 93, Oakland, Md., April 9, 1988

aniels, Leslie Hamilton, 87, Modesto, Calif., May 27, 1988

eardorff, Lewis, 76, North Manchester, Ind., June 10, 1988

eeter, Ruth, 74, Greenville, Ohio, June 14, 1988

etterline, Gertrude, 79, East Freedom, Pa., April 9, 1988

olby, Carl, 53, Huntington, Ind., March 2, 1988

Elva, Landis, 71, Lemasters, Pa., March 28, 1988

Ferguson, Sheila, 17, Ashland, Ohio, June 21, 1988

Fourman, Olive, 77, Greenville, Ohio, May 10, 1988

Funk, Gladys, 83, Dayton, Ohio, May 11, 1988

Garst, Theron, 76, Roanoke, Va., May 9, 1988

Gebhardt, J. Harvey, 84, Oaks, Pa., May 4, 1988

Gerdes, Bernadine, 64, Dixon, Ill., Jan. 29, 1988

Good, Elsie, 87, Ephrata, Pa., May 12, 1988

Gross, Lilly, 75, Johnstown, Pa., March 17, 1988

Hagenbuch, Ola King, 80, Boonsboro, Md., May 8, 1988

Hartle, Roberta, 73, Huntington, Ind., April 12, 1988

Hartzler, Lessie Beckwith, 75, Lansing, Mich., April 16, 1988

Harwick, LaVeta, 63, McPherson, Kan., May 27, 1988

Hawbaker, Janet B., 66, Mercersburg, Pa., Oct. 8, 1987

Heckman, A. Mary, 94, St. Thomas, Pa., June 4, 1988

Henry, Howard M., 91, Roanoke, Va., Feb. 14, 1988

Hershberger, Wilbur E., 80, St. Petersburg, Fla., Feb. 1, 1988

Hershey, Emma, 77, Manheim, Pa., April 30, 1988

Hershey, Milton, 92, Manheim, Pa., Feb. 24, 1988

Hertzog, Phares, 107, Elizabethtown, Pa., Jan. 27, 1988

Hess, Carl W., 78, Salem, Va., April 22, 1988

Hess, Charles Bruce, 64, Huntingdon, Pa., Feb. 3, 1988

Heuston, Audrey J., 62, Martinsburg, Pa., March 21, 1988

Hiler, Matthew S., 19, Hershey, Pa., Jan. 11, 1988

Hipple, Mildred, 59, Elizabethtown, Pa., Feb. 8, 1988

Hiser, Edith, 83, Cerro Gordo, Ill., April 23, 1988

Hoff, John L., 90, Lake Station, Ind., June 9, 1988

Hoffman, Donald, 81, Polo, Ill., Oct. 25, 1987

Hollar, Eula R., 92, Harrisonburg, Va., Feb. 1, 1988

Hoover, Mary, 96, North Manchester, Ind., Oct. 11, 1987

Horner, Eltha, 83, West Milton, Ohio, May 14, 1988

Hoyle, Cecil, 71, Polo, Ill., Jan. 23, 1988

Huffman, Vera B., 77, Hollins, Va., Feb. 14, 1988

Hurt, Fred L., 90, Roanoke, Va., March 7, 1988

Ikenberry, J. Stephen, 37, Daleville, Va., Jan. 21, 1988

Jarboe, Lloyd, 85, Garden City, Kan., Feb. 8, 1988

Johnson, L. Russell, 84, Waterford, Ga., Dec. 26, 1987

Jones, Gladys, 93, Waterford, Ga., May 23, 1988

Jones, Thomas B., 74, Quicksburg, Va., Jan. 23, 1988

Kellam, Effie, 97, Huntington, Ind., Feb. 17, 1988

Keller, Olive, 68, Ephrata, Pa., March 19, 1988

Kelly, J. D., 44, West Milton, Ohio, Feb. 8, 1988

Kemper, John L. Sr., 80, Westminster, Md., March 8, 1988

Kindig, Louise E., 57, Athens, Ga., Dec. 23, 1987

Kingery, J. Lee, 73, Flora, Ind., May 10, 1988

Kinsey, Cassie W., 79, Roanoke, Va., Feb. 27, 1988

Kiser, Florence S., 76, Churchville, Va., Jan. 21, 1988

Knotts, Earl Perry, 87, Hambleton, W. Va., March 1, 1988

Krall, Irma, 84, Cerro Gordo, Ill., Feb. 25, 1988

Kristoff, Louis, 61, Johnstown, Pa., April 24, 1988

Kroplin, James, 55, West Milton, Ohio, May 15, 1988

Kruschwitz, Alfred O., 80, Elders, Iowa, March 6, 1988

Lantz, Jo Anne, 56, Vinton, Va., March 6, 1988

Large, Elva, 70, Union, Iowa, April 29, 1988

Lawyer, Agnes, 83, Hanover, Pa., March 4, 1988

Lehman, Harry C., 73, Dayton, Ohio, April 1, 1988

Lightner, Woodrow, 71, Harrisburg, Pa., Feb. 26, 1988

Loomis, Neal S., 75, Des Moines, Iowa, March 3, 1988

Loshbaugh, Katherine L., 91, Burlington Kan., March 3, 1988

Ludwick, Blondell, 76, Perkasie, Pa., Nov. 29, 1987

Manspile, Christine A., 79, Roanoke, Va., March 10, 1988

McAllister, Fern, 84, Harrisonburg, Va., March 18, 1988

McCann, Edna, 94, Cushing, Okla., May 16, 1988

Miller, Ada, 81, Manheim, Pa., April 3, 1988

Miller, Elmer Casper, 73, Luray, Va., March 6, 1988

Miller, Louise, 79, Shelocta, Pa., March 27, 1988

Miller, Lurea, 63, Elizabethtown, Pa., Feb. 22, 1988

Miller, Ruth E., 90, Bridgewater, Va., April 4, 1988

Milligan, Kleda E., 77, Huntingdon, Pa., March 21, 1988

Mishler, Ralph, 87, West Milton, Ohio, April 2, 1988

Montgomery, Marvie J., 96, Roanoke, Va., Feb. 17, 1988

Moreland, Phillip, 23, Ridgeley, W. Va., July 12, 1988

Morris, Arthur, 88, North Manchester, Ind., May 13, 1988

Moyers, Nellie, 73, Churchville, Va., March 29, 1988

Muterspaugh, Violet, 63, Harrisonburg, Va., Feb. 20, 1988

Noffsinger, Orville R. C., 91, Defiance, Ohio, April 24, 1988

O'Brien, Helen, 68, Ridgeley, W. Va., June 4, 1988

Olt, Elsie Petry, 84, Richmond, Ind., April 14, 1988

Oswalt, Roy C., 86, Greenville, Ohio, April 11, 1988

Overcash, Paul, 67, Greenville, Ohio, March 2, 1988

Oyler, John Lowrye, 74, Flora, Ind., April 6, 1988

Palmer, Henrietta, 81, Hagerstown, Md., Dec. 14, 1987

Parks, Anna, 65, Greenville, Va., Feb. 2, 1988

Parr, Marvin Luther, 77, Crimora, Va., Jan. 31, 1988

Payne, Goldie, 67, Bridgewater, Va., March 16, 1988

Peterson, Mary Ellen, 25, Cando, N. D., Aug. 5, 1987

Phibbs, Sylvara A., 87, Bridgewater, Va., March 11, 1988

Poling, Ethel B., 97, Bridgewater, Va., May 22, 1988

Puffenbarger, Mary, 97, Sugar Grove, Va., Jan. 16, 1988

Rahold, Florence, 82, Ephrata, Pa., June 8, 1988

Rankin, William, 60, Catlett, Va., March 15, 1988

Rarick, Vinna C., 96, Elkhart, Ind., March 13, 1988

Rash, Ocel, 81, Waterford, Ga., Dec. 13, 1987

Rauhofer, Grace, 78, St. Petersburg, Fla., Dec. 1, 1987

Raysor, Clarence, 73, Spring City, Pa., Feb. 11, 1988

Reed, Manda R., 90, Christiansburg, Va., Feb. 23, 1988

Reichard, Robert Howard, 84, Harrisonburg, Va., March 18, 1988

Renshaw, Ruth, 76, Des Moines, Iowa, March 13, 1988

Resser, Joseph H. Sr., 91, Lancaster, Pa., Feb. 23, 1988

Richardson, Jesse A., 90, Roanoke, Va., March 12, 1988

Rindels, Marvin, 68, Preston, Minn., Jan. 25, 1988

Rock, Lulu, 96, Greencastle, Pa., March 30, 1988

Rodeffer, Lottie, 90, Harrisonburg, Va., May 16, 1988

Rowe, Ottie M., 88, Huntingdon, Pa., Feb. 28, 1988

Rowland, Ronald Stanley, 43, Hanover, Pa., Feb. 15, 1988

Royer, Ruth, 84, Westminster, Md., April 29, 1988

Sandridge, Amanda Elizabeth, 106, Crimora, Va., March 12, 1988

Sanger, Gladys V., 78, Bridgewater, Va., June 9, 1988

Sell, Esther L., 86, Loysburg, Pa., March 10, 1988

Severson, Gladys D., 89, Phoenix, Ariz., Feb. 7, 1988

Shearer, Delbert, 87, Verona, Ohio, March 7, 1988

Sheffer, Cecil C., 70, Churchville, Va., March 26, 1988

Sherman, Elizabeth, 90, Mathias, W. Va., March 21, 1988

Shipman, Clyde, 74, Cerro Gordo, Ill., April 7, 1988

Shirk, Walter S., 78, New Holland, Pa., Jan 11, 1988

Silvious, Icie Ethel, 70, Timberville, Va., Jan. 17, 1988

Sink, Clarence D., 73, Middlebury, Ind., March 3, 1988

Smeltzer, Mildred M., 63, Shelocta, Pa., May 11, 1988

Smeltzer, Zela, 84, Cando, N. D., March 26, 1988

Smith, Hinnie, 79, Ridgeley, W. Va., March 25, 1988

Smith, Martha, 90, Greenville, Ohio, March 12, 1988

Smith, William Franklin, 73, North Manchester, Ind., July 18, 1988

Snavely, Lucile, 91, Fostoria Ohio, June 29, 1987

Snavely, Steven A., 18, Manheim, Pa., March 26, 1988

Snyder, Mary Ellen, 84, Fredericksburg, Va., Feb. 28, 1988

Snyder, Zelda M., 78, Oakland, Md., May 14, 1988

Spangler, Clyde, 84, Hagerstown, Md., Dec. 10, 1987

Spitzer, Ethel Rebecca, 95, Broadway, Va., March 20, 1988

Stark, Carl E., 61, Elizabethtown, Pa., March 4, 1988

Stickler, Ethel L., 84, Hartville, Ohio, April 29, 1988

Stickler, Scott D., 74, Pittsburg, Ohio, Oct. 31, 1987

Stickley, Guy Jacob Sr., 66, Weyers Cave, Feb. 22, 1988

Stokes, Harry, 72, Battle Creek, Mich., April 18, 1988

Stone, Frances, 66, Salem, Va., March 24, 1988

Stonesfifer, David Augustus, 92, Westminster, Md., June 17, 1988

Stroop, Bertha E., 93, Quicksburg, Va., Feb. 9, 1988

Stultz, Shirley, 64, Bergton, Va., Feb. 16, 1988

Tate, Mable, 85, Wabash, Ind., March 12, 1988

Taylor, Arthur E., 89, Flint, Mich., May 3, 1988

Wagner, Ruth, 74, Cerro Gordo, Ill., May 14, 1988

Walker, Minnie J., 82, Eden, N. C., Feb. 4, 1988

Wall, Jeffrey, 47, McPherson, Kan., May 29, 1988

Weaver, Andrew J., 64, Waynesboro, Pa., May 12, 1988

Weaver, Clarence M., 75, Eden, N. C., May 5, 1988

Weaver, Dalton, 61, Shanksville, Pa., March 21, 1988

Weaver, Galen, 72, Waterford, Ga., March 27, 1988

Weist, Jacob, 95, Ephrata, Pa., April 12, 1988

Whitmer, Olga B., 91, Staunton, Va., May 9, 1988

Williams, Inez, 77, Ollie, Iowa, March 28, 1988

Winkel, Virginia, 73, Bradenton, Fla., May 23, 1988

Woods, Naomi, 89, Eden, N. C., Feb. 23, 1988

Worley, Glenn R., 69, Hanover, Pa., July 22, 1988.

Wyles, Glen E., 69, Duncansville, Pa., May 13, 1988

Zimmerman, Glenn W., 66, Martinsburg, Pa., Sept. 23, 1987

Putting up with the presidents

The United States presidency has long been a favorite topic of study for me. Lining the nest of my packrat's den are items attesting to that long-time interest, including drawings I made at age 12 of the 1948 candidates. The other day I came across a real gem among my memorabilia—a 1952 high school teacher's written permission for me to leave school and nip over to the railroad tracks there in tiny Bassett, Va., to watch candidate Eisenhower's campaign train pass through. In college, I had small framed portraits of all the US presidents on my dorm room wall. Today I still collect such items as books, campaign buttons, posters, charts, and clippings about the presidents and the office, and enjoy visits to presidential homes, graves, and monuments.

Ironically, however, while my fascination with the presidency has never abated, I have become increasingly discouraged by the abuse of the office and by the caliber of person of some who have attained it. And I have become particularly unhappy with the process whereby it is attained, although I know that "mud-slinging" goes back as far as 1800.

When the time comes to suffer through another presidential campaign, I almost wish I could join the ranks of those Brethren who still believe it is inappropriate for members of this church to vote. There are many aspects of the election process that can only make a "good Brethren" shrink back in dismay. Even the monumental ego it takes to presume to run for the highest office in the land hardly suggests the view of self we have from the Sermon on the Mount. The meek may inherit the earth, but certainly not the Oval Office. The compromise of principle required to gain the Oval Office clearly flies int he face of what we are taught as Christians, much less as Brethren.

Which raises the big question: By what criteria, then does the "good Brethren" decide which candidate to back? One way is to measure the candidates' spoken or written stances on vital issues against official statements of the Church of the Brethren on the same issues. That measuring device has been prepared for us by Dale Largent on pages 13-17 of this MESSENGER.

But likely very few of us would make our choice so methodically and objectively. In most of us, political passions run too deep for that simple process. We come to the task with our political biases in place and functioning.

Certainly the responsible Brethren voter will want to look seriously at the Largent report. But knowing the compromises that candidates have to make in their attempt to appeal to as many voters as possible, or to offset the opponent's offensive, we can be assured that the candidates' announced positions don't tell the whole story. Witness, for example, how, in mid-campaign both candidates of this 1988 race have shifted somewhat their earlier stances on "Star Wars."

So, how will I vote in November? First of all, I admit that political biases I simply inherited from my parents will play a big part. And just the basic hunch of which man is "the most for real"—the way we have of sizing up anyone we meet—will play some unmeasurable part.

But, aside from that, I will be looking for certain viewpoints I "read between the lines" of the campaign speeches, debates, and interviews. My questions will reflect some basic tenets of what I believe is important to me as a Christian, a Brethren, and a patriotic American: 1) Which candidate is genuinely on the side of the poor, the oppressed, the disenfranchised, the homeless, the hungry? 2) Which one is most likely to pursue peace and international fairplay—has a global view of humankind and respects the rights and aspirations of Third World peoples? 3) Which one is most concerned about the environment of our country and of the planet, and is most likely to strive to safeguard and improve it?

There are specific issues as well that I will be concerned about, such as the effort to cope with the drug problem. But the three earlier questions are the broader, more basic ones I will be concerned about.

Given the system we currently use to select our national leaders, this seems about the best I can do as a responsible voter in choosing my candidate. And when the dust settles, whoever wins the Oval Office—even if "the other guy" gets elected—I will be impartial about one thing: He will get just as much attention in my hobby of presidential collecting and study as if I had rooted for him all the way. —K.T.

The BRETHREN HERITAGE PRESS announces its latest title . . .

SECTARIAN CHILDREARING
The Dunkers 1708-1900

by Alvin E. Conner, M.D.

. . . a well researched enjoyable account of the way in which the Brethren raised their children prior to 1900. Dr. Conner interestingly describes how the values of the parents were instilled in their children, how discipline was applied and how the church influenced the life of the child. The various activities among the Brethren youth are related including their childhood escapades, social gatherings and courting.

The collection of 25 photographs, never before published, depict the changing pattern of garb, forms of recreation, a baptismal scene, wedding instructions by an 1870 Dunker preacher, and numerous Brethren family groups, many well known among the Brotherhood.

Within the setting of the family, the farm and the church he presents the children of the Brethren in a fresh and interesting way. Those with children will find many insights which they may want to use in our age.

Dr. Conner, a fourth generation Brethren on both sides of his family, is a graduate of Bridgewater College where he is presently a trustee, and the Medical College of Virginia. He has practiced as a pediatrician in the Manassas, Virginia, area for 25 years.

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In a once food-sufficient country, 4½ million people—one-third of the population—face starvation.

Mozambique, on Africa's southeast coast along the Indian Ocean, is ravaged by violence and drought. An estimated 2 million people are displaced and 4.6 million at risk of starvation. In support of a Church World Service appeal for $1.5 million for relief assistance, the Church of the Brethren has designated $62,500 for Mozambique aid. Your contribution enables gifts of love and mercy to keep flowing. Mail your check today to the Emergency Disaster Fund, 1451 Dundee Ave., Elgin, IL 60120.

EMERGENCY DISASTER FUND

messenger

CHURCH OF THE BRETHREN NOVEMBER 1988

FLORENCE DATÉ SMITH

REMEMBERING INTERNMENT

contents

9 **Days of Infamy: America Sends Its Citizens to Concentration Camps.** More than 40 years passed before Florence Daté Smith could bring herself to tell her story—how the US government, in one of the most tragic incidences of racism in modern times, sent her and 120,000 other Japanese-Americans to concentration camps during the war scare following Pearl Harbor. Sidebar: "Beacon in a Dark Night," by Kermon Thomasson.

13 **Courageous Printers: The Sauer Press.** The Church of the Brethren isn't making too big a deal out of the 250th anniversary of the Sauer Press. That's too bad, says historian Donald F. Durnbaugh, because the Sauers were among the finest and noblest of our Brethren forebears. They took as their motto "For the glory of God and my neighbors' good," words worth following . . . and lives worth remembering.

15 **Life's Been an Independence Movement.** Born with displaced hips and virtually non-functional arms and hands, Jean Keith wanted to be totally independent . . . not *almost* independent. She provides an insider's viewpoint on how the "abled" can best help the disabled.

18 **Let's Take Another Look at Judgment.** "Judging" is almost a dirty word for Christians, but Paul Grout says it's time to face up to reality: As Christians, we have a responsibility in Christ to demand in love that the principles of the kingdom be lived out among us.

COVER: Florence Daté Smith agrees it might have been "emotionally and psychologically healthy" to talk years ago about her World War II internment, but only recently has she felt able to express herself on the most traumatic experience of her life as a US citizen. Story on page 9.

In Touch profiles Randy Zwally, Ephrata, Pa.; Dean Rust, Strasburg, Pa.; and Irene Detwiler, Elkhart, Ind. (2) . . . **Outlook** reports on Disaster aid. Disaster auction. NCC. Frys to China. "Assisi '88." Western youth conference. Toothbrushes to Nicaragua. Evangelism academies. Outdoor ministries. BVS. Women's conference. Personnel (start on 4) . . . **Worldwide** (7) . . . **Pontius' Puddle** (17) . . . **Windows in the Word** (19) . . . **Small Talk** (22) . . . **Opinions,** of Olen B. Landes and Gene Hipskind (start on 23) . . . **Turning Points** (27) . . . **Editorial,** "Musings at Madison's Montpelier"(28).

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messenger

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letters

TOUCHING ON BRETHREN NERVES

I am glad that MESSENGER keeps touchi nerves by highlighting such groups a Brethren Revival Fellowship, Commu Fellowship, and peace activists.

Though appropriate sometimes to do s too often have emphasized narrowing ou ferences. I hope MESSENGER keeps on helpi *widen our appreciation of differences.* cautions about being too quick to label tho think are against us. Like Barnabas, we c more receptive, affirming, and encouragi various renewings that the Spirit is brin even though they may come in packages th different from the ones we are used to.

ROGER EBE

Milford, Ind.

HEALING WAR SCARS AT MCPHERSO

I liked the July article about my alma m "McPherson College: Oriented Toward a ond Century."

But I have two criticisms: The article wa short. I would have appreciated a more in- look at McPherson's history—how it got such a fine school. And I was appalled t photograph was used that showed Kline being torn down. That photograph looke something out of World War II.

MARTY MO

Oak Brook, Ill.

CELEBRATING COLLEGE CENTENNIA

I enjoyed seeing photos of the "new" Mc son College (July), but why only five paragr of text? I would have appreciated more. I ch many fond memories of McPherson, cherish as well the friendships begun ther

Could MESSENGER do a series of articl Brethren colleges, including those now def This would be appropriate considering th the surviving colleges have had or will so having their centennials.

SYLVIA EL

Duarte, Calif.

(Hey, welcome to the series! We ran a cente article about Juniata in May 1976, Bridgewa April 1980, and now McPherson. For Manch 1989 centennial, we have slated an article on its famous presidents, Otho Winger. La Verne for centennial treatment in 1991 and Elizabet in 1998. But we plan to let the "defunct college in peace!—Ed.)

DON'T DIE BY DEFAULT

Thanks to General Secretary Don Mill "Brethren in the '90s" (June). The "Goals f '90s" certainly call us to new life as that quic within us and moves us into our witness i world.

The question of becoming survival-orien a good one to raise. When we become survival-oriented, we die by default. Act growth only comes as we intentionally risk to ourselves and then go deeper in faith obedient life.

M. R. Zigler, in his later years, preache

quently on the Great Commission. Eloquently ie reminded us how we are to call all the world to he gospel of Christ. The evangelistic call is our nandate. Then M. R. would move to the scene of aptism. As the vows were taken, he would recall ow the applicants were to be asked whether hey refused to take up guns to fight. Conversion f heart and obedience in action go hand in and.

Let us affirm the "Goals for the '90s." As we go eeper within, the signs of new life in God's ingdom will break out around us. Hope springs ternal in the hearts and actions of believers.

DAVID S. YOUNG

Vest Chester, Pa.

VILL WE BECOME PILATES?

I am a Brethren Volunteer Service worker in El alvador.

Critical letters published recently in MESENGER show how sadly prevalent the philosohies of "my country right or wrong" and "the nd justifies the means" still are, even among iblically-based denominations such as the hurch of the Brethren. Yet, both fly in the face f Christ's unequivocal commandments and the xample of his life.

Readers who say that religion should have othing to do with politics are especially frustrat-ng to me. What they likely mean is that religious eople should not criticize their government or s policies, which is quite another thing.

I wish we all could understand what it means be a Christian in oppressive countries such as l Salvador, where—just as in Poland, for stance—many Christians who try to live ccording to Christ's gospel are considered "subersives" and harassed or murdered with the vareness and possible complicity of their vn government.

We North Americans should open our hearts nd minds to the cries of the suffering in Latin merica and elsewhere, or we shall risk becomg a nation of "Pilates" before the ongoing ucifixion of the poor of this world.

CHRISTINE RODGERS

an Salvador, El Salvador

ESONATING WITH CAMPOLO

I greatly appreciated Tony Campolo's sermon last summer's Annual Conference. My spirit sonated with his word.

I have long felt that Brethren tend to make eir peacemaking as impersonal as the war achine they deplore. It is easier to sing "Happy irthday!" to Russian Christians at Annual onference than to stick out one's neck for an used child or battered wife right in our own mily circle. It is easier to provide sanctuary for eople who speak another language than to try to nderstand the language of a homosexual, even it's one of our own congregation.

Although the typical Brethren family (or conegation) of the past may have been able to parate itself from the sinful world, it is the rare mily today in any denominational structure hose members are not experiencing turmoil in relationships with their closest of kin. If we try to place ourselves within a safe cocoon and self-righteously avoid those who might "drag us down," we will never grow in our awareness of how to reach the world for Jesus Christ.

I agree with Campolo: We need to be open, ready witnesses for Christ wherever we are. And for most of us, that is close to home.

MARY M. TAYLOR

Marshalltown, Iowa

A GOAL FOR ORLANDO

At the St. Louis Annual Conference I sensed a beautiful spirit of witnessing to our faith. What a joy it would be if each one who attended Conference this year returned home and won one person to Christ by the time of the 1989 Conference in Orlando. That would mean a gain of 5,000 new members, and many more if other members caught the spirit and did the same.

We have been ringing church bells when we ought to be ringing doorbells. We have been doing with our purse what we ought to be doing in person. We have been doing by proxy what we ought to be doing by proximity.

JOHN D. LONG

York, Pa.

A TIME SO URGENT

I agree with the August/September editorial ("Thoughts While Down in the Dumps") that we often have discarded perfectly good and workable plans and programs in the church simply to "keep up with the mainline denominations." The impossible burdens that have been placed on district executives and the almost total reliance on the expertise of professional pastors have contributed to the identity crisis and the decline in membership in the Church of the Brethren.

The abolition of the eldership was a tragic mistake. Some entrenched old elders exercised too much power, but there are important values in the eldership at its best.

Much of the confusion and uncertainty of direction in the church arise from our excessive reliance on inexperienced persons in various offices of the church, and especially delegates to district meeting and Annual Conference.

The time is ripe indeed for a thorough study of our church structures. It is my hope and prayer that Annual Conference will take a fresh look at some of the workable structures that we have discarded, as well as the structures needed for our present time.

EDWARD K. ZIEGLER

Bridgewater, Va.

A SYMPTOM OF SOMETHING?

I appreciated the August/September editorial, "Thoughts While Down in the Dumps." It's ironic that in the same issue it was reported that Bethany Theological Seminary was hiring two "other denomination" faculty members to teach Brethren how to pastor Brethren churches!

RAYMER COX

Lawrence, Kan.

page one

I never cease to be amazed the way Brethren Volunteer Service workers get around and find such interesting opportunities for service. My own BVS time—three years spent in Elgin, Ill., and Waka, Nigeria—shaped my subsequent career. I know whereof I speak.

In the summer of 1987 I spent two weeks in Poland and found remarkable the work being done there by BVSers, most of them in teaching positions. I also stopped by the Netherlands to check out two more BVS projects. One of them was at Alkmaar, where Cheryl Cayford was working with the International Fellowship of Reconciliation (IFOR). Cheryl was born and raised in Nigeria and came to Alkmaar by way of the University of La Verne, in California. As part of her Alkmaar project she served as managing editor of *Reconciliation International*, IFOR's magazine. She was also helping IFOR general secretary Jim Forest complete a book manuscript about the ouster of the Marcos regime from the Philippines. I was impressed.

Cheryl Cayford

This past summer Cheryl returned to the USA, then learned that MESSENGER's BVS internship was open. We needed no introduction. One phone call and we had a new intern and Cheryl had extended her BVS commitment until the end of 1989. You will begin to see her by-line soon. As I said, it never ceases to amaze me how BVSers get around.—THE EDITOR

CLIPPINGS WANTED

Our readers can do us a great service by clipping Brethren news from their local newspapers and sending these items to us. We get news leads from such clippings, as well as ideas for feature stories. We also post the clippings here at the General Offices for the interest of staff and visitors.

Please clip articles carefully. Do not "scotch-tape" pieces together. Good photocopies are acceptable. Be sure the name of the paper and the date are shown, printing them in the margin, if necessary. Send the clippings to MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

in touch

Randy Zwally: Music to inspire

What kind of songs are composed by a musician who says he's been inspired by the likes of Pete Seeger, Elton John, Aaron Copeland, Peter Tchaikovsky, and the Band? Inspirational! Randy Zwally, a member of the Ephrata (Pa.) Church of the Brethren, has been sharing his special brand of music with audiences that include congregations around his native Ephrata and beyond. Whether he is performing an original bluegrass tune or a traditional hymn or folk song his purpose is always to provide inspiration.

"I like to use my music to glorify and praise God and enhance worship," Randy says. He's a regular contributor to worship services and has written many Christian songs, including a hymn under consideration for the upcoming new Brethren hymnal.

At the same time he likes to write and perform music with a social message. Last spring he spent some time with one of the fathers of such music, Pete Seeger. "I admire Pete Seeger not only as a musician but for the way he has used his music to inspire people to act on what they believe is right. I'd like to do that as well." Randy is known for delivering his musical messages with a generous dose of slightly off-the-wall humor.

He's serious about his music, though, and graduated from West Chester State College with a bachelor's degree in music education. He also has done graduate studies at the Manhattan School of Music and Ithaca College and has studied at the National Conservatory of Music in Guatemala. Randy taught high school instrumental music for four years, gives private guitar lessons and has recently been named Guitar Instructor at Messiah College, in Grantville, Pa.

He says he is *driven* to compose and finds it a form of meditation that involves him so completely that he loses track of time. "I was on my way out one day when the melody for 'Bethlehem Twilight' popped into my head. Before I realized it I had spent eight hours at my piano, writing."

That song is the center of Randy's latest approach to music and social involvement. He has just released his first recording, a collection of original and traditional Christmas music. "Bethlehem Twilight: Music for Christmas" is available on cassette tape for $9.50 (including postage; Pennsylvanians add 51 cents sales tax) from Randy Zwally, Box 432, Dept. M, Ephratra, PA 17522.

Randy is donating 15 percent of all sales from the cassette tape to Heifer Project, Inc., which he admires for the way it helps people. Randy's way of helping people—his music—is admired as well and can now be shared with an even larger audience than before. — RANDY E. NEWCOMER

Randy E. Newcomer is a freelance writer living in Ephrata, Pa.

Dean Rust: Dentist

They had been traveling 12 hours through blinding dust and sweltering daytime heat, which turned to bone-chilling cold at night. One of the four-wheel-drive vehicles, heavily loaded wi medical supplies and Bibles printed in Persian, regularly had to be pushed out of engulfing sand.

The makeshift road was crowded wit Afghan refugees leaving the country. T American convoy of volunteers, includ ing a surgeon, a firefighter, a nurse, an dentist, was headed inward.

Suddenly there were loud shouts. Someone had spotted a helicopter off t the right. Within minutes the road cleared as travelers ran for cover. No o moved for eight hours.

Last May Dean Rust, formerly of the Lancaster (Pa.) Church of the Brethren and now a member of Calvary Indepen dent Church, chose to place himself in the midst of war-torn Afghanistan. He was well aware that his life would be in danger. But he also knew that he woul be the first dentist the people there had seen in a decade—maybe the first ever.

What he didn't know until just 10 da before his departure was that the occup ing forces were offering $7,000 to any p son who turned in a doctor or nurse wh was helping the rebels, and that the average Afghan income is $20 a month "It took a good deal of faith in the organization that made the arrangements, and in the Hazarajat tribesmen who served as our guides," he says.

The organization is called the Christian Emergency Relief Team (CERT), which Dean serves as director of international medicine. He made two previo trips with CERT, both to Honduras, in April and January 1987, and two trips t the Dominican Republic with Manches ter College during January terms in 198 and 1984.

While volunteers pay their own way f all CERT programs, Dean's trip to Afghanistan was by far the most expensive, the most difficult, and the longest. The journey cost him $2,500 and requir six days of brutal travel each way once inside the country.

But it was not long enough, says Dea Though he and his group were gone tw

y business

weeks, they were able to spend only four days treating people. And they had to shut down the clinic at night because there was no electricity. During these few days, he pulled teeth that had been aching for years without so much as aspirin for relief. The stoic Afghan patients couldn't believe that he used anesthetic. "They would have been willing to have their teeth pulled without anything."

"People ask me why anyone in his right mind would want to go to these places," Dean says. But as one who feels privileged to have been born in this country, with its opportunities, he felt a pressing desire to serve the dental needs of those less fortunate, to witness to his faith, and to help "build a bridge of friendship" with the Afghan people. The sense of satisfaction, outweighing all monetary, emotional, and physical sacrifices he had to make in return, was well worth the risk. —JOHN SPANGLER

John Spangler, of Elizabethtown, Pa., served this past summer as a Brethren Volunteer Service intern with MESSENGER, *while awaiting a longer term BVS assignment in Europe.*

Irene Detwiler: Passion for the piano

Everyone at Elkhart Valley Church of the Brethren, in Elkhart, Ind., knows which Sunday is Irene Detwiler's turn at the piano. For this 60-year-old pianist, a special passion has made becoming a worship musician possible. Legally blind from birth, Irene lived almost half her life only knowing she was "the girl with bad eyes." Though knowing the extent of her blindness could have made her life less stressful, Irene is glad she did not have the label "blind" stuck on her. "I would probably have been sent off to some 'blind' school," she says, "and back then they didn't offer the opportunities they do today."

Her passion for the piano began early. In fourth grade Irene discovered in the back of a school music text a keyboard chart that allowed her to translate her music class training into playing from sheet music. This discovery let her move beyond the tunes she had been playing by ear since age four. "All I wanted was to play that piano," she recalls.

She wanted so eagerly to play that she listened while neighbor children took *their* piano lessons. Afterward she would go home and play their songs from memory. At first Irene memorized all her music. She could not see well enough to read music and play it simultaneously. Her six total years of lessons came in three courses of instruction. Fatigue and nervous exhaustion once forced her to

drop out. She exerted so much energy using her minimal vision to pass through high school with top grades that she could not cope with any more learning.

Before being declared legally blind, Irene struggled with feelings of personal inadequacy. Understanding the reason for her strain and fatigue has made her better able to cope. A view of giftedness prevents Irene from feeling embarrassed about the special apparatus she now uses to play or the position she used to assume in order to be within two inches of her music.

Today she memorizes page positions instead of playing by memory. A surgical procedure three years ago has given her the best vision in her life (20/70 with a telescopic lens), and she can follow the music if she is very familiar with it. One frustration is hymn introductions in the present Brethren Hymnal, where she cannot find the accompanist's cue dots.

After problems with health and finances forced husband John to drop out of Manchester College, Irene began work toward keyboard instructor certification through a state grant. One year she taught 40 students. Now she is "retired" to teaching piano to two visually impaired students and tutoring Braille.

One of Irene's best compliments came when a worshiper told her that church could have dismissed after her "musical prelude," and all would have known they had worshiped God that day. That is because Irene views her passion for the piano as a divine gift—an important expression of worship. —DEAN R. HEISEY

Dean R. Heisey is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

Recent disaster aid totals quarter-million

The latest grants from the Church of the Brethren's Emergency Disaster Fund bring to $227,500 the total given between March and September 1988.

Victims of Hurricane Gilbert's destruction in the Caribbean, Central America, and Mexico have received an initial $20,000 from the Church of the Brethren. Church World Service, which appealed for $2 million from US churches, has sent blankets and clothing, canned beef, medicine, water purification tablets, generators for pumping water, and plastic roofing materials for temporary housing.

A grant of $20,000 was made in response to the worst flooding in the history of Bangladesh. Most of the funds were channeled through Church World Service, with a small amount going through the Mennonite Central Committee.

As of early September, at least a thousand people had lost their lives and 20 million people were marooned. CWS responded immediately with 10 million water purification tablets, to be followed by food, medicines, and plastic sheeting for shelter.

Staff of the Church of the Brethren's SERRV Self-Help Handcrafts program have received first-hand reports of the crisis caused in Bangladesh by severe flooding. SERRV purchases crafts from seven different producer groups in Bangladesh representing thousands of families, said director Jim Forbus.

One group, EDM Handicrafts, reported that the flood is so devastating that it has destroyed the normal life of the project beneficiaries. The organization is now involved in providing relief for about 60,000 flood victims, including some of their own producers. Activities include distributing basic medicines to treat diseases caused by water contamination and repairing damaged houses, tubewells, latrines, and community centers.

In other recent Emergency Disaster Fund grants:

- $15,000 will help Church World Service implement a food relief program in Vietnam. The program focuses on feeding children under five years old and on distributing food to farm families in selected rural farming villages that have suffered from drought and the resulting loss of crops.
- $10,000 helped an additional 1,500 to 1,700 Salvadoran refugees return to El Salvador from refugee camps in Honduras. This August 1988 repatriation followed the October 1987 of 4,500 refugees. That earlier group was accompanied by an international group of church leaders, including Yvonne Dilling of the Church of the Brethren.
- $10,000 has been sent in response to a major earthquake in northern India and surrounding districts. At least 200 people were killed, and an estimated 7.7 million more will require emergency assistance through the provision of rice, clothing, utensils, building materials, and other relief goods.

A joyful refugee goes home, one of many streaming back to El Salvador.

Disaster auction raises $240,000

More than $240,000 was raised for disaster relief victims around the world through the 12th annual Brethren Disaster Relief Auction, held September 23-24 at the Lebanon County Fairgrounds in Pennsylvania.

Sponsored by 112 congregations in Atlantic Northeast and Southern Pennsylvania districts, the event featured five simultaneous auctions. One of the 106 quilts sold was an "around-the-world" quilt by 99-year-old Lizzie Longenecker, which sold for $1,700. Other quilts ranged from $350 to $4,000. Sixty-eight head of cattle were auctioned for a total of more than $5,800.

More than 8,500 people from 15 states attended the activities on Saturday. In addition to the auctions, 67 craft vendors displayed and sold items. Apparently auction-goers ate well, too, since sales included 1,200 homemade pies, 400 loaves of bread, 60 bushels of string beans, and other food items.

The annual auction is a primary contributor to the denomination's Emergency Disaster Fund, which sends financial assistance and volunteer workers to disaster areas in the US and around the world.

NCC financial crunch may curtail programs

The National Council of Churches faces a severe financial crunch that threatens to force cutbacks in many programs that are fighting for survival.

A major cause of the budget crisis, said NCC general secretary Arie Brouwer to members of the council's executive committee, appears to be the growing disenchantment in the US with mainline denominations from which the NCC draws most of its support. Denominations such as the Presbyterian Church (USA), the Episcopal Church, the United Methodist Church, and the United Church of Christ have suffered significant membership losses in recent years.

The mainline churches seem to be entering a time when they are on a "search for identity," suggested Brouwer. He said this translates into a waning of support for the NCC.

Even Church World Service, the NCC's relief, development, and refugee assistance division, which raises and spends some 70 percent of the total NCC budget "is no longer exempt from financial difficulty," he said, and is struggling to cut about $1.7 million from its basic expense budget of about $6.3 million for 1989.

Part of CWS's financial difficulty is caused by some denominations not channeling their funds through Church World Service in protest against the charges for "common services" that are provided by the council's central administrative structure.

A special consultation of NCC leaders will "look comprehensively at the current and future programs of the NCC and the ability of member communions to fund them," said Brouwer. That meeting will take place just before the November 1-4 governing board meeting, where board members will act on recommendations related to issues such as governance, funding and financial administration, and CWS communications, education, and fundraising.

Frys begin assignment with Nanjing academy

Ivan and Dorotha Fry, former co-pastors at the Turkey Creek Church of the Brethren, Larwill, Ind., have begun a year of teaching English in Nanjing, the People's Republic of China.

They are teaching at the English Language Institute for the Jingsu Agricultural Academy. The assignment is part of the Church of the Brethren's agricultural exchange program with China.

The Frys retired from the pastorate in July, though Dorotha says she prefers to call it "refired" and Ivan calls it "redirected." Both have licenses for teaching English and have taken additional coursework in TESOL (Teaching English as a Second Language). They will return from their volunteer assignment next July.

Also part of the China agricultural exchange is a trip to China by John Doran, professor at the University of Nebraska and a member of the Antelope Park Church of the Brethren, Lincoln, Neb. In last October and early November he was itinerated to various universities in China by China's Ministry of Agriculture.

Peace churches share in ecumenical dialog

Representatives of the historic peace churches in Europe and North America (Friends, Mennonites, and Brethren) took part in an ecumenical gathering that highlighted the peace component of a World Council of Churches emphasis on "Justice, Peace, and the Integrity of Creation" (commonly referred to as "JPIC"). The Church of the Brethren was represented by Kristin Flory, of Geneva.

"Assisi '88," held August 6-13 in Italy, was sponsored by Church and Peace (an organization of European peace churches and Christian communities), the International Fellowship of Reconciliation, Pax Christi, and the Franciscan Communities of Peace and Justice. More than 500 representatives of Catholic and Protestant local churches and peace groups around Europe took part.

JPIC grew out of the Sixth Assembly of the WCC, held in Vancouver, Canada, in 1983, where delegates asked the WCC to engage churches in a "conciliar process" that would link environmental concerns to peace and justice. That proposal has generated a series of ecumenical meetings at local, national, and regional levels, which will culminate in a world consultation in Seoul in March 1990.

Representatives of the historic peace churches and Church and Peace met ad hoc during "Assisi '88" to discuss a worldwide convocation of the historic peace churches, which would continue the JPIC process and highlight nonviolent activity in situations of oppression and injustice. Such a conference has been proposed for July 1990 in North America.

Kristin Flory reported that the final document coming out of "Assisi '88" "calls for a 'European house of open doors' in regard to relaxing, not restricting asylum laws. It appeals to the churches to employ peace workers and peace brigades, to systematically introduce the nonviolence of the gospel to their congregations, to break their links with the military powers, to condemn atomic testing and nuclear weapons. Support of all initiatives for peace is mentioned, 'including that of Gorbachev.' And all nations are encouraged to 'respect the right of conscientious objection to military service.' "

Western youth meet after 25-year gap

For the first time in 25 years, youth of the far western districts gathered for a Regional Youth Conference. The last such conference in the West was held in 1963 at Squaw Valley.

The 62 youth and advisors, who met August 7-12 at Camp Peaceful Pines in northern California, represented Idaho, Oregon-Washington, and Pacific Southwest districts.

"This Regional Youth Conference provided a chance for youth to get acquainted with the larger denomination and to see that there are other Brethren youth out there," said Edith Gauby, member of the planning committee. The five-day conference involved youth in worship, workshops, hiking, relays, a talent night, and campfires.

Leadership was provided by General Board staff members Chris Michael and Joe Detrick, who spoke on "Empowered by Hope," the 1988 annual youth ministry theme.

Michael said that youth at the conference expressed the hope that Regional Youth Conference will become a regular event in that region of the church. Other areas of the country currently have annual Regional Youth Conferences.

This year's Western RYC was planned over a two-year period by representatives of the three districts and the University of La Verne.

Youth attend the first Regional Youth Conference of the far Western districts in 25 years. The 62 youth and advisors met August 7-12 at Camp Peaceful Pines in California.

The toothbrush report: 44,000 to Nicaragua

Brethren have collected 44,400 toothbrushes during the past year to donate to the Protestant relief agency CEPAD, in Nicaragua. The toothbrushes are being received by Colin Glenn, a United Church of Christ dentist working in the CEPAD health promotion project Provadenic. In addition, some were given to Misión Cristiana, the Church of the Brethren's partner church in Nicaragua.

The project came to an end with the last shipment—of 37,825 toothbrushes—sent from the New Windsor Service Center in July. The project had to be terminated because of transport difficulties caused by the US economic embargo against Nicaragua.

Rolando Boniche, a Misión Cristiana pastor and member of the executive committee (see "Toward Abundant Life in Nicaragua," October, Page 28), attended Annual Conference and visited several Brethren congregations in June and July. On the return trip, he carried a large box of toothbrushes collected by the Cedar Lake congregation in Indiana and the East Nimishillen congregation in North Canton, Ohio.

"I hope that everyone who donated a toothbrush to Nicaragua will pray for us, for our work as a church, for peace between our two nations, and for an end to the contra war," said Boniche.

Evangelism academies grow by 50 percent

This year's evangelism academies—one at Manchester College in Indiana and one at Elizabethtown College in Pennsylvania—grew in attendance by 50 percent over last year's, reported evangelism staff member Paul Mundey. The two events attracted more than 750 people.

The academies are the principle training center for Passing on the Promise, the denominational evangelism program. Now in its fourth year, Passing on the Promise is being used in eight districts and 188 congregations.

Keynote speakers for this year's academies were Gary Miller, church growth consultant for the United Church Board for Homeland Ministries and pastor of the Congregational Church of Algonquin, Ill.; and Ronald K. Crandall, professor of evangelism at the E. Stanley Jones School of World Mission, Asbury Theological Seminary. The academies are sponsored by the General Board's evangelism office, with coordination by Lorele Yager.

Next year's academies feature Gary Demarest, associate director of evangelism and church development for the Presbyterian Church (USA), and George Hunter, dean of the E. Stanley Jones School of World Mission. Conferences are July 24-27 at Manchester College and August 7-10 at Bridgewater College in Virginia.

OMA travelers give camping leadership

"It was an experience I would challenge anyone to get involved in," says Carma Long of Ada, Ohio, one of last summer's three-member Travel Team of the Outdoor Ministries Association. The Travel Team is composed of young camp leaders who travel to Church of the Brethren camps in various parts of the country as resource people, to spread ideas and techniques among campers and instructors.

This year Carma Long, Jerry Anne Thompson, of Fairfax, Va., and Walt Reese of Huntingdon, Pa., made trips to Camp Carmel and Camp Placid in Southeastern District, Camp Hope and Camp Galilee in West Marva District, and Camp Ithiel in Florida/Puerto Rico District.

The camping program highlighted the theme "Stewardship of Creation" and in Southeastern District, "Brethren Heritage." The Travel Team used Bible study, clowning, discussion sessions, and even a "waste-meter," which measured food thrown away after camp meals, to bring home to campers the practical aspects of issues such as hunger and conservation.

"Walt and I did some clowning and led some clowning workshops," Jerry Anne Thompson recalled, telling of a vivid experience that happened at Camp Ithiel "There were two kids who really stood out, and we did a skit at the closing campfire with them that brought us all to tears. The boy was sort of a tough kid. It was wonderful to see him open up."

The OMA also sponsored Venture Forth Camp, held in the Seneca Rocks area of West Virginia during the week of August 13. Junior high campers enjoyed caving and rappeling under the leadership of Marlin Houff, director of Camp Swatara in Bethel, Pa.

BVS/BRF unit completes orientation

Brethren Volunteer Service/Brethren Revival Fellowship Unit #185 held its orientation in August at Camp Eder, Fairfield, Pa. Members of the unit are pictured below, and project assignments appear on page 27.

Front row, standing: Theresa Harris, Carolyn Longenecker, Ruby Shenk (leadership), Jennifer Stevens, and Rhonda Martin, holding Sara Bucher. **Back row:** Pamela Zimmerman, Marjorie Musselman, Roland Longenecker, John Shenk (leadership), Mark Bucher, holding daughter Rebecca, Deborah Bucher, and Kim Ferrence. Adrienne and Jonita Longenecker are kneeling in front.

Church leaders in Sudan have condemned the Sudanese parliament's recent re-introduction of Islamic law, charging that their enforcement "overrides the rights of one-third of the people to live according to their religious, cultural convictions, and traditions." According to Africa Press Service, the church leaders described the action as "a major obstacle to peace and the just peaceful settlement of the current civil war in the country." In 1982 President Mohammed Numeiri imposed Islamic—or Sharia—law on the entire population of Sudan. The move increased violence between ethnic and religious groups and was repealed by President Sadiq El Mahdi when he succeeded Numeiri in 1986.

"Come Holy Spirit—Renew the Whole Creation" has been chosen as the theme of the Seventh Assembly of the World Council of Churches, to be held in Canberra, Australia, in February 1991. Speaking for the assembly planning committee, Avery Post said that having an assembly theme formulated as a prayer is a consequence of "our most natural approach to the Spirit." The petition (adapted from Psalm 104:30) "expresses the passionate commitment of the church to the world." At its August meeting in Hannover, West Germany, the WCC Central Committee also commemorated the 40th anniversary of the World Council of Churches. Representing the Church of the Brethren at the meeting were Donald E. Miller and Robert W. Neff.

Since it was released in 1982, there have been about 170 official church responses to the international, ecumenical text on baptism, eucharist, and ministry (BEM). Evaluating the responses was the task of some 30 theologians—including the Church of the Brethren's Melanie May—who met in Finland this summer. The responses and discussions suggested at least three fundamental issues needing further ecumenical reflection: the relationship between the Bible and church tradition, the nature and role of the church, and questions about what sacraments are and do.

The American Baptist Churches is retreating from its longtime advocacy of abortion rights, in the face of what church leaders describe as strong grassroots pressure. The church's General Board adopted a new resolution on abortion that acknowledges the diversity of opinion within the church but removes much of the language in a 1981 resolution that stressed respect for "the integrity of each person's conscience." Instead the new policy statement stresses life as the "sacred and gracious gift of God" and the need to avoid abortion wherever possible—through education on contraceptive techniques, the avoidance of sex outside marriage, and increased support mechanisms for children who are potentially available for adoption.

After surveying the bomb-damaged Khotso House, headquarters of the South African Council of Churches in Johannesburg, Archbishop Desmond Tutu

said he was "devastated but not surprised" at the bombing. "I am only surprised it took so long," he said of the August 31 explosion. Referring to the peace tapestry pictured above, which hangs on the first floor of Khotso House ("house of peace"), the Anglican leader predicted that the church would survive attacks just as the tapestry did. "No way will the forces of darkness overcome the forces of light," Tutu declared. "Khotso House will rise from the ashes as the Phoenix did to do the things God wants us to do. The perpetrators of these deeds will end up like all those who took on the church of God—as the flotsam and jetsam of history." The SACC has been harassed regularly by the South African government because of its leadership in the struggle against apartheid. While not directly accusing the government of the bombing, church leaders Allan Boesak and Frank Chikane raised suspicions about the role of the government.

The 25th anniversary of the March on Washington was commemorated August 27, though more modestly than the 20th anniversary event. About 55,000 marchers took part, compared with 250,000 in 1983 and in 1963. Churches were never brought into the planning, said Washington representative Leland Wilson, but about 27 Brethren provided a Church of the Brethren presence nonetheless.

In a new board game by a Mennonite Brethren pastor from Kansas, players win by helping each other and laying up treasures in heaven. Titled "Generosity," the game has already sold about 10,000 copies and is being used by missionaries in Portugal and the Ivory Coast to explain Christian principles in cross-cultural settings. Pastor Jared Burkholder got the idea when playing another board game where the object was to "get rich at your neighbor's expense." He realized that "this is diametrically opposed to my Christianity." People who play "Generosity" store up treasures in heaven by giving away or sharing their wealth through such activities as donating money for famine relief in Africa, giving land to needy people, sponsoring a refugee family, or covering hospitalization costs for an injured friend.

Women share stories at regional event

The first of the new series of regional women's conferences was held August 4-7 at the University of La Verne, in California. About 150 women met under the theme "Story Telling and Bridge Building."

Primary leadership was given by LaVon Widegren Rupel, who led two keynote sessions, and Gayle Hunter Sheller, who led Bible studies on the book of Esther. Additional leadership was provided by Beth Glick-Rieman. The conference emphasized the sharing of stories through small groups.

The four days also included a variety of focus sessions—four-hour workshops on topics such as leadership skills, nurturing the spiritual side, women as peacemakers, changing language, mothering, and reconciliation.

"The singing was great, the food good, the weather spectacular, the sessions well-planned, the sharing meaningful, the Bible study challenging, and the friendships invigorating," summarized one participant, Letha Ressler of the La Verne congregation.

Planning committee members were Jan Eller, Leona Ikenberry, Emily Larson, Linda Lowber, Jane Shepard, and Karen Walters.

Similar regional conferences will be held each year in one of the five regions of the denomination. In the sixth year, women will meet in an international conference.

Church announces five staff changes

June Gibble

Karin Heckman

Joe Detrick

David Miller

Herbert Zeiler

June Adams Gibble has begun as staff for congregational nurture, in the General Board's Parish Ministries Commission. She worked on the Parish Ministries staff from 1977 to 1984. Most recently she has served as associate chaplain at Alexian Brothers Medical Center, a position taken after earning a master of divinity degree from Bethany Seminary.

Karin L. Heckman will begin January 2 as controller at the New Windsor Service Center, in Maryland. A certified public accountant, she has a bachelor's degree from Manchester College and a master's in business administration from the University of La Verne.

Joe Detrick has resigned as coordinator of Brethren Volunteer Service orientation to begin a pastorate at the Codorus Church of the Brethren, York, Pa. He began his General Board position in January 1984 and moves to Pennsylvania this month.

David W. Miller has resigned as director of computer services at the General Offices in Elgin, Ill., a position he has held since July 1985. (The Elgin computer services department is being phased down as it is integrated into one computer center based at the New Windsor Service Center.) Miller began October 17 as programmer/analyst with American Trading and Production, in Baltimore, Md.

Herbert D. Zeiler, district executive for Southern Plains and pastor of the Antelope Valley congregation in Billings, Okla., has resigned both positions because of health reasons. He assumed the district responsibility in August 1987.

Minnich appointed to executive post

Dale E. Minnich has been appointed an associate general secretary of the General Board and executive of the General Services Commission, effective October 3.

Minnich has been employed by the General Board since 1979, working in the stewardship area as staff for congregational support, and as national coordinator for Adventure in Mission. He succeeds Connie S. Andes, who left the position in July to return to graduate study in Texas.

As GSC executive, Minnich oversees Brethren Press, communications, stewardship, and the historical library and archives. The computer services department will also come under his supervision after the two-year period of integration of the Elgin and New Windsor systems has been completed.

A top priority, says Minnich, will be implementing the Goals for the 90s, approved at the St. Louis Annual Conference. "The big concern and opportunity is planning the Goals for the '90s—what that means for programs an as a focus for energy and staff resources The next six months are going to be ver important in setting our direction for th next few years."

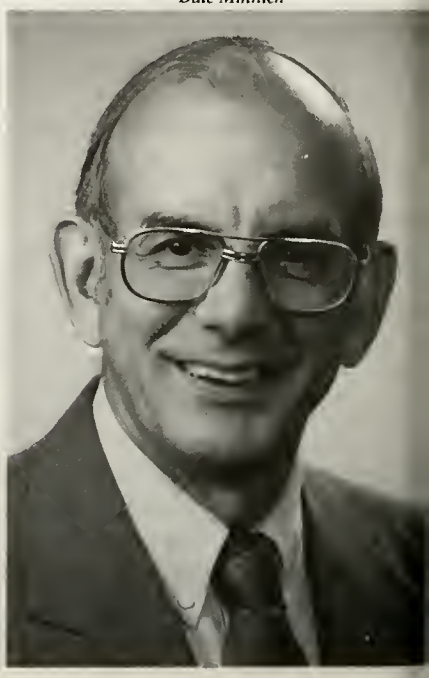
A graduate of Wilmington College, in Ohio, Minnich has an M.S. degree in agricultural economics from Ohio State University and has studied at Bethany Theological Seminary and at United Theological Seminary.

He served with Brethren Volunteer Se vice as a community development work in Mexico, from 1959 to 1961. He returned to Latin America in 1966 to work for three years as executive secretary of the United-Brethren Foundation.

Minnich has also served as vice presi dent for college relations at the College St. Teresa, Winona, Minn.; and vice pre ident for institutional relations at James town College in North Dakota.

Dale Minnich is married to Beverly Laird Minnich, and has three children.

Dale Minnich



Days of infamy

by Florence Daté Smith

On December 7, 1941, I was in the library at the University of California. There was a sudden disruption in that customarily muted and somber sanctuary. Someone had brought in a radio. Whispered words swept through the halls: "Japan has attacked Pearl Harbor!" It seemed at that moment that the entire campus community came to an abrupt halt. My world as I knew it halted also, and a new one began.

I was a 21-year-old student, majoring in Far Eastern studies there in Berkeley. My parents had come to the United States from Hiroshima, Japan, in the early 1900s. I was born in San Francisco and so was a "Nisei," or second-generation American, a US citizen. My parents, by US laws then in effect, could never become citizens, only permanent resident aliens.

The parents of us Niseis were concerned too. But, confident in the ways of democracy, they said that whatever happened to them now, we were to carry on in their places at home and at work. They never dreamed that their children—solid American citizens—would be affected.

For us Niseis on campus, changes occurred rapidly. One by one, students from out of town were called home. My own college support group quickly disappeared. Soon a curfew for all persons of Japanese descent—aliens and American citizens alike—was proclaimed. I felt as if I were under "house arrest," since I usually spent my days and most of my evenings in the library or in class.

Now we were confined to our homes between the hours of 8 p.m. and 6 a.m. Furthermore, we were restricted in travel to a 5-mile radius from our home. I wanted to shout, "Why us? What about persons of German and Italian descent?"

Then came another order: Turn in all cameras, flashlights, phonograph records, short-wave radios, chisels, saws, anything longer than a paring knife, even some items that were family heirlooms. Newspapers and radios daily blared headlines about the dangerous presence and activities of the Japanese. Commentators such as Westbrook Pegler wrote, "Herd them up, sterilize them, and then ship them back to Japan, and then blow up the island!"

America sends its citizens to concentration camps

Then followed another order. Each family was to register and thereby receive a family number. We were now No. 13533. Our country had made us mere numbers!

In April 1942, Civilian Exclusion Order No. 5 was announced by the Western Defence Command, addressed to all persons of Japanese ancestry. This order was posted publicly and conspicously everywhere. *Everyone* in town could see it. I felt like a branded criminal, innocent, yet guilty of *something*. I was totally devastated. Did *everyone* have to know? I just wanted to disappear quietly, right then and there, like a ghost.

Parents had accepted our being denied entry to public swimming pools, restaurants, and hotels, as well as being restricted from land ownership or immigration quotas. But criminal accusations sufficient to warrant incarceration of citizens was another story.

Obviously I could not sink quietly under the waters without a ripple. One afternoon, while I was on my way home from my last day at the university, a group of young school children with long sticks in their hands converged about me, shouting, "A Jap! A Jap! A Jap!" I was uneasy, but not afraid. Very *Asian* thoughts went through my mind. How was it that these youngsters had no respect for an adult? But my second thought was, "Well, I am only No. 13533."

The date of our departure for internment was announced. Four days later we reported dutifully to the Civilian Control Center. We had, in those few days, hurriedly disposed of our entire household goods. Rapacious, bargain-hunting neighbors and strangers descended upon us. We were at their mercy, and constrained by the urgency of time. They would say, "How about giving me your piano for $5, or your refrigerator for a couple of dollars?" We were helpless. We could only say, "Take it." I saw my father give away my mother's prized possessions.

We were instructed to go with our bedding, a tin plate, cup, knife, fork, and spoon, and "only what we could carry." With these things we waited at the center to be sent to some mysterious "reception center" somewhere out there. I thought, "This is it. I am now an object."

Florence Daté Smith and her husband, Russel.

At the Civilian Control Center I was at first shocked to see armed guards. For the first time I felt extreme anger. Uniformed men with guns were stationed everywhere. "Why?" I wondered. We had presented ourselves peacefully and certainly we would continue to do so. Towering guards herded us toward the buses. We quietly boarded, not because of the bayonets and guns, but in spite of them.

Perhaps you wonder why and how thousands of persons of Japanese ancestry, over 70 percent of them American citizens, so willingly and non-violently left their homes in haste and entered into 10 concentration camps located in the barren, unproductive areas of the United States. All through my childhood, my parents encouraged me to integrate American values. I learned them well in the public schools—the beliefs and concepts of democracy, equality, the Bill of Rights, and the Constitution. Yet, simply by observing my parents' responses and behavior, I inherited their communcation and relationship values, which were a mixture of Buddhist, Shinto, and Christian religious concepts. I felt enriched for I was a product of two worlds. I do not remember ever wishing I were other than Japanese and American.

Now I was confronted by this near impossible balancing of two different viewpoints—1) belief in liberty and the freedoms guaranteed by the US Constitution and 2) the precept that respects authority, offers subservience, and accepts "what will be will be." This was difficult to face at that point in my life. I was deeply affected and agitated, more than I was able to acknowledge . . . until *decades* later.

Recent studies have proven helpful to me. Japanese and Western cultural values were compared in the areas of communication, personal relationships, and perception. In contrast to Westerners, the Japanese generally are more receptive than expressive, listen more than confront, show emotional restraint, exhibit humility and self-sacrifice, favor harmony and conformity, and have an unusually high respect for authority.

I was the product of a typical western educational system, but I held many Asian cultural values. Thus there had been a war waging within me. One side said, "Be assertive, verbally expressive, believe in equality, exercise the freedom to be an individual." The other side said, "Be in unity, be humble, remember harmony and conformity, respect authority first, consider the welfare of the group and community rather than that of the individual. In this is your strength." In this struggle the second side won, but at heavy price. We followed all the proclamations and orders issued by both civilian and military authorities.

At the "reception center" I experienced added insults to my psyche. I could hardly believe that my new home was Horse Stall No. 48 at the Tanforan Race Track, in San Bruno. Manure had been shoveled out, hay removed, and the remaining debris—including spiderwebs—was whitewashed over. There was a semblance of cleanliness. We slept on mattresses that we filled with straw. Up in the grandstand there were functioning flush toilets with signs posted that proclaimed, "For whites only!" We had latrines. We had to go out in the weather for everything. We ate in mess halls. I wondered if *anyone* could imagine the depth of my pain.

We were there at the race track, behind barbed-wire fences, watched day and night by armed guards in sentry towers. There was roll call twice a day, at 6 a.m.

and 6 p.m. I refused to be counted at 6 a.m. All our mail was opened and censored. Edible gifts brought in by outside friends were cut in half, in search of smuggled weapons. Under armed guard, there were two unannounced, unexpected raids to uncover subversive materials and weapons. None were found. Indeed, we had become simply prisoners.

By the fall of 1942, children, youth, young people, and the elderly were located in one of 10 camps in bleak, isolated desertlands. No one was accused of any crime, and yet no one was able to call upon the protection guaranteed us by our country's constitution.

Relocated in Topaz, Utah, out in the desert, I taught in the upper elementary grades for $19 a month. My "appointive" Caucasian colleague told me she made $300, plus living expenses, for the same work. I had repressed feelings about that situation too.

One day I strolled over to see how my colleague lived. A large sign was posted boldly in her block, "For appointive staff only." I wondered what would happen to me if I were apprehended. I even stopped and used their restroom before leaving. I confess that my resentment was showing.

It jarred my very personhood and integrity to be:

—accused unjustly of being a dangerous citizen, forcibly moved to this remote area of the United States, while hundred of thousands of Hawaiian-Americans of Japanese descent, as well as German and Italian-Americans, were not;

—confined behind barbed-wire fences, together with 10,000 persons in one square mile, with families living in accommodations meant for single men, in military barracks with mess halls and latrines;

—watched day and night by armed guards who were ordered to shoot on sight anyone appearing or attempting to leave the area (it did happen in Topaz: A guard shot an elderly man who thoughtlessly stepped too near a fence to pick up an arrowhead);

—incarcerated as a potential saboteur and then nine months later have the armed services begin to recruit volunteers from these camps;

—asked to swear unqualified

'Beacon in a dark night'

by Kermon Thomasson

A Japanese woman whom the Brethren helped resettle back into American life after her World War II internment commented about that ministry some years later, "I felt as if I had found a beacon in a dark night."

Dean L. Frantz, of the Beacon Heights Church of the Brethren, Fort Wayne, Ind., one of those involved in the Brethren ministry to internees, compared the US concentration camps to Hitler's better known counterparts in Europe: "There were no gas chambers, but there were the barbed wire, the sentry towers with searchlights and armed guards, and the living conditions in the tar-paper barracks were indescribable. For all practical purposes, these were American concentration camps housing 120,000 Japanese-Americans who had committed no crimes." (See "Another 'day of infamy,' " by Dean L. Frantz, December 1981.)

Mary Blocher Smeltzer, of the La Verne (Calif.) Church of the Brethren, and her husband, Ralph (died 1976), spearheaded Brethren ministry to the Japanese-American internees. (See "Mary Blocher Smeltzer: Peace Is no Passing Fad," by Steve Simmons, December 1981.) They began simply, by voluntarily handing out free breakfasts to internees being hustled away to concentration camps. Often they encountered angry mobs of Anglo Americans, who threatened them with violence as they offered their "cup of cold water" to the internees.

Later the Smeltzers taught school at the infamous Manzanar Relocation Center, near Lone Pine, Calif. But their goal was to get the internees out of the camps. With the help of M.R. Zigler, then heading Brethren Service, a Japanese-American hostel was set up in Chicago, with offices at Bethany Seminary. Eventually an old Chicago mansion was leased. The Smeltzers helped set up the Chicago United Ministry to Evacuees, under the Church Federation of Chicago. Over a thousand persons were resettled.

In May 1944 a hostel was opened by the Smeltzers in Brooklyn, N.Y., amid noisy opposition from New York Mayor LaGuardia and New Jersey Governor Edge, attracting much news media attention. That hostel was operated until 1946.

In 1944 the ministry's emphasis in the Chicago area shifted, and became more of a couseling service, called Brethren Ministry to Resettlers, directed by Dean L. Frantz. It dealt with the problems of discrimination, helped create a climate of acceptance in the communities in which the evacuees lived and worked, and cooperated with other agencies to help people begin life all over again, often in a hostile environment. One of those resettled with the help of the Church of the Brethren said years later, "We were scared, stigmatized, second-class citizens, and without the help of the Brethren, I do not know what we would have done." The Church of the Brethren continued through the years to press for US government redress of the wrong done to its Japanese-American citizens and alien residents. In 1981 the General Board of the denomination adopted a resolution calling on Congress to act. In 1987 Annual Conference renewed that call, urging Congress "to pay a fair monetary restitution to the Japanese-American families who were unjustly detained in relocation centers during World War II."

After the 1988 congressional action, providing an apology and monetary redress, was signed into law this past August, a group of former internees, in a litany at the Manzanar camp, read together, "The sands that were drenched with tears of despair are now drenched with our tears of love, victory, hope, and unity. Let us give thanks!" □

allegiance to the United States and also at the same time foreswear any form of allegiance to the Japanese emperor or any other foreign power.

Feelings ran high at this point. How could loyalty to the United States be questioned when at the same time the government was seeking among us volunteers for military service?

Over a thousand volunteers joined from these internment camps to become part of the most highly decorated American combat unit in the entire history of our country. These men were determined to demonstrate their loyalty to the United States.

In another area I was hurt to the quick. As a teacher, I saw the effects of this internment life upon the children of the camp community. They roamed about, no longer responsible to their own parents. Why *should* they be? These parents could not even provide their own children with protection or even support them. In the classrooms I was saddened to see children exhibit discourtesy and disrespect toward teachers, authority, and each other. They seemed lost, indeed. My task was to educate them academically and, in addition, help them regain self-respect.

My mother, a former teacher and an observant person, said that during those years I appeared rather grim. I was. I was unable to confide to her the fact that I was depressed, lonely, overwhelmed, and was facing a frightening future. Suddenly I had become the "head of the family," for I was the sole American in the family in a country that was treating us hostilely.

To make matters worse, my father was hospitalized with tuberculosis. I was told by the unsympathetic Caucasian hospital administrator that my father would never leave the hospital and that furthermore the doctor did not care about this case. When I reported this incident to my minister, all the evacuee ministers in camp dressed in their Sunday best and made a "call" upon this medical officer. Misdiagnosed, my father lived for 13 years after being released from camp. But my mother died four years after entering internment. She needed medical care and surgery that neither the camp personnel nor the hospital could provide. For us, Father's hospitalization marked a permanent separation for us as a family.

After we had been interned about a year and a half, the government realized its mistake and began to encourage us to leave. It saw that there was no good reason to keep us interned. The original reason for interning us was no longer valid, as there was no proof that we had done anything to undermine the US war effort. We were not potential saboteurs. But, more important for the government, keeping us in the camps was expensive.

Eventually I went to Chicago, through the Quakers, to work at a Presbyterian settlement house. From the 1950s to the late 1970s, I lived in Lombard, Ill., near the York Center Church of the Brethren. My husband and I were pacifists and we also believed in simple living and in outreach, so we were drawn to York Center church, while Lee Whipple was pastor. In 1978 we moved to Eugene, Ore., and became part of the Springfield congregation.

For over 35 years I did not talk to anyone about my internment years and the scandal of it. And I refused all speaking invitations. The reason I now go to schools to give presentations is that we former internees are a dying generation, and when I look at the school textbooks I see nothing about the internment. So I realized that if I didn't speak out it would become secondary information; the primary sources soon would be gone. I have created a slide presentation, and dug out pictures from books and old records, relying on the Armed Services and the government archives. We were not allowed to have cameras in the camps, of course.

Not even my children had known my story earlier. They complained that they did not hear about it. They heard their father talk and joke about his prison experiences as a World War II conscientious objector, but I did not make one peep. Of course our children saw this contrast between their parents. But I just could not talk about it. I know now that i would have been emotionally and psychologically healthy to talk and that I should have done it 30 or 40 years ago. But we were such zombies then. We thought it was violent or disrespectful to react like that. The experience was too traumatic; it devastated our personhood. This happened to all of us.

Through the years individuals such as the late Min Yasui and agencies such as the Japanese American Citizenship League have worked to obtain redress fo the victims of the internment. The Church of the Brethren Annual Conference and the General Board, over the years, petitioned Congress to acknowledge the wrongness of the internment and to make just redress (see sidebar).

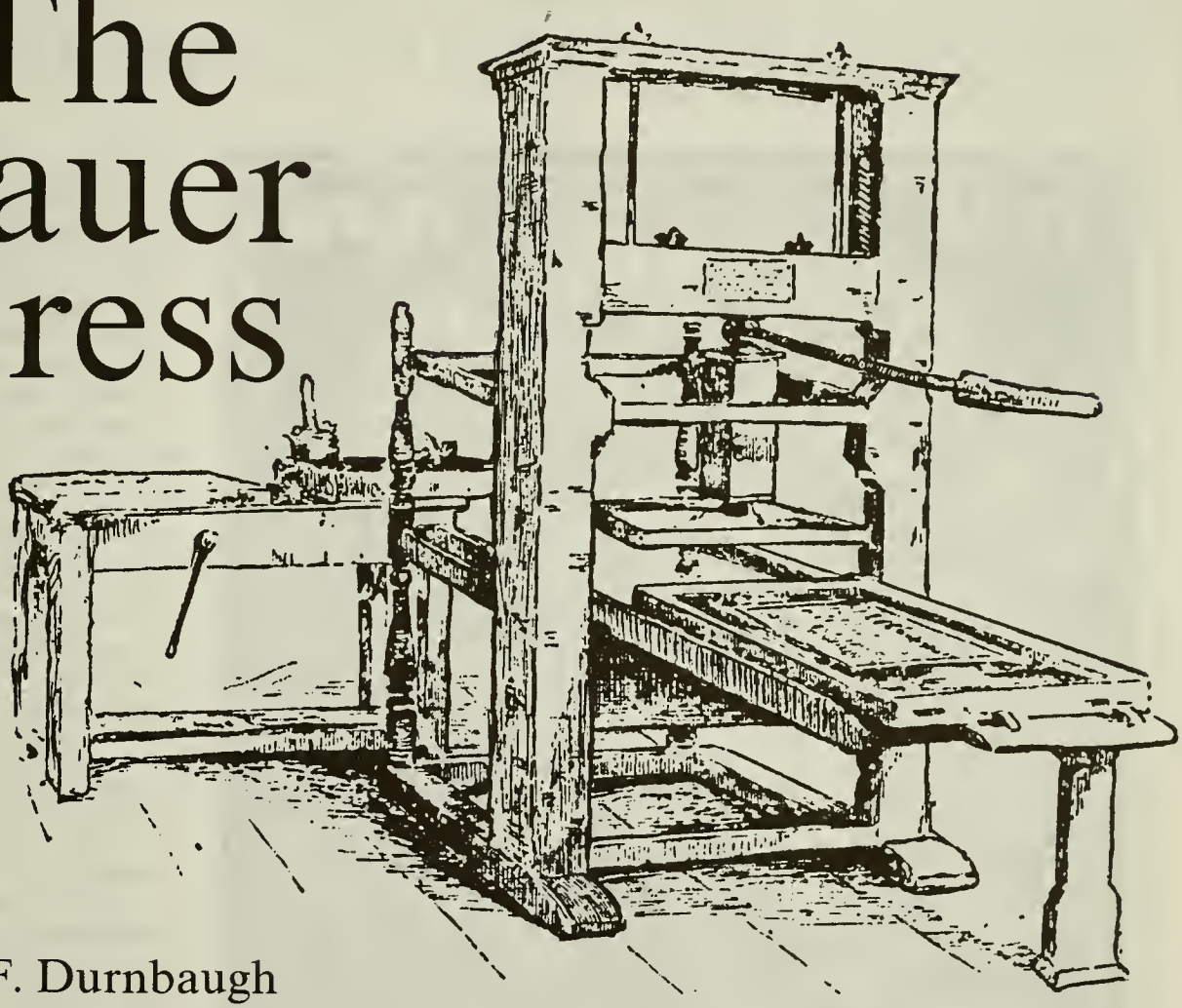
Since 1976 two significant steps have been taken by the US government towar righting the wrong perpetrated against the Japanese-Americans. In 1976 President Gerald R. Ford rescinded President Franklin D. Roosevelt's infamous Executive Order 9066 of 1942 that sent over 100,000 Japanese-Americans to concentration camps. This past August 10, President Ronald Reagan signed H.R. 442, which offers restitution of $20,000 to eacl surviving victim of the internment and a official government apology.

This is my story. I tell it now, to help people to know about and to understand the pain that the internment caused, so that such an atrocity will never happen i this country again. □

Florence Daté Smith, of Eugene, Ore., is a member of the Springfield (Ore.) Church of the Brethren, and a member of the Global Women's Project steering committee. Also she is a member of the national council of the Fellowship of Reconciliation.

For more information about the subject of the Japanese-American internment, write or phone Florence Daté Smith at 3055 Kincaid St., Eugene, OR 97405; tel. (503) 686-0202. She is also available as a speaker.

Courageous printers: The Sauer Press



by Donald F. Durnbaugh

Fifty years ago the Church of the Brethren went all-out to celebrate the bicentennial of the founding of the Christopher Sauer press, following the decision of the Nampa, Idaho, Annual Conference of 1937. At Lawrence, Kan., in 1938, Conference devoted an entire afternoon to addresses about the illustrious printer. The "Pageant of the Sowers" was presented in the evening. A day-long program at the Germantown meetinghouse on May 30, 1938, had its climax in the dedication of a new memorial stone at the grave of Christopher Sauer Jr., in the Mennonite cemetery at Methacton, Pa. H. A. Brandt, assistant editor of *The Gospel Messenger,* wrote the dual biography *Christopher Sower and Son.* In addition, special posters, brochures, slides, church bulletins, and small motto cards were created and circulated widely.

In 1988 the Brethren have virtually ignored the 250th anniversary. Perhaps the neglect stems from historians pointing out that the elder Sauer was a religious separatist. Although very close to the Brethren and sympathetic to their beliefs and concerns, he never joined them. His like-named son and successor as printer, however, did so, becoming a Brethren leader in the later 18th century.

Scholars certainly have given plenty of attention to the Sauers lately. A recently compiled list of articles and books about them noted more than 500. Writers on printing, typecasting, papermaking, almanacs, children's books, religion, immigration, politics, American Revolution, Loyalists, and other specific topics all feature the accomplishments of the Sauers. Current general histories of the colonial period of American history all discuss their intellectual and political influence. The Sauers, father and son, are often compared to and contrasted with their contemporary, the printer/politician Benjamin Franklin. Much of the story is conveniently found in Stephen Longenecker's Brethren Press book (1981), *The Christopher Sauers: Courageous Printers Who Defended Religious Freedom in Early America.*

Many scholars believe that the first publication of the Sauer Press was an almanac, printed in 1738 for use in 1739. Its title was *Der Hoch-Deutsch Americanische Calender auf das Jahr . . . 1739.* One unique copy of this almanac exists in a library in Frankfurt, Germany. It is possible that the first imprint of the press was an admonition to young and old written by Benjamin Padlin, published in broadside (poster) format.

As many Brethren know, Sauer's secure claim to fame came from one massive accomplishment—publication in 1743 of the first Bible in North America printed in a European language (one

This graphic, celebrating the bicentennial of the Sauer Press, formed the cover art for the April 2, 1938, issue of The Gospel Messenger, part of a much larger Brethren salute.

Bible in an Indian tongue preceeded it). Two more editions were published by the second Sauer in 1763 and 1776. Sauer's original *Biblia* in German came from a simple, hand-powered press he constructed himself. Some 1,200 copies were laboriously inked, impressed, sorted, and dried in a labor-intensive process. The Sauer Bible was a tremendous achievement for a small colonial press. Thus it was appropriate that the US government donated a copy of the first edition to the Gutenberg printing museum in Mainz, Germany, when the museum was resurrected following its destruction in World War II.

The Sauer press had many other firsts—the first successful German-language newspaper (1739), the first religious magazine (1764), and the first use of type cast in the American colonies (1772). Brethren have been interested in further Sauer initiatives—the first Ephrata hymnal (1739) and the first Brethren hymnal in America (1744). Other denominations also looked to the press for their religious printing.

Many of the descendants of the first Sauer entered the printing trade, the most notable of whom was Charles G. Sauer in the late 19th century. In this century the press was known, among other names, as the Christopher Sower Company. It specialized in schoolbooks. A more recent name was Sowers Printing Company.

Both father and son were noted for their mechanical ingenuity, with the elder Sauer given credit for mastering some 30 different trades and the younger Sauer praised for his dexterity in all phases of the printing business. But it was their character that merits most attention. Both were ruggedly independent of fiscal or political suasion and their integrity was known to all. They only printed what they believed to be true, even if they suffered financially or socially for their stubborn adherence to their positions.

They took as their motto: "To the honor of God and to my neighbor's good" (usually adapted by Brethren as "For the glory of God and my neighbor's good") and they practiced it in their daily walk. Their lives are worth remembering. □

Donald F. Durnbaugh is professor of church history at Bethany Theological Seminary, in Oak Brook, Ill. During the 1988-1989 academic year he is serving as the J. Omar Good professor at Juniata College, Huntingdon, Pa.

For the full story of the Sauers and the Sauer Press, readers should order the book The Christopher Sauers, *by Stephen L. Longenecker, from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Price: $8.95.*

Life's been an independence movement

Born with displaced hips and virtually non-functional arms and hands, Jean wanted to be totally independent . . . not almost *independent!*

by Jean E. Keith

When I was born I had an orthopedic condition called arthrogryposis that limited or prevented the development of joints and muscles, causing my hips to be displaced and my hands and arms to be virtually non-functional.

At that time very little was known about my particular birth defect and people who had it were affected differently; some had better use of their hands, but could not walk, some could not use either.

All through my school years I attended one of the Chicago public schools designed specifically to house handicapped students. The school had ramps and elevators and provided physical therapy. School buses picked up the students from all over the city. However, in my opinion, the schools were not designed *for* the handicapped student. Many of the students felt that we were put in the "closet"—kept separate from the real world and only taken out to be put on display when groups from other cities or countries came to see how progressive Chicago's school system was.

Mainstreaming was not an operative word during that time. Attendants were always on duty to assist the students, push their wheelchairs, help them to the bathroom, feed the ones who needed assistance. Independence and functionability were not part of the program. In therapy I did arm, hand, and shoulder exercises to "strengthen" those parts. I could have told the therapists that my arms were as strong as they were going to get. No efforts were made to work on my leg and back muscles to strengthen them so I could use them even more. There was no emphasis placed on a future independent life.

When I was 17 and about to enter college, it was decided that I had better become more functional than I was, so I was sent to the Rehabilitation Institute of

Chicago (RIC). Up to that time, I was dependent upon my family for my daily functioning—someone had to dress me, go with me to the washroom, and generally help me care for myself. I was able to feed myself, but that was almost all I could do independently. I went to the occupational therapy department at RIC and they gave me a few ideas on making clothes adaptive, and suggested an adaptive device using a double hook to assist me in the actual manipulation of the clothes. This seemed okay but I was uncomfortable with the equipment; it didn't seem right.

One of the ideas they presented to me was to have the double hook on a piece of plywood and then C-clamp this board wherever I needed the hook. Two things: If I were to have the hook waist high, the wood piece would have to be very long (probably a little too long to carry in one's purse!), and, if I didn't have the manual dexterity or strength to manipulate my clothing, how was I going to manipulate a C-clamp? There was still the element of dependency. Someone still had to assist.

My parents and I talked over the issues I had with the equipment and Dad disappeared into the basement. Several hours later he reappeared with a free-standing hook and a portable hook actually small enough to fit in my purse! Dad understood my need for real independence and responded accordingly. With the hooks he designed I really could go on a date and not live in fear of my bladder having to be emptied before the evening was over.

I don't remember a lot about going to the Rehab Institute, except the feeling of "They don't understand!" I wanted to be truly independent. I wanted to do *everything* for myself. In my mind's eye I already was doing things independently, but just had not converted that to reality yet. Besides, I was going to college: I had to be on my own. The world of rehabilitation was just trading total dependency for *almost* total dependency. I felt they really did not sense the need—and potential—I had for a life like everyone else's. It was a confusing and disappointing time.

I found that my real support came not from the Rehab Institute world, but from my family, friends, and church. My family pushed me and understood me. My friends laughed at my first attempts at using my hooks and laughed when I removed the tile off their bathroom walls. My church encouraged me to try to be all

This article is adapted from a speech delivered by Jean Keith at a Church and Persons with Disabilities Network luncheon at the Church of the Brethren Annual Conference in St. Louis this past summer.

I could be and then accepted me for who I was.

After my first year of college I totally divorced myself from the handicapped scene. I moved to the fourth floor of the dorm and eventually moved to McPherson College where there was no handicap population. For 25 years, I did not associate with anything connected with disabilities.

Of course, I went to a rehab facility to learn how to drive, but I had to show the instructor the type of equipment I was going to use and I even had to use my own car to learn on as no car at the facility had this equipment.

So when I decided at age 40 that I should probably reassess my situation, I talked with my primary-care physician and he sent me to the Rehabilitation Institute of Chicago—the place I had attended when I was a senior in high school.

I was working at Schwab, another rehab facility, but RIC had a reputation for working with younger people and at age 40 I needed that so off I went. I have to admit I was a little nervous going back—what if they found that the average arthrogrypod didn't live past 45? What if they found out that there was a good chance my brain was affected after all and I was going to be a dribbling idiot sooner than I thought!

I was apprehensive. Over the past 25 years I had enjoyed independence and was fearful that, somehow, this was going to be taken from me. It was a fear that was not altogether unfounded. After X-rays of almost every joint in my body, and an exam by a doctor who specializes in rehabilitative medicine, the assessment came. First of all, they didn't know much more about arthrogryposis than they knew 25 years ago, so they really couldn't tell me what to expect as I got older. Second, they saw a lot of degenerative arthritis in my joints, and, third, they had a lot of recommendations for me in order to "preserve" what movement I have.

Once again I was feeling, "They don't understand!"

The recommendations were to move to an apartment with elevators so I didn't have to walk up stairs (the only exercise I get!). Then I was to get a housekeeper so I wouldn't have to do any cleaning. Have someone carry my groceries, etc., etc., etc. To me they were saying, "Give up total independence for 'almost dependence' once again."

I was depressed and confused, once again. I went back to my primary-care physician and we talked, and talked, and talked. The decision we made was that I was to continue at my present level and, if and when I can no longer function, we would handle it then.

In an attempt to understand and deal with these feelings once again, I was forced to ponder on the state of the rehabilitative environment and try to figure out why, whenever I was placed as a patient receiving services, these feelings were evoked.

I came to the conclusion that, whereas technologically, major advances have been made in the rehab field, attitudinally, they are not far beyond where they were 25 years ago. There doesn't seem to be a grasp of what a disabled person can do! There does not seem to be a grasp of the fact that the disabled person is still a *whole* person and must be treated as such.

Professionals in the rehab field are a caring group of people or else, I hope, they would not have gone into their particular profession. But many are still hindered by conventional attitudes and practices. There is a feeling that because they are professionals and because they care, they automatically do what is best for the patient.

But it is not necessarily so! Too often the patients are viewed as they relate to their diagnosis or as they relate to the discipline of the practitioner. An amputee is just that—an amputee in the facility to learn how to use a prosthesis. Even though there are team conferences, seven minutes for each patient hardly seems long enough to discuss, share, and unite everyone's image of the patient. The need of the health-care professional to "cure" or make right sometimes overlooks the possibility that the disability is nothing that has to be "cured."

When I got my job at Schwab I was excited and thought that a rehab facility would be an excellent place for someone with a disability to work. How wrong I was! I couldn't *believe* the attitudes. There seemed to be a lack of understanding and compassion for the patient as a whole. Or at least some insensitivity.

Let me use my encounters as an example. The coat hook on the back of my office door was too high, so I asked that it be lowered—not too demanding a request. A co-worker, the utilization review nurse, took it upon herself to instruct the engineer what level the hook was to be lowered to and also had the engineer change a light switch so it would be easier for me to handle. The coat hook was too low and my long coats drag on the floor when I hang them there, and, instead of the light being easier to turn on, it's easier to turn off! If I arrive before my supervisor, I either sit in a dark office until he comes or I make the greater effort to reach the light! Which do you think I do?

The UR nurse *assumed* that after knowing me for one day she could determine what would work best for me without asking me! I am sure she felt that, as a professional, she was helping me to make my environment more adaptive, when, in reality, she did little to alter my environment in a positive way.

Another area of total astonishment for me was the physical setting—a cafeteria designed so that a person in a wheelchair (or myself) cannot use the ice machine or pop dispenser; would have difficulty reaching the silverware; and would not be able to reach the food. And the staff tells you that if you need help all you have to do is ask! A handicapped bathroom that does not have a lever doorknob and the extra roll of toilet paper is placed on top of the towel dispenser (which in itself is hard to reach). Again, there appears to be a lack of awareness of how a person should be allowed independence.

Another area of frustration for me came when they built the new parking lot. Up till then, I parked in designated parking behind the building. When the new lot went up, there were parking spaces for the handicapped, but employees had to use key cards to get in and out of the lot. Since it is extremely difficult for me to use key cards, I asked that I be allowed to continue parking in the back. Oh, no! All non-management personnel *had* to park in the lot, but I shouldn't worry, the parking lot attendant will help me. I really wasn't worried about someone *not* helping me: I was worried (angry would be a better word) about being put in a situation where I would have to be helped—and put there by a rehab facility, too!

I often get the comment, "Let me help you—why should you have to struggle?" My answer to that is "One person's struggle is another's way of life!" I got to use that response once more at Schwab. The administrator had me come into her office with my supervisor one day to discuss making my office more functional (I had been working there over six months already). She said that as she passed my

office every afternoon she noticed me struggling to do the filing, and wanted me to be assessed by one of our departments to determine what apparatus I could use that would be helpful. The only "struggling" I felt I was doing was in coping with some of the attitudes I was encountering.

There still seems to be a wide gap in the area of understanding—understanding by the rehab professionals how precious and precarious independence is to a disabled person and that whatever can be done to encourage and enhance that potential has to be done. It often seems kinder to do something for such persons—to lend them a hand, but one has to be very sensitive to what they might be taking away from the person by denying them the freedom to try to do it themselves.

I think that many of the actual therapists have moved in this direction, but some of the doctors and administrators haven't gotten there yet. Part of my job at Schwab involves calling former patients to ascertain their level of functioning at home and to determine if they have gotten more functional or have regressed.

Some of the questions I ask are personal and, for the most part, the clients are quite honest. One of the answers I get is that it may take them a while, but they get it done. This is usually spoken with quite a bit of pride in their voice. Family members also express their willingness to let their loved one "struggle" until it gets done, grasping the importance of that person doing things without assistance.

I really don't mean to shout "Sour grapes!" toward the rehab field; in many cases it has performed virtual miracles. People who were totally bedfast now walk; teens who were in comas because of an accident now play a guitar and sing in a rock band. These are just a couple of the accomplishments I have seen while working at Schwab. New techniques, new equipment, new understandings of the disability being treated: This combination is food for miracles.

But the catalyst for these miracles is the people themselves—their motivation, their support system, their faith in themselves and their faith in God.

When I am conducting interviews with former patients it is amazing how many express a deep gratitude toward God for bringing them through and a gratitude towards friends and church members for being there. Recovery hinges on one's support group.

Yes, attitudes have a long way to go. Yes, rehab professionals have a long journey into total understanding, and yes, stereotypes and prejudice exist even today. *But,* one thing has been confirmed for me. That is the importance and necessity of *non-professional* support in the rehab process and beyond.

Rehabilitation gives tools. Twenty-five years ago they gave me tools that helped me become independent. Granted, they had to be modified, but the process was begun and I was pushed. I needed that push!

Many things have not changed much over the past 25 years. Attitudes seem basically the same. But one unchanged thing that I am grateful for is the support of the church. It was there for me then and it is there for me now.

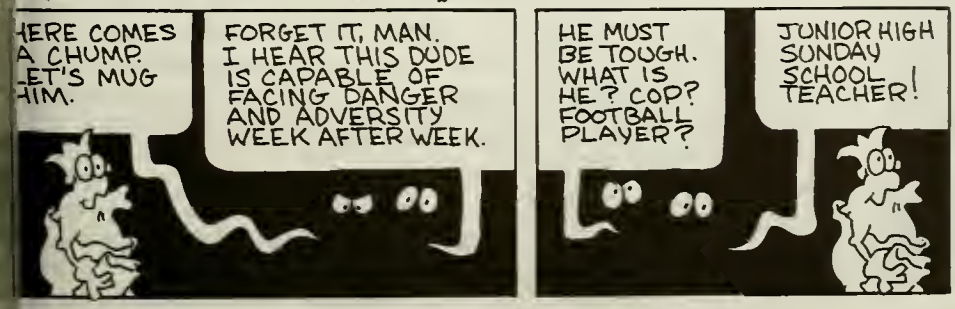
One important thing though, that has changed *within* the church is its awareness of and involvement with the needs of the disabled. The church had its ears open (or more appropriately, its heart) and heard the cries. The Church of the Brethren's and Persons with Disabilities Network (CPDN) is a reflection of that caring. The rehab professionals cannot be everything we think they should be and cannot provide all we would like them to provide. Because of this, groups such as CPDN are that much more important. We are necessary to the disabled population.

The knowledge that we exist raises awareness, provides hope, and offers help when it is needed. Our existence reminds the church that the disabled are an integral part of God's family and we, as Christians, are mandated to serve this community. □

Jean Keith is a member of Douglas Park Church of the Brethren, Chicago, Ill., and is evaluation specialist for Schwab Rehabilitation Center.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*



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Let's take another look at judgmen

by Paul Grout

We Brethren are a church that is very reluctant to judge. On the surface this can appear to be a positive quality, but it can be a great hindrance to faithful living and Christ-centered love. We have often used the tenet "no force in religion" to support our not making judgments on God's Word related to the Christian walk. The term "no force in religion" was originally applied to our relationship to those outside the fellowship of faith, or to the coercion of those within. It is improper to force our beliefs and standards on those who have not committed themselves to those beliefs and standards. Although coercion of brothers and sisters in Christ is a misuse of discipling, enforcing the ethical demands of the gospel within the body is a necessary response of love and care.

For the family of faith God has laid down principles that lead to wholeness, peace, and justice. When the principles of the kingdom are forsaken by those who have committed their lives to the kingdom, love demands judgment. Although God is the ultimate judge, scripture reveals that we as disciples have a role in judgment. Much of the confusion, emptiness, and brokenness within the church is the result of an unwillingness to make clear the "narrow way" that leads to life as revealed in scripture.

Jesus admonished his disciples, "Judge not, that you be not judged" (Matt. 7:1). Followers of Jesus are to be humble in their relationships to others, knowing that it was their own sinful nature that required the sacrifice of Christ on the cross (1 John 1:5–10). At the same time, Jesus expected His disciples to judge the conduct of those who committed their life to the way of Jesus and the kingdom. Matthew 18 gives a process for going to sisters and brothers who may have broken with the way, the truth, and the life. There is a strong context of forgiveness as disciples are told, " 'Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven' " (Matt. 18:18).

The apostle Paul spoke out against judgmental attitudes: "Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God" (Rom. 14:10). In this warning Paul stood against prideful and arrogant attitudes relating to living out our faith. Paul mentions specifically issues related to eating and drinking. In no way is Paul saying, "Anything goes." He spoke clearly to Corinthians who were permitting conduct contrary to the will of God. Apparently the church was even proud of its relaxed attitude: "And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. For though absent in body I am present in spirit, and as if present, I have already pronounced judgment in the name of the Lord Jesus on the man who has done such a thing" (1 Cor. 5:2–4).

We are rightly concerned about being judgmental. As those who have come to realize the depth of our own sin we can no longer be shocked by the failings of our brothers and sisters. At the same time our love for others demands that we seek the best for them. If a brother were without food we would provide for hir If a sister were ill we would minister tc her. As the church of Jesus Christ we minister to the physical needs of the body. We also believe that one's spirit condition affects one's wellness, and tl health and wholeness come only throu submission to God's will. If we had a greater sense of God's provision in Ch for us to be free from the bondage of s we might more boldly and earnestly c. others out of death into new life.

Actually all churches practice judgi of some kind. Most practice "selective biblically based judging. One church may speak out strongly against the sin our government's support of the contr in Nicaragua while casually accepting our government's tacit support of killi through abortion. One sees so clearly violence done to the family and societ through divorce and remarriage while another sees the violence done to individuals and society through capita punishment. Some churches rightly as their members to be willing to endure imprisonment in witness to the kingdc and against the false values of the stat Yet these same churches may never as their members to endure an unhappy marriage in witness to the kingdom ar the false values of society. At the root all our selective judging is an unwillin ness to allow God to transform every of our lives.

We make excuses for behavior that not Christ-like, citing circumstances o different interpretations, and clearly reveal our unwillingness to live in obedience. The truth of scripture is ea

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›rsaken in favor of a standard based on :elings or more "enlightened" views. We ave little comprehension of the life God ıtends for us and the provision made in 'hrist to live that life. Do we dare con- der how our lives would change if we pened ourselves to God's will?

To surrender only certain areas of our ves to God may be no different than ırrendering none. We can decide exactly 'here we want to be and then find a roup that will judge only within our self- stablished boundaries. Within these safe oundaries we can interpret scripture ithout surrender, without judgment, ithout submission, without the guidance f the Holy Spirit, and without Christ.

Sub-groups within the church often nknowingly testify to the comfort of a arrow vision rather than the discomfort ften realized in seeking to follow the arrow way. Sub-group judgments can erve the church in identifying an aspect f faith that has been ignored. Tragically ıe sub-group's emphasis can become its elf-justifying litmus test to sort out the ıithful. Such judgment can be relevant nd even helpful, but sadly weakened by ıe group's inability to face its own mited faithfulness.

Most of our churches today are domi- ated by a sub-group vision. Often there re several sub-group visions within the ıme fellowship, tearing it apart. Churches re liberal, conservative, fundamental, harismatic, "Brethren." There are social- ction churches, peace churches, feminist, iscipleship, liberation theology, full- ›spel, and spirit-filled churches.

How do we move beyond ourselves, eyond the "safe," narrow vision? God is alling all of us to judgment and repen- ınce. Each church and individual will eed to examine what this means to them ›ecifically. The seduction of the world as become so perverse within the hurch that it has become difficult to xamine our lives without using the 'orld's criteria and value system. All ıdgment must come forth from a ıorough study of God's Word. All mem- ers of Christ's body will need to become ıore fully grounded in scripture and 'holly submitted to God's will.

The purpose in judging must always be xamined. Satan is the "accuser of our rethren" (Rev. 12:10). The purpose of ıdgment is not to condemn but to heal. 'he goal is to bring wholeness to the ıdividual and body.

In our concern not to hurt people or "turn them off" we have too often aided them in their sin-sickness, separation from God's will and condemnation. "But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world" (1 Cor. 11:32). The gospel sets forth demands on those who would call themselves followers of Jesus. As Christians we have a responsibility in Christ to demand in love that the principles of the kingdom be lived out among us.

"God is faithful, by whom you were called into fellowship of his Son, Jesus Christ our Lord. I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and there be no dissensions among you, but that you be united in the same mind and the same judgment" (1 Cor. 1:9–10). □

Paul Grout is pastor of Genesis Church of the Brethren, Putney, Vt.

Windows in the Word

Thanks

by Timothy K. Jones

When my friends Jeff and Diane were waiting for their first baby, people would ask, "What do you want—a boy or a girl?" "Then our friends would always say," Diane remembers, " 'Does it really matter as long as the baby is healthy? ' " And even though her pregnancy was uneventful, and Jeff continued his seminary studies while Diane worked, sometimes the question nagged, "What if this baby *isn't* healthy?"

Shortly after delivery they knew their newborn boy was *not* normal and healthy. Within hours the doctor gave the diagnosis: Joshua was underdeveloped and retarded. Diane remembers that first night after she heard the report: "It was a sleepless time, with the word 'retarded' echoing all night. To have a retarded child was the worst nightmare possible."

Jeff faced his own struggle next day. He had long before promised the Ohio congregation where he was student pastor that he would drive out and let them know when the baby had been born. He told them he would get the word out by ringing the church's steeple bell. "When I was really wrestling with why this had happened to me," Jeff explains, "I thought, 'I don't want ring the bell.' " Bells had to do, after all, with good news. But what do you do in the midst of terrible disappointment?

After an early morning time of grief and wrestling in prayer, Jeff knew what to do. "I got cleaned up and changed, ate breakfast, and made a beeline for the church. I decided to ring the church bell."

Hearing my friends' story made me reflect about how I would cope with news that left me hurt and confused. How should I respond to life's inevitable disappointments and uncertainties? Hearing Jeff and Diane tell me about Joshua, now a cherished, strapping 12-year-old, made me realize that even the life of faith holds no guarantees against setbacks and challenges.

Their story also made me think of Paul and Silas, those early Christian evangelists. Their preaching landed them in a Philippian jail. And yet they sang! Acts 16 tells us that they faced their prison cell's midnight shadows by "praying and singing hymns to God" (16:25). Luke tells us simply that the other prisoners "were listening to them," but they must have sat up and taken notice of a faith that could sing through dark hours and chafing fetters.

The church today needs a faith like that. I don't mean a faith that denies suffering, or pastes a fake smile over psychic pain. But I do mean a faith that sustains and supports, a certainty that steadies us *through* life's detours and reversals.

One who could say, "three times I have been shipwrecked," who could speak of being "in toil and hardship, through many a sleepless night, in hunger and thirst, often without food" (2 Cor. 11:25, 27), could also say, "give thanks in all circumstances . . ." (1 Thess. 5:18).

It's not easy, but possible! God gives us a joy and strength that allows us to sing in the darkness. Or ring steeple bells through times of sadness. □

Freelance writer Timothy K. Jones is a member of the pastoral staff at Communion Fellowship, Goshen, Ind.

Ten Great Holiday Gift Ideas From Messenger

1 Pastor Eller's sermons ha always been scripturally pleasingly pertinent, even gram matically gratifying, but devilishl You give your pastor a holiday g subscription to **Messenger,** an thought-provoking articles kindl creativity. Sermons now bring th Amen pew to life every week, a attendance has quadrupled.

2 The shortstop on your c softball team was alway exceptional on the field, but his cipleship never quite caught up his batting prowess. The Februa **Messenger** inspires him to skip nesday evening games during t upcoming season so he can fa attend prayer meeting. He now the prayer before every home g

3 For a long time you had wanted to talk about Chr your new co-worker, Fred, but y never ran out of excuses not to he reads **Messenger** and knoc down your door in his zeal to fir more about the Church of the Brethren. After some forthright c sations, he accepts Christ and j your church.

4 You knew it had to happ sooner or later: Jack and honeymoon finally comes to an even though they were sure it n would. Fortunately for them, you alert enough to have the April **Messenger** on their doorstep w they finally come to and realize other than the Bible, they don't h thing to read.

5 Deacon Fike always figured his faith was his business. After all, he had a *personal* relationship with Jesus Christ, which is all Jim and Tammy said he needed. After reading the June **Messenger** editorial, he sees there is more to radical discipleship than riding roller coasters at Christian theme parks.

6 Henry Homemaker had been awfully busy around the house, but still yielded to the temptation to tune in to those afternoon soaps. Then he starts receiving **Messenger** and cleans up his viewing habits to make time to read his church magazine.

Start Your Gift List Here:

- Mother
- Father
- Best friend
- Special someone
- Aunt
- Professor
- College kid
- Senator
- Anyone who would appreciate solid religious journalism with an anabaptist angle.

7 Sister Ethel always had a burning passion to fight evil wherever it manifested itself. Unfortunately, the only place she saw any evil manifesting was among her brothers and sisters in Elgin. The October **Messenger** helps her realize that all the Brethren are on the same team. She immediately increases her Brotherhood Fund giving from nothing to $50 a week and wills all her worldly goods to the church.

8 Your youth group president has loads of potential, but doesn't know there is more to being young and Brethren than listening to Christian rock music. After reading about the national youth program in the November **Messenger,** he realizes other Brethren need his gifts and frees himself from the bondage of his Walkman cassette player.

9 Your friend Joyce always knew you were a little different—you have a certain hint of otherworldliness about you—but she could never figure why. After reading **Messenger,** she understands why you are living in the world while trying hard not to be of it.

10 Harold and Esther, now retired, have been pillars of the church for longer than you can remember. Looking for something to do, they read **Messenger** and see the church needs volunteers just like them. They are now living on $35 a month as Brethren volunteers in a far-off land.

Avoid The Crunch

Simply print the names and addresses of your special friends and relatives on the coupon and stay far from the madding crowd at the mall and the downtown traffic gridlocks. You can list additional gifts on a separate sheet.

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Sign gift card:
_____

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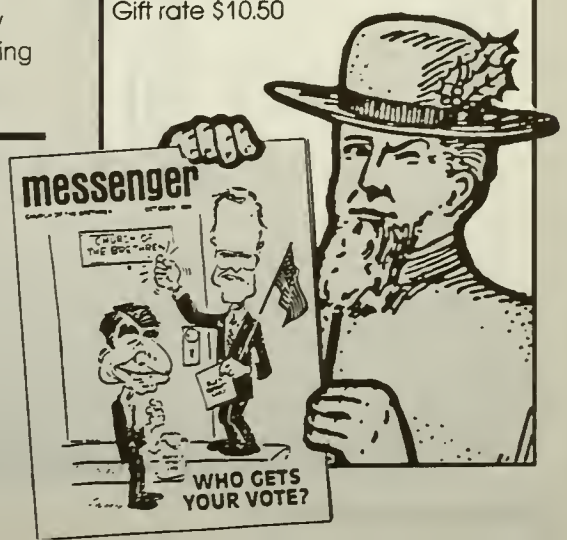


An example for life

I have set an example for you, so that you will do just what I have done for you.

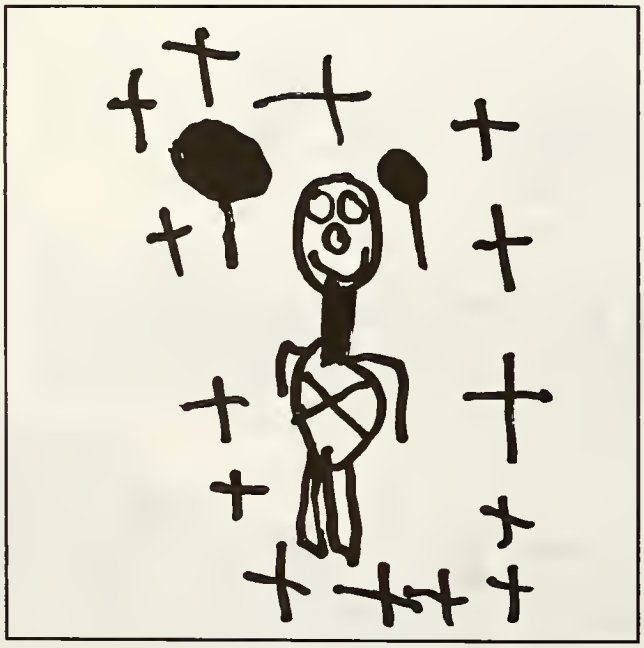
John 13:15

What kind of an example do you set for others? Do you have a younger brother or sister that might be influenced by what you do? Young children like to copy what their older brothers or sisters do. Sometimes this can be very frustrating, but try to think of it as a compliment. They probably wouldn't follow you around like a little shadow if they didn't admire you.

This gives older children a big responsibility. Younger ones may also copy the bad things. It is up to you to set a *good* example for them to follow.

God must have known that people like to follow examples. That's why Jesus was sent to live on earth and show us how to treat our brothers and sisters.

What kind of an example are you setting today?



Jesus loves the little children

Andrew Philip Widdowson, age 5
Fleetwood, Pa.

Search for peace

This word search was sent in by Elizabeth Albin, age 13. She developed it for their Vacation Bible School this summer on the theme of "Peace!" Elizabeth is from Harrisburg, Pennsylvania.

The words in this puzzle appear across, down and diagonally.

A	C	E	G	I	F	K	P	S	M	O	Q	S	U	W
Y	A	I	G	P	O	E	E	E	C	S	H	A	R	E
D	B	C	I	G	R	P	A	R	N	E	L	N	E	P
E	D	A	W	D	G	V	C	V	E	R	H	D	G	R
H	F	C	O	G	I	F	E	A	U	V	I	K	E	A
P	E	V	B	J	V	J	M	N	X	E	T	I	N	Y
K	E	H	A	Y	E	E	A	T	M	L	L	N	T	E
M	G	A	A	I	A	C	K	S	E	F	B	G	L	R
O	L	V	C	Z	B	G	E	N	T	L	E	M	O	E
Q	J	X	A	E	I	R	R	Q	K	V	T	R	M	G
S	M	Z	R	X	B	L	O	V	E	S	D	O	J	I
U	T	Z	E	R	L	D	N	K	P	Q	U	I	L	T
W	Q	Y	W	U	E	J	E	S	U	S	F	H	R	L

PRAYER	JESUS	CARE
PEACE	QUILT	SHARE
DOVE	SERVANT	SERVE
PEACEMAKER	FORGIVE	BIBLE
GENTLE	LOVE	ME
KING		

Answers to word search on page 24.

Love

Love we need in every way,
Sad, mad, bad,
You need love, love.
Everybody needs it
Every day of their life.
That's why
I love you.

Nicole Hyjurick, age 8
Uniontown, Pa.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

On BRF role, sounding 'Amen!'

)len B. Landes

I'm trying to be ɔpen-minded

Vhen I saw the cartoon on the cover of he July MESSENGER my heart bled and I lmost wept to see the symbolic "plain ress" (which our forefathers—and some f us today-still hold sacred) and the ible associated with a wolf, comparing ıe Brethren Revival Fellowship (BRF) vith "the big bad wolf."

A symbol is supposed to assist us to ttain the results it stands for. Some of ur Christian symbols have greater ignificance than others because of what ıey stand for. It hurts me to see those ymbols treated lightly. The saddest thing f all is that the Brethren are not only ıying aside some of our symbols, but we re drifting away from the gospel prinıples that they stand for.

On the July MESSENGER's contents age is a statement about the cover that ɔeaks of the BRF's "narrow interpretaon of scripture." Jesus said, "Enter by ıe narrow gate; for the gate is wide and ıe way is easy, that leads to destruction, nd those who enter by it are many. For ıe gate is narrow and the way is hard, ıat leads to life, and those who find it re few" (Matt. 7:13-14).

I served on the BRF committee for a umber of years, and I know that ırough the efforts of the BRF some hole congregations, as well as many eople in liberal congregations, have een kept within the Church of the rethren. And these were not small, ruggling congregations, but some of our ırger, more active congregations, which ave contributed much to our brotherood. If it had not been for the BRF through the years the church would be smaller than it is today.

Let's put into practice these scriptural admonitions: "I, then, the prisoner for the Master's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit" (Eph. 4: 1-4 Weymouth). Also, "Be gentle and ready to forgive; never hold grudges. Remember,

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ɔ hold in respect and fellowship those in the ıurch with whom we agree or disagree is a ıaracteristic of the Church of the Brethren. is to the continuation of this value, and to ı open and probing forum, that "Opinions" re invited from readers.

We do not acknowledge our receipt of ɔvious "Opinions" pieces, and can print ıly a sampling of what we receive. All Opinions" are edited for publication.

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Patricia Kennedy Helman
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the Lord forgave you, so you must forgiv others. Most of all, let love guide your life, for then the whole church will stay together in perfect harmony" (Col. 3:13-14 Living Bible).

Although I cannot move with the present drift and trends of the Church of th Brethren, I am trying very hard to be open-minded to the truth, tolerant, and understanding toward those who do not see things as I see them, bearing with them "lovingly." Even though we do not see things alike we "are one in aim" (1 Cor. 3:8 Williams). Therefore, we must work hard to maintain spiritual unity as the above scripture admonishes us. □

Olen B. Landes, of Harrisonburg, Va., has served for 4 years in the free ministry of the Church of the Brethren.

Gene Hipskind

Let the Amens sound again

Thomas, age 10, wrote this letter to his pastor: "Dear Pastor. Everybody says 'Amen' after your sermon because they are glad it is over."

Many people tend to think the "Amen is used at the closing of prayers and sermons to say "the end." However, there is a richer meaning than that to the use of "Amen" in the Bible.

Both the Hebrew and Greek language of the Bible define "Amen" to mean "thi is certain, this is true, this is firm, trustworthy, so be it." Thus, when Asaph and his brethren sang a song in worship that ended with "Blessed be the Lord, th God of Israel, from everlasting to everlasting!" the people who believed that, who wanted to affirm and join in blessing the Lord, responded with

(Answers to Small Talk word search)

A	C	E	G	I	F	K	P	S	M	O	Q	S	U	W
Y	A	I	G	P	O	E	E	E	C	S	H	A	R	E
D	B	C	I	G	R	P	A	R	N	E	L	N	E	P
E	D	A	W	D	G	V	C	V	E	R	H	D	G	R
H	F	C	O	G	I	F	E	A	U	V	I	K	E	A
P	E	V	B	J	V	J	M	N	X	E	T	I	N	Y
K	E	H	A	Y	E	E	A	T	M	L	L	N	T	E
M	G	A	A	I	A	C	K	S	E	F	B	G	L	R
O	L	V	C	Z	B	G	E	N	T	L	E	M	O	E
Q	J	X	A	E	I	R	R	Q	K	V	T	R	M	G
S	M	Z	R	X	B	L	O	V	E	S	D	O	J	I
U	T	Z	E	R	L	D	N	K	P	Q	U	I	L	T
W	O	Y	W	U	E	J	E	S	U	S	F	H	R	L

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Is It Happening in Your Church?

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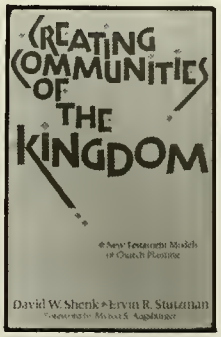

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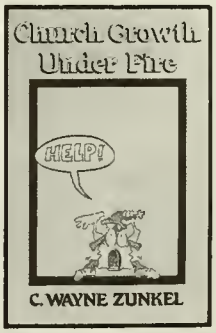

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"Amen!" (1 Chr. 16:35-36). When the Apostle Paul wrote to the Corinthians about the issue of speaking in tongues, he raised the necessity of having interpretations of tongues given in public worship. Worship was to be of both the spirit and the mind. Why? So the visitor can hear the intelligent testimony and can respond with "Amen," which means the listeners can say "that is true, believe that" (1 Cor. 14:16).

Jesus used "Amen" in one other way. In the Gospels Jesus often says, "Truly, truly, I say to you" or "Verily, verily, I say to you." The actual word is "Amen, Amen, I say to you." Thus, Jesus is saying, "This is trustworthy, this I believe, this is certain," and then he follows with a teaching. The Eastern Orthodox Church has followed this example. Its tradition begins most songs and statements of faith in worship with "Amen."

In the Bible, saying "Amen" was a way of the listener making the statement personal. If someone in worship gave thanks to God, the others would say "Amen" to make that thanksgiving their own. In the Bible, as well as in the church's tradition, "Amen" has been said at the end of prayers. The reason is that to say "Amen" is to say "I affirm that's my prayer too," or "So be it."

It used to be that in a worship service there were many times people said "Amen." Why not now? There are many reasons. Some are that we have become "sophisticated," and showing emotions doesn't fit. We may carry into worship society's teaching of being cool, calm, and collected. Or we may not be willing to take a stand anymore. Or we have looked upon worship as an entertainment event instead of an event in which we are a participant. You may have a different reason why you are reluctant to say "Amen" in worship.

This raises a concern I have that involves applauding. I am not opposed to hand-clapping in worship. What does bother me is that applause in society is associated with being entertained. If we clap in church after a solo is sung, are we glad to be entertained, or are we thank God for the message the song brought us? You have to decide for yourself on that issue. As for me, I would much rather say "Amen," because there is no doubt about my meaning. By saying "Amen" I have let the message be my own affirmation of faith.

Let's make worship activities our ow by saying "Amen." Let's be like the pe ple of the Bible. When they heard a sta ment or a hymn they believed to be tru when they listened to a prayer that expressed their faith, they said "Amen. Hymns often have an "Amen" at the e Since the word means "this is true, this trustworthy," then we ought to sing "Amen" with solid conviction.

Paul said, "For all the promises of G find their Yes in (Christ). That is why utter the Amen through him, to the glo of God." (2 Cor. 1:20) Brothers and sis in Christ, "Let the Amens sound from people again. □

Gene Hipskind is pastor of the Nampa (Idaho) Chu of the Brethren.

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85th BVS
)rientation Unit

)rientation completed Aug. 4, 1988)

ucher, Mark, Lebanon, Pa., to Good Shepherd Food Bank, Lewiston, Me.

ucher, Debora, Lebanon, Pa., to Good Shepherd Food Food Bank, Lewiston, Me.

errence, Kim, Spring Grove, Pa., to Good Shepherd Food Bank, Lewiston, Me.

arris, Theresa, Ephrata, Pa., to Habitat for Humanity, Americus, Ga.

ongenecker, Roland, Manheim, Pa., to Habitat for Humanity, Americus, Ga.

ongenecker, Carolyn, Manheim, Pa., to Habitat for Humanity, Americus, Ga.

lartin, Rhonda, Greencastle, Pa., to Good Shepherd Food Bank, Lewiston, Me.

lusselman, Marjorie, Fredericksburg, Pa., to Habitat for Humanity, Americus, Ga.

evens, Jennifer, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Me.

immerman, Pamela, Ephrata, Pa., to Habitat for Humanity, Americus, Ga.

icensing/
)rdination

nkley, Timothy Scott, licensed April 23, 1988, Trinity, Mich.

hae, In Du, ordained May 7, 1988, Phoenix First, Pac. S.W.

yer, Mary Jane, ordained May 7, 1988, Mountville, Atl. N.E.

astoral
lacements

onine, Martha, to Faith, Batavia, Ill./Wis., part-time

ranson, Merrill C., from Greenville, Bethel, W. Pa., to Mountain Grove/Greenwood, S. Mo./Ark.

renneman, Jerry, from North Bend, N. Ohio, to Marion, S/C Ind.

nappell, James, from part-time assoc. to full-time, Whitehill, Shen.

avis, Gary, from Evergreen, Shiloh, Shen., to Saunders Grove, Virlina

ke, J. Michael, from Brookside/Gortner Union to Morgantown, W. Marva

ederick, Stafford, from interim to full-time, Olathe, N. Plains

arcia, Belisario, from other denomination, to Castañer, P.R., Fla./P.R.

ood, Monroe C., from Nigeria, to Mechanic Grove, Atl. N.E., full-time, interim

raham, Douglas, from Mount Union, Virlina, to Cherry Lane/Snake Spring Valley, Mid. Pa., full-time, yoked

Grandusky, Robert F., from secular, to Valley River, W. Marva, part-time

Hagie, Kevin, from secular, to Pleasant Dale, Virlina, part-time

Haldeman-Scarr, William, from interim to full-time, Moxham, W. Pa.

Haldeman-Scarr, Sara, from York, S. Pa., to Moxham, W. Pa.

Heishman, Irvin R., from Hagerstown, Mid. Atl., to Harrisburg, First, Atl. N.E.

Heishman, Nancy M., from Wilmington to Harrisburg, First, Atl. N.E.

Hendricks, Joseph, from Coulson to Cedar Bluff/Vinton, Virlina, full-time yoked

Henry, Kenneth, from Lindsey, Comm., Pac. S.W., to Bowmont, Idaho

Hicks, Roger, from Salem, W. Plains, to Henry Fork, Virlina

Layman, John P., from Lost Creek to The Brethren Home, S. Pa., Chaplain

Longanecker, Arlen, from Conemaugh, W. Pa., to Ridge, S. Pa.

Lutz, Howard J., from Oak Hill to Community Mission, Shen., part-time

McPherson, Steven R., from Bellefontaine to Painter Creek, S. Ohio

Miller, Robert A., from Martinsburg, Mid. Atl., to Boones Mill, Virlina

Moore, Lorene A., from Fredonia, W. Plains, to Canton, Ill./Wis.

Persons, Helen, from Ankeny to Peace, Council Bluffs, N. Plains, part-time

Poling, Edward, from Waynesboro to Carlisle, S. Pa.

Powers, Tom, from secular, to Hutchinson, W. Plains

Risden, Nelda J., from secular, to Elkhart City, N. Ind.

Roberts, Debbie, from student, to W. Manchester, S/C Ind., part-time

Rummel, Donald, from interim to full-time, East Fairview, Atl. N.E.

Shankster, J. Philip, from Fresno, Pac. S.W., to Pleasant View, Virlina

Slagle, George, from retirement, to Kelly Chapel/White Pines, W. Marva, part-time

Sloughfy, JuliAnne Bowser, to Fostoria, Good Shepherd Home Chaplaincy, N. Ohio, part-time

Smith, Craig, from Community, Fla. P.R., to Eaton, S. Ohio

Smith, Robert, to New Covenant, Fla./P.R., part-time

Stouffer, Charles D., from secular, to Rouzerville, S. Pa., part-time

Swank, Ken, from Goshen to Turkey Creek, N. Ind., part-time

Wenger, William, from seminary, to Mt. Zion Road, Atl. N.E.

Witkovsky, David, from Williamsburg to Roaring Spring, Mid. Pa., part-time

Wright, Maurice, from Cedar Bluff/Vinton to Poages Mill, Virlina

Zayas, Irma, to Rio Prieto, P.R., Fla./P.R.

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Bender, Joe, 72, New Paris, Ind., July 27, 1988

Blough, Clara W., 71, Martinsburg, Pa., Aug. 2, 1988

Bollinger, Lois A., 61, Grabill, Ind., July 29, 1988

Burritt, Helen C., 75, Boonsboro, Md., Aug. 10, 1988

Carlisle, Leonard B., 69, Fostoria, Ohio, Aug. 31, 1988

Caylor, Robert John, 51, Jacksonville, Fla., May 2, 1988

Davis, Grace E., 81, Martinsburg, Pa., Aug. 2, 1988

Garber, Weldon C. 64, Harrisonburg, Va., July 12, 1988

Garst, Theron C., 76, Roanoke, Va., May 9, 1988

Gill, Evelyn E., 71, Wilmington, Del., July 27, 1988

Helman, Samuel L., 74, Nappanee, Ind., June 3, 1988

Hoover, Eugene D., 67, Hollidaysburg, Pa., July 29, 1988

Huffman, Blanche D., 85, Harrisonburg, Va., July 30, 1988

Johnston, John D., 38, Parsons, Kan., May 12, 1988

Jones, Marion, 72, Ottumwa, Iowa, July 31, 1988

Kienzle, Carl C. Jr., 68, Hartville, Ohio, July 15, 1988

Kimble, Oren S., 77, Parsons, Kan., April 5, 1988

Larson, Pauline, 64, Cabool, Mo., Aug. 3, 1988

Lingenfelter, Thelma L., 70, Martinsburg, Pa., July 29, 1988

Moomaw, Mabel E., 89, Sebring, Fla., July 8, 1988

Muntz, Hilda M., 82, New Oxford, Pa., July 24, 1988

Naff, R. Chester, 85, Boones Mill, Va., April 21, 1988

Oswald, Maynard, 75, Hartville, Ohio, July 31, 1988

Prokop, August, 83, Sebring, Fla., Aug. 30, 1988

Prokop, Fern, 82, Sebring, Fla., July 23, 1988

Puterbaugh, Harold, 73, Dayton, Ohio, Oct. 18, 1987

Rogers, Alvin M., 83, Nappanee, Ind., July 11, 1988

Rose, Joyce, 58, Eldorado, Ohio, Aug. 12, 1988

Shively, Noah, 66, Roann, Ind., July 11, 1988

Smith, Carrie Avery, 88, Dayton, Ohio, June 13, 1988

Smith, Ralph F., 78, Martinsburg, Pa., Aug. 18, 1988

Snider, Frank G., 80, New Paris, Ind., Jan. 30, 1988

Spradling, Bertha Reed, 97, Roanoke, Va., July 19, 1988

Stufflebeam, Roger, 59, Ottumwa, Iowa, May 29, 1988

Van Scoyk, Joan, 52, Greenville, Ohio, July 26, 1988.

Wareham, J. Paul, 86, Martinsburg, Pa., Aug. 19, 1988

Williams, Mildred S., 82, Plymouth, Ind., June 24, 1988

Wills, Lydia, 83, Greenville, Ohio, Aug. 16, 1988

Wilson, Dorothy Burket, 78, Martinsburg, Pa., Aug. 3, 1988

Woodie, Viola, 77, Dayton, Ohio, July 17, 1988

Musings at Madison's Montpelier

Leisurely making my way to New Windsor, Md., for this fall's General Board meeting, I found myself not entirely by chance in Orange County, Va. Alert readers may recall last month's editorial, in which I professed a keen interest in US presidents. In Orange County is situated the plantation home of fourth US president James Madison. "Montpelier," long in private hands, was only recently opened to the public. So here finally was my opportunity to pay a call and see how wizened little Jeemy and buxom Miss Dolley made do in their rural retreat.

Fortunately Madison's reputation does not rest solely on his presidency. (Remember? The British ran him out of town and burned the White House!) His position in the pantheon of our nation's founders is better secured by his work in helping create the law of the land and he carries the unchallenged title of "Father of the US Constitution."

So as I strolled about Montpelier amid leafy autumnal splendor and paused for patriotic reflection in the family burying ground, that constitutional role of James Madison came to mind. After all, it was only a few weeks before the presidential election—the culmination of a campaign in which Madison might have taken more than a passing interest.

Not only was Madison Father of the Constitution, he gets credit as well for leading the fight to adopt the first 10 amendments to the Constitution—The Bill of Rights. With all the brouhaha in the presidential campaign about the American Civil Liberties Union (ACLU) I little doubt that Mr. Madison would have had some choice remarks to make, were he around today.

I found the ACLU flap enormously amusing, if disturbing, since those using it as a whipping boy displayed either abysmal ignorance of the ACLU's goals and purposes, or a flagrant disregard for the US Bill of Rights.

The Bill of Rights describes the fundamental liberties of the people and forbids the government to violate these rights and freedoms—the freedom of speech, freedom of religion, freedom of the press; the right of assembly, the right to "life, liberty, and the pursuit of happiness."

Generally we hold these truths to be self-evident. But there is always someone (too often someone in high government position) who wants to deny others these basic rights. That is where the ACLU comes in.

It was founded in 1920 to combat the notorious Palmer raids, in which aliens were deported for their radical beliefs. In the early 1940s the ACLU represented Japanese-Americans resisting internment during World War II (see this month's cover story). In the late 1970s it defended the right of Nazis to march in the heavily Jewish Chicago suburb of Skokie, and the right of the Ku Klux Klan to hold a rally in Mississippi. More recently it rallied behind fired White House aide Oliver L. North and supported his claim that his constitutional rights against self-incrimination had been violated by forcing him to testify before Congress.

The trouble with the ACLU, at least in the eyes of partisan citizens, is that it insists on playing by the rules, even when those rules produce results that seem both predictable and unfortunate. The ACLU's stated mission is to defend the Bill of Rights. Let the chips fall where they may. Just like most everyone else, I find it hard to accept some of the ACLU's stances and actions. Ollie North? But, Oh! how I admire its dogged consistency and persistence.

The ACLU's single-minded defense of the Bill of Rights can perhaps be understood and appreciated if one considers a certain comparison that may not set well with people who have already condemned the organization. Think of God, who sends rain on the just and the unjust, who loves each of his children utterly equally, impartially. Think of what a pretty mess we would make of things if we could just once persuade God to be more "reasonable," to do things our way! How infuriating that God won't let our enemies have it between the eyes, that God lets crooks get away with "murder," that God can't be "bought." How incomprehensible that God insists we all are equal, all are loved impartially, all are offered the same redemption.

I am glad that no politician can sway the ACLU from its hard and fixed rules. And I base my Christian faith on a God whose "hard and fixed rules" cannot be tampered with—"he whose word cannot be broken." I haven't yet become a card-carrying member of the ACLU. But I rejoice that I am a member of a more important group . . . a card-carrying member of the household of God.—K.T.

A GUIDE FOR
biblical STUDIES
CHURCH OF THE BRETHREN
December 1988—November 1989, Volume 104

LESSONS AND WRITERS

(a)

Scenes of Love and Compassion
(Luke)
Writers: David Shumate (a)
Robin Risser Mundey (b)
December 1988—February 1989

(b)

(c)

Letters from Prison
(Philemon, Colossians, Philippians, Ephesians)
Writers: Paul Minnich Robinson (c)
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March—May 1989

(d)

(e)

Studies in Joshua, Judges, and Ruth
Writers: Nancy Sollenberger Heishman (e)
Mary Sue Rosenberger (f)
June—August 1989

(f)

(g)

Visions of God's Rule
(Ezekiel, Daniel, 1 and 2 Thessalonians, Revelation)
Writers: James L. Benedict (g)
Wallace B. Landes, Jr. (h)
September—November 1989

(h)

Kenneth M. Shaffer, Jr., *Editor*
Marilyn E. Nelson, *Editorial Assistant*

For further information or to place your order, write to Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120. Or phone toll free at 1-800-323-8039.

HOMELESS

"Our little boys were asking, 'Where's our home at?' And we felt sad because we didn't know what to tell them."
—*Theresa Blackowl*
Springfield, Ore.

"When you lay down and go to sleep and wake up, you don't know if you'll have your clothes or anything."
—*Willie Brown*
Washington, D.C.

"A lot of people that get in this sort of life stay. They die like this, in the alleys, in front of a building, their heart stops. It's how bad you've been whipped."
—*Kirk Brown*
Chicago, Ill.

"It's very scary. It's very scary being on the street. It's a lot different than camping. It is not camping."
—*Linda Jackson*
Chicago, Ill.

"The hole gets deeper and deeper and it gets harder and harder to get out."
—*Anthony Allen*
Springfield, Ore.

On any given night 100,000 children in America are homeless. Their growing number is cause for outrage and dismay.

Through the $1 million Global Food Crisis appeal, the Church of the Brethren is engaged in creative outreach to the homeless. You can participate through direct gifts and the 2¢ a Meal Club. Schedule the video and the resource packet on "A Place to Call Home" for churchwide study. Intensify local efforts to minister to the hungry and the homeless.

Let those who struggle at the edge of society know that you and your church care.

GLOBAL FOOD CRISIS

Church of the Brethren Response

Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120

messenger

CHURCH OF THE BRETHREN DECEMBER 1988

contents

10 **In Christ Now Meet Both East and West.** Church of the Brethren General Secretary Don Miller was invited to a birthday celebration. What to take along as a gift? Wendy Chamberlain McFadden explains what was special about the birthday and what was special about the gift.

14 **One in Fellowship.** Cheryl Cayford traces 25 years of friendship between the Church of the Brethren and the Russian Orthodox Church, from Harold Row organizing a dinner meeting in 1963 to Don Miller visiting Moscow in 1988.

16 **Windows on God.** A special exhibit at Juniata College of Russian icons from the "golden age" didn't just happen. Juniata has a special tie to the Soviet Union. Wendy Chamberlain McFadden describes that tie and explains the significance of icons in the Russian Orthodox Church.

18 **George Dolnikowski: Celebrating the Gift of Life.** George Dolnikowski has followed a long and interesting path to his career at Juniata College. It all started when he was a Russian soldier captured by the Germans in World War II. Story by Wendy Chamberlain McFadden.

20 **Brethren Volunteer Service: Launchpad for Leadership.** BVS, that innovative program begun 40 years ago to provide service opportunities for Brethren youth, has turned out to provide an additional boon for the church: Many of today's denominational leaders are BVS alumni who cite the program as the chief motivation for their commitment to continued service to the Church of the Brethren. Story by Don Fitzkee.

COVER: "The Washing of Feet," an icon from Central Russia's 16th century, aptly symbolizes the 25-year relationship between the Church of the Brethren and the Russian Orthodox Church. In celebration of the Russian Orthodox millennium, MESSENGER presents a cluster of articles, beginning on page 10. "The Washing of Feet," from the collection of Koitcho and Tatiana Beltchev, was one of 45 Russian icons exhibited this year at Juniata College.

In Touch profiles Gene Czaplinsky, Malibu, Calif.; Vern Michael, Port Republic, Va.; and Arletta Flory, Lawrence, Kan. (2) . . . **Outlook** reports on General Board. Denominational restructuring. BVS Unit 186. BMC convention. Women's Political Awareness Seminar. Nestlé boycott. Orlando Conference theme. Jane Graves to Ireland. EFSM and TRIM orientation. Giving survey. Faith survey (start on 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Small Talk** (25) . . . **Opinions,** of Bill Bowser, Chauncey H. Shamberger, and Onaldo Alves Pereira (start on 26) . . . **Pontius' Puddle** (26) . . . **Windows in the Word** (29) . . . **Turning Points** (30) . . . **1988 Index** (starts on 31) . . . **Editorial,** " 'Mine Eyes Have Seen Thy Salvation' "(36).

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messenger

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VOL. 137, NO. 11 DECEMBER 1988

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letters

CLARIFYING MY BRF CHIDING

After a lengthy interview seeking my
about the Brethren Revival Fellowship
recent two-part article on that group
August/September) it was interesting and
what frightening to discover the few lin
were actually printed, quoting me.

Let me clarify what I meant in chidi
BRF that I could have made a better cas
they did in choosing scriptural passag
reject an authority role for women in the
(August/September, page 15). I did feel t
BRF might have done better biblical st
making its case. But I want to make it clea
disagree strongly with the case they
attempting to make.

It is true that you can find passages tha
be used to support a sexist hierarchical m
leadership. For me, however, the best mo
us was given by Jesus when he said that th
of the Gentiles lord it over others, but it i
be that way among disciples. Leaders
those who serve (Luke 22:24-27).

The word "minister" means one who
Deborah served as a judge of Israel. Pau
mended "our sister Phoebe, a deaconess
be translated "minister") of the chu
Cenchreae, that you may receive her in th
as befits the saints, and help her in whate
may require from you, for she has been a
of many and of myself as well" (Rom. 16

Even in Ephesians 5:21-32, which is o
according to role structures of that da
passage begins by advising that we are to
ject to one another out of reverence for C

I rejoice in the growing number of outsta
women who are serving the church in min
and leadership roles. It is wonderful to h
our Annual Conference moderator a wo
contemporary Phoebe, who has serve
church faithfully and well. As she serves u
Conference in Orlando, may we be subjec
"out of reverence for Christ."

DALE W. BR

Oak Brook, Ill.

CARTOON COVERS AREN'T CHRISTI

The October cover is utterly disgusting.
are our Christian beliefs and standards? I
in voting and in following Christian stan
but politics should not be a main is
MESSENGER.

Let's return to Brethren symbol
Christianity.

The July cover was disgusting too.

MARY L. S

Covington, Ohio

OUTRAGED AT OWL CREEK

I am from the Owl Creek congregatio
proud of it.

I am disgusted with the October MESS
cover and also with putting the presidenti
didates on the inside of the magazine, wh
hadn't much to choose from.

Who runs MESSENGER—some low-
good-for-nothing?

are a peace-loving church. Those pictures me shriek, "Politics and religion should be mixed!"

op my name from the subscription list. If s the kind of material you are putting out I want any more of it.

MINNIE GILMORE

nt Vernon, Ohio

ER SHAMES AND RIDICULES

e October MESSENGER was another disap- ment. It was obvious that one of the two caricatured on the cover would be elected resident, so it seems a shame to ridicule man, as well as to show contempt for the st office in the land.

h caricatures have no place on a Christian zine or anywhere else if we are represen- s of Christ.

husband is ashamed of this MESSENGER

ESTHER STUMP

ing, Okla.

POSTMASTER AS COVER ARBITER

at a disgraceful cover on the October ENGER! This was not Christian, according way of thinking.

n ashamed to have my postmaster know my church stoops to such distasteful s.

t one more cartoon cover and I'm canceling bscription.

CATHARINE BLEOM

andtown, Pa.

ERS SHOULD HAVE DIGNITY

ely there is no dignity to cover art such as n the October MESSENGER, the denomi- n's official publication.

MARTHA ESHLEMAN

ethtown, Pa.

R DEMEANED DUKAKIS

October MESSENGER cover was most dis- ul and lacked the dignity of a Christian cation. The caricature of Dukakis was par- rly demeaning.

o Gets Your Vote?" the cover blurb asked. IESSENGER!

EARL S. SMITH

ra, Pa.

RS SHOULD BE INSPIRING

ree with the people who had letters in the er MESSENGER objecting to the July NGER's cartoon cover, and I add my objec- the October cover.

don't need cartoons or caricatures on the There is nothing inspiring about them.

A. G. KURTZ

n, Ind.

EL SCARE TACTICS?

at would Jesus say if he saw the October NGER with that cartoon on the cover and t political and social action stuff inside? What does national defense, contra aid, world hunger, the Persian Gulf, handgun control, the United Nations, EPIC, and South African politics have to do with the gospel? And why is there a picture of a policeman with his gun to a woman's head? This makes me very uneasy. And why is there almost a whole page printed in Spanish? I can't read that. And why were there pictures of people cutting up meat? What does that have to do with the Word of God?

What would Jesus say? I believe he would say, "Well done, good and faithful servant." And I believe Jesus would have a good laugh over the cartoon showing the presidential candidates courting the Brethren. Jesus would know that the Brethren would have a note to the teacher on each report card asking for an improvement in grades.

Jesus had a revolutionary idea that "fulfilling the Word of God" means "good news to the poor. . . release to captives . . . sight to the blind . . . setting at liberty the oppressed . . . proclaiming the present new age of God."

I admit it does scare me to try and follow the Master. Sometimes I wish it would just all go away and I could have my sweet Jesus in the Garden.

HOWARD A. MILLER

York, Pa.

WHO SHOULDERS THE RESPONSIBILITY?

Thanks for October's cover article, "Brethren, Bush, and Dukakis." It is important for us to know the issues and each candidate's stance. This article covered this well.

The problem is the way the stance of the Church of the Brethren was presented. Isaiah 9:6 states, "For to us a child is born, to us a son is given; and the government will be upon his shoulder." The burden of our government rests upon the shoulder of our Savior, Jesus Christ, not our federal government's.

The article suggests that the Church of the Brethren has the solution to all issues and requests the federal government to utilize those solutions. We always look to the federal government to fulfill our expectations. Are we trying to make it our god?

Why don't we look closer to home for the answers? Why don't we go to our *state* government? Why don't we go to our *local* government? Why don't we go to Jesus Christ with our expectations? The government is upon his shoulder.

RANDALL G. HANDLEY

Topeka, Kan.

HELP CHOOSE AS WELL AS PRAY

The October MESSENGER cover article reminds readers that they should not only pray for rulers but also know before election what the candidates stand for.

I can't figure out how a cartoon cover is supposed to damage the dignity of God. And I know a mail carrier who wishes there were a cartoon every month.

CHAUNCEY H. SHAMBERGER

Boise, Idaho

page one

With this issue MESSENGER completes Volume 137 of a magazine founded in 1851. For Brethren, that is an impressive number of years, almost half of the denomination's age. But 280 years of the Church of the Brethren pales in comparison with the *millennium* of the Russian Orthodox Church.

As our salute to that 1,000th anniversary, MESSENGER presents a cluster of articles related to the millennium event and the Russian Orthodox Church. One of our Brethren colleges, Juniata, has a unique tie to the Soviet Union. It is through the cooperation of that school that we are able to tell our story. We are particularly appreciative of Juniata lending us color separations for our December cover. (And we trust it will not be mistaken for a cartoon.) Wendy McFadden, MESSENGER's managing editor, and a Juniata alumna, has steered this cluster of articles to publication.

"Archangel Michael," a 15th-century icon.

Correction

We regret that some lines were omitted at the end of Allen Hansell's October article, "A 'Traveling Classroom' to Southern Africa," obscuring the meaning of the ending. The dialog in "Children of War" (end of page 27) is supposed to run this way:

"Does your spirit tell you to get revenge?"

"Yes," the child responds solemnly.

"So you will go back to Cambodia one day and fight the Khmer Rouge?"

"No. That is not what I mean by revenge. To me revenge means that I must make the most of my life."

Farewell

This issue rounds out four years of two MESSENGER features that will not appear in future issues. Kathy Kline Miller, who prepared "Small Talk," has left Elgin for Baltimore, Md., and new pursuits. She has asked to be relieved of her responsibilities for the feature. Reader response to "Small Talk" has been negligible, and we have decided to discontinue the page.

Tim Jones was pastor of a new Church of the Brethren fellowship in The Woodlands, Tex., when he began writing "Windows in the Word" for us in 1984. This November Tim began a new position as books editor for *Christianity Today*, in Wheaton, Ill., and will no longer be opening those windows through which we gained unique views of the Scriptures. We much appreciate the creativity of both Kathy and Tim, and will miss working with them. — THE EDITOR

in touch

Gene Czaplinsky: Minting for the millennium

Gene Czaplinsky, formerly of the McPherson (Kan.) Church of the Brethren, in a rare business endeavor, has brought together the two nations that claim a part of his heritage—the Soviet Union and the United States. A series of four commemorative coins was minted in Leningrad through the collaborative efforts of the two countries. American Bullion and Coin, a California-based company, owned by Gene and his wife, Azmina, became the first American company in history to create and produce in a joint venture an officially struck coin with the Soviet Union.

It took a year and a half of planning, and negotiations with Soviet officials, including several trips to Moscow, and hundreds of telex messages, before the minting of the first coin last December. It was an appropriate time—the Reagan-Gorbachev Summit in Moscow.

"We hope we are doing something that will open eyes," Gene says. "It would be remarkable if we worked together for the good of future generations."

The third coin in the series, which Gene says is the most sought after, and will probably become the most valuable, celebrates the millennium of Christianity in the Soviet Union. The 5-ounce silver millennium medal depicts the face of Jesus in front of a cross with the dates 988 and 1988 on either side. The reverse shows St. Olga, the first saint of the Russian Orthodox Church and St. Vladimir, her grandson, who was the first to proclaim Christianity in Russia 1,000 years ago. Written in the Cyrillic alphabet are the words "1,000 years of the christening of Rus." One thousand proof samples of the medal, which cost $325 each, were produced in a limited edition. President Reagan and President Gorbachev received the first two coins. And in a special presentation, for which Gene returned to his hometown, the McPherson Church of the Brethren received the third one.

Born in the Ukraine, Gene fled with his family to a displaced persons camp in Germany at the end of World War II. When he was six they were taken in by the Church of the Brethren in McPherson, where he grew up, and where he graduated from McPherson College.

Left: The millennium coin is the third in Gene's series. Below: Gene (left) presents a proof sample of the coin to McPherson church moderator Merlin Frantz.

"The McPherson Brethren, as I remember them when I was a boy, were a very generous, very caring people," says Gene. His family wasn't used to that kind of treatment, he adds, for they had lived in the displaced persons camp for six years and experienced hardships. "The church was pretty much a guardian for us, a place of refuge, a place that felt very safe."

The idea for accepting the challenge of minting commemoratives with the Soviet Union came to Gene during a tour through that country. "I think it's so wrong that we consider the Soviet people as evil. They are really very warm people. They absolutely do not want war. They have been through one."

Gene apparently inherited some of that warmth of which he speaks. Ten percent of the profits from the medal program will be donated to children's funds in both countries. Gene's donation to the Moscow Children's Fund was its first donation from an American Company.

Gene believes that because he has retained his fluency in the Russian language, and because he was born of Russian and Ukrainian parents, he was able to break down barriers. "It wasn't like an ordinary American walking in and saying, 'Hey! I've got a great idea,' " he says.

By presenting the medal to the McPherson church Gene acknowledged an important influence in his life, the Church of the Brethren. "The church and the college just were always there. They were pillars of support. And they never asked much in return. I gave them something that meant a lot to us."—JOHN SPANGLER

John Spangler, of Elizabethtown, Pa., is a Brethren Volunteer Service worker with the International Peace Bureau, in Geneva, Switzerland. He served this past summer as an intern with MESSENGER.

Vern Michael: They walk a mile for his camel

Vern (right) with U-Bert and friends.

"We had people parking along the road for about a mile away. Some people came just for the camel, but you could hear parents telling their children about it, and people were standing there with tears on their faces." Vern Michael estimates that up to 25,000 people came to view Mill Creek's annual nativity scene last year after he added his camel to the cast of characters.

The nativity scene at Mill Creek Church of the Brethren, near Harrisonburg, Va., began as "sort of a dream," Vern recalls. Now in its fifth year, the production has evolved into a real community effort, with something like a steering committee directing the action. Church choirs in the area have been invited to provide music this year and the tableau will appear in Harrisonburg's "Old-Fashioned Christmas" parade.

How did the camel enter the scene? Vern Michael and his brother provide the traditional animals for the tableau, so when it was decided to have a camel, Vern had to find out how to get one. He searched for months, finally inquiring at the Washington Zoo, where officials helped him contact an animal brokerage firm in Chicago. It turned out there were two camels available, one in California and one in Texas. Vern chose the animal in California, which had been giving rides in a petting zoo, was gelded, and was relatively old for a camel. It came with a saddle, riding gear and a name—U-Bert.

"He's the most lovable thing you ever saw. I had heard all those stories aobut how nasty and mean camels are, but this is the most gentle thing you can imagine." Vern and his children all ride the camel. "I like riding it better than I do a horse," Vern declares.

"The nativity scene has turned into a tremendous outreach program for our church," Vern says. "U-Bert's such a special animal, we're trying to gear the scene toward something that helps the community." U-Bert has also taken part in a walk-a-thon and other activities. It is obvious that Vern Michael lives by his own encouraging words: "Everyone can make a difference, even if it's not in conventional ways."—CHERYL CAYFORD

Arletta Flory: Blazing Kansas trails for nature-lovers

Arletta Flory took her first flight on a commercial airline this past summer and made her first visit to Washington, D. C., where she admits to being homesick for Kansas and her horses after the first hour. She was one of nine individual finalists for the National Take Pride in America Award presented in a ceremony on the White House Lawn.

Arletta, who boards horses at her 100-acre ranch in northeast Kansas, was one of 540 people nominated from across the nation in a program President Ronald Reagan established in 1986 to promote wise use and stewardship of natural and cultural resources. Arletta was recommended for her more than 40 years of volunteer work on area bridle paths.

Arletta and her late husband, Ben Flory, spearheaded the establishment of horse trails in the Rockhaven area of Clinton Lake Reservoir. Every summer Arletta continues to spend her spare time on horseback with long-handled hedge-cutters in hand.

Horses have always been important for

Arletta. "My first memory is sitting astride a horse in front of my grandfather," she says. As a child she walked three miles to attend the Lone Star Church of the Brethren, where she is now a member. She also rode the pathways through the timber to neighbors in a mule-drawn wagon.

In the early 1940s Arletta Downing and Ben Flory were among 20 neighborhood young people who gathered often for ice cream socials and watermelon feeds after riding horseback over the area's ungraveled roads and cowpaths. After their marriage in 1945, the Florys helped form the Douglas County Trail Riders in 1953-54.

One of the three bridle paths is named "The Benjamin Trail" and marked with yellow flags in honor of Ben. Today the trails, with historical points of interest marked by Arletta, are enjoyed by equestrians, hikers, naturalists, birdwatchers, fishermen—even used for military exercises, as well as for the "Ride-For-Life" kidney benefit.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, living in Lawrence, Kan.

General Board begins planning for 1990s, endorses Shell boycott, discusses BMC

At the October General Board meeting, held in New Windsor, Md., board members expressed enthusiasm for new emphases on evangelism, youth, and other areas called for in the goals statement adopted at the St. Louis Conference, but were frustrated by budget limitations that will mean some programs might need to be cut in order to accommodate the new directions.

In directives to staff, the board emphasized the need for increasing funding and stretching current dollars. The instructions call for sharing resources ecumenically, consolidating structures and programs, and concentrating on interpretation, stewardship, and fundraising in order to increase commitment to outreach programs.

During the October 18-21 meeting, the General Board also endorsed the Shell boycott and discussed the Parish Ministries Commission's liaison to the Brethren/Mennonite Council for Lesbian and Gay Concerns.

Royal Dutch/Shell has been targeted because its South African subsidiary supplies fuel to the South African military and police. The boycott was initiated by the National Union of Mineworkers, the largest black union in South Africa. It has been endorsed by a number of churches, labor unions, and other groups, and has been advocated by South African church leaders such as Allan Boesak, Desmond Tutu, Frank Chikane, and Beyers Naudé.

Other US church groups that have endorsed the boycott are the National Council of Churches, American Baptist Churches, Episcopal Church, Unitarian Universalist Association, Progressive National Baptist Church, United Church of Christ, United Methodist Church, and several Roman Catholic orders.

In March 1986 the General Board divested its investments from companies that do business in South Africa. This further action is intended as "a sign of hope to the majority of the people of South Africa," according to the board. "We pray for an end to apartheid in South Africa, and changes that can permit our normal and mutually beneficial commerce with the Royal Dutch Petroleum Company/Shell."

In response to concerns that arose at Annual Conference, the board's Parish Ministries Commission clarified its view of its liaison relationship with the Brethren/Mennonite Council (BMC). While Parish Ministries (PMC) has liaisons with several independent groups in the church, this relationship has raised concerns because of the perception that it enables BMC to have a presence at Annual Conference.

General secretary Don Miller, chairwoman Judy Mills Reimer, and vice chairman Paul Brubaker join forces at a session of the October General Board meetings.

Board members, staff give special offering

As a challenge to the rest of the denomination, General Board members and staff gave a special offering at the October board meeting to help meet the 1988 budget. They gave $9,431, not including pledges for gifts to be made before the end of the year.

The church leaders said: "We challenge members of the Church of the Brethren to celebrate the General Board's work by giving sacrificially between now and the end of the year. As members of the General Board and its staff, we make the initial response to this challenge by giving a special offering to help meet the anticipated shortfall in the 1988 budget. We invite our sisters and brothers across the denomination to join us in meeting the challenge."

Giving trends for the year indicate a possible shortfall of $200,000, unless church members increase the gifts substantially during the last two months of the year.

Central Committee representatives pointed out that it has sole authority for determining which groups may have space at Conference and that it had authorized BMC to have a dialog space before PMC appointed a liaison to BMC. They also advised the commission that next year's dialog space would be somewhat different, with representatives from a variety of groups present to give different points of view.

In a statement endorsed by the entire board, PMC said, "The purpose of a liaison relationship is to maintain con-

tact and to strengthen dialog and understanding. A liaison relationship does not suggest endorsement or sponsorship of a group or special privileges for the promotion of a group's cause either throughout the denomination or at Annual Conference."

PMC also said it would continue to appoint a liaison to BMC "in order to ensure accountability to the 1983 Annual Conference paper on Human Sexuality," but that it "does not intend to sponsor requests from Brethren/Mennonite Council for Annual Conference space." PMC member Barbara Cuffie was appointed to succeed Duane Ramsey as liaison to BMC.

In other business:

- The board approved a 1989 budget of $5.3 million plus separate budgets for SERRV and Brethren Press.
- The Executive Committee reaffirmed Donald Miller as general secretary, while issuing three sets of recommendations—directed to itself, to the Administrative Council, and to the general secretary—to improve working relationships.
- The Goals and Budget Committee reviewed recommendations made one year ago by the Evangelism Task Force. It celebrated the fact that two items had already been accomplished, through the approval of the development of a handbook on membership and the launching of the New Beginnings Fund. The more general recommendations have been assigned to a staff task team for consideration in the planning process.
- World Ministries heard a report on an exploratory trip to Korea last spring, and asked staff to do further exploration and to bring recommendations in one year about possible mission opportunities there.—WENDY CHAMBERLAIN MCFADDEN

BVS Unit 186 begins term of service

Brethren Volunteer Service Unit 186 held its orientation September 18-October 8 in Chicago.

Members of the unit are pictured above. **First row:** Tobias Rilling, Kristine Stewart, Simone Gluer, Michelle Smith, Lia Felker, Russell Matteson, Felix Richter, Joe Detrick (leadership), Jan Schrock (director of BVS). **Second row:** Janet Larmore, Corinne Bandach, Jody Ellingson, Uta Pioch, Alice Lindsley, Kathy Lybarger, Jennifer Smith, Victoria Roberts, Tom Longenecker. **Third row:** Evie Toppel (BVS secretary), Jay Barrett, Ed Barrett, Cathy Holderread, Krista Anderson, Peter Stanley, Carolyn Murphy, Carine Ullom, Jorgen Blom, Crystal Whiting, Beth Shenk, Velma Bules. **Fourth row:** Scott Steele, Shawn Elliott, Aaron Basler, Chris Winsor, Cyndie Mason (leadership), Steve Foulke, Brad Smith, Andrew McNall, Tim Shenk, Dale Bules.

Conference committee proposes restructure

The Annual Conference committee on denominational structure has produced a preliminary report that recommends significant changes in the district and national levels of church structure. A final report, along with suggested implementation plans, will go to the 1989 Annual Conference in Orlando, Fla.

In keeping with the instructions of the 1988 Annual Conference, the committee has circulated this draft to representatives of specific groups within the church—blacks, Hispanics, Koreans, Native Americans, laity, new members, women, young adults, and youth. Copies were also sent to district executives, General Board members, and General Board staff.

In its work, the committee seeks to give Annual Conference a more central role in the church, to define more precisely the roles of Conference and of the program arm of the church (currently the General Board), to streamline the work of various agencies, to assure specific channels for evaluating emerging mission opportunities, and to coordinate the multiple agencies that exist in the church today.

The preliminary report calls for consolidating the 24 districts into 17, with no district having fewer than 5,000 members.

On the national level, the draft calls for moderators to be elected for a three-year term, the middle year as a paid person who would serve as both the symbolic and actual "head" of the denomination. During the third year of service, the past-moderator would chair the newly formed 12-member Global Mission Board, which supersedes the General Board. The Global Mission Board staff would consist of one executive and 11 division directors, plus appropriate staff.

The Annual Conference secretary, currently an elected volunteer, would function as paid executive of the Central Committee. The treasurer, currently a General Board employee, would be an employee of the Central Committee. Both might supervise other staff.

The Committee on Interchurch Relations would be succeeded by a Council of Cooperative and Emerging Missions, chaired by the moderator. That body would explore new programs in mission and ministry around the world and relate to ecumenical councils.

The structure committee meets this month to finalize its report. The full report will appear in the Annual Conference Booklet.

Committee members are Loren Bowman, William Eberly, James Miller, James Myer, and Joel Thompson.

BMC asks churches for reconciliation

Brethren and Mennonite gays and lesbians have called on their churches to respond to the AIDS crisis and to take steps toward dispelling fear of homosexual people through dialog and reconciliation. The statements were adopted at the second convention of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), October 7-9 in Toronto.

In "A Call to the Churches for Reconciliation," BMC members said that "mutual fear is preventing us from genuinely engaging each other in the loving spirit appropriate to Christ's body." They said that "we commit ourselves and call upon the rest of the church to join us in taking decisive steps to understand each other, to dispel our fear, and so to be the true body of Christ."

In "A Call to the Churches on AIDS," BMC members affirmed that people with AIDS are not only dying from the disease, "they are also learning to live with it. Our message should be one of hope."

A special feature at the convention was the presence of church leaders Anita Smith Buckwalter, Church of the Brethren; Ralph Lebold, Mennonite Church; and John R. Friesen, General Conference Mennonite Church. They presented the positions of their respective constituencies on the issue of homosexuality and reported on studies now underway.

Within the context of the BMC structure, Church of the Brethren members formed a caucus that will parallel the existing BMC women's caucus.

Ralph Blair, president of Evangelicals Concerned, a lesbian/gay caucus for evangelical denominations, gave the keynote address on the convention theme, "Journey Toward Wholeness."

Women become involved in political process

"Each one of us is a politician. What people generally mean when they say they are not politicians is that all their lives they have been enjoying their political privileges and neglecting their political duties."

So said Rep. Liz Patterson (D.-S.C.) to Church of the Brethren women gathered in Washington, D. C., at the Women's Political Awareness Seminar. Thirty-one Brethren women from across the country gathered in September for workshops, meetings with members of Congress, and discussion of issues affecting their role in the denomination.

Participants of the Women's Political Awareness Seminar gather at the Capitol.

Both Patterson and Rep. Pat Schroeder (D.-Colo.) emphasized the need for women to become involved in the political process and to support women running for office. Women bring a clearer, cleaner perspective to the political process, they said, and yet there are no more women in Congress today than there were 20 years ago.

The seminar was the brainchild of Linda Weber, consultant to the Church of the Brethren Washington Office. After planning citizenship seminars for both youth and seminarians, she felt that the time had come to design one specifically for women.

With the help of a steering committee, Weber planned a seminar that blended church and state, and also addressed politics from personal, domestic, and global perspectives. Workshops dealt with physical and psychological health issues, domestic policy on AIDS and reproductive issues, and foreign policy regarding defense and Third World nations. One panel included representatives from El Salvador, South Africa, and Palestine, who shared stories of life in their countries.

Visits with state and district representatives proved to be an integral part of the seminar, and participants claimed a "good experience," even with representatives with whom they fundamentally disagreed.

The seminar was "completely successful," according to Weber. "The goal was to make women aware of their own power and their strength to use it. People said that they had been turned off to politics, had quit or lost hope, but after being at the seminar that they were ready to go again."—KATHLEEN ACHOR-HOCH

Kathleen Achor-Hoch, of Takoma Park, Md., is a former editorial assistant with MESSENGER.

Nestlé dumps formula, boycott group charges

The international boycott of Nestlé has resumed because the company is violating the United Nations code on infant-formula promotion and marketing, says Action for Corporate Accountability. This time the boycott extends to the US-based American Home Products (AHP), as well.

The announcement comes four years after Nestlé said it would abide by the UN code, following a seven-year international boycott.

According to Action, Nestlé and American Home Products promote infant formula by dumping supplies of formula on hospitals and maternity wards in Asia and Africa, a marketing technique condemned by the World Health Organization (WHO), UNICEF, and other leading international medical authorities.

The boycotts include all consumer products made by both companies and their subsidiaries, but focus on two products from each company. The Nestlé boycott focuses on Taster's Choice Instant Coffee and Coffeemate Non-dairy Coffee Creamer. The AHP boycott focuses on Anacin aspirin and Advil ibuprofin.

The Church of the Brethren supported the previous boycott, but has not yet taken any action on this development.

Orlando Conference has theme of friends

Living as God's Friends" is the theme hosen for the 1989 Annual Conference, n Orlando, Fla.

The Annual Conference Central Comnittee explained, "The word 'friends' omes without any of the labels—liberal, onservative, Korean, black, poor, youth, nale, female, and others—that someimes skew and prejudice and have us ehaving more like enemies than friends. Living as God's Friends' offers potential or addressing our 'enemy' condition and erhaps new meaning for loving our nemy."

The committee cited several scripture erses that speak to the theme: Romans :8-11 TEV; John 15:14; 1 Corinthians 2:13; Luke 7:34, 14:10; James 2:23, 4:4; Matthew 11:19; Proverbs 17:17, 18:24; and Colossians 3:12-17.

Main speakers for the Conference are Robert W. Neff, Opal Pence Nees, Phill Carlos Archbold, Yvonne Dilling, Robert C. Bowman, and Elaine M. Sollenberger.

Former BVSer returns to project in Ireland

Jane Graves, former Brethren Volunteer Service worker with the Irish Council of Churches in Belfast, Northern Ireland, has been invited by the ICC to return as a "fraternal/sororal mission worker" sponsored by the Church of the Brethren. Graves, a member of the Garden City (Kan.) Church of the Brethren, returned to Ireland in late August. She will be assisting with administration of ICC's Peace Education Resources Center.

"It is a somewhat new arrangement for us," says World Ministries staff member Lamar Gibble, "but it feels good because the invitation did come from the council and issued from the longstanding relationship we have had with the ICC." The Brethren accepted the technical role of sponsor to make it possible for Graves to continue working in the United Kingdom.

Graves is returning to a job she held for three years as a BVSer, from 1985 to 1987. She helped to organize a series of programs to mark the end of the 1987 United Nations International Year of Peace, as well as seminars in peace education for schoolteachers, and peace education programs in both Catholic and Protestant schools. In addition to her work at the Peace Center, she acted as a general administrative assistant to the ICC's administrative secretary.

worldwide

The religious programing unit at CBS Television is being phased out at the end of the year, thus ending a 40-year tradition. CBS is the last of the three major commercial networks to take such a step. "We're not shocked, just disappointed," said John P. Blessington, who succeeded 33-year veteran Pamela Ilott as head of the CBS religion department in April 1987. "We didn't have enough affiliates using it," Blessington said of the network's weekly half-hour program, "For Our Times." "Bottom line, it's cost versus effectiveness."

This rumor about Madalyn Murray O'Hair is true, unlike the persistent false ones that claim the professional atheist wants to ban religious broadcasting. She *does* want to remove "In God We Trust" from American currency, says son John Murray, president of her American Atheists organization. Its other goals are to remove "under God" from the pledge of allegiance and to change the national motto from "In God We Trust" to "E Pluribus Unum." Hardly anyone knew about these plans until the National Legal Foundation (NLF) launched a media campaign to fight O'Hair. NLF head Robert Skolrood said he and broadcaster Pat Robertson organized NLF as a Christian version of the American Civil Liberties Union to concentrate on issues of free speech and free exercise of religion.

The Sudan Council of Churches has launched a peace campaign in and outside Sudan in an attempt to bring peace and stability to the war-torn country. An SCC delegation spent a month traveling throughout Europe to challenge churches and governments to do more to "advocate for peace in the country and to help the victims of the ongoing civil war." At home, the SCC has managed to bring together a group of Southern political parties and the Sudan National Party to form what is known as the United Sudan African Parties. The SCC is one of the Church of the Brethren's partner agencies in Sudan.

The 1988 report of Amnesty International details analyses of human rights abuses in 135 countries, the highest number since the monitoring agency was founded in 1961. While the agency found evidence of abuses during 1987 in more than 80 percent of the 159 member states of the United Nations, it said it was encouraged by the emergence of more than 1,000 human rights groups in recent years and the proliferation of laws to protect the rights of prisoners.

Ten thousand Bibles sold out within a month in a Chinese bookstore chain, in what was believed to be the first time the Bible has been sold in secular bookstores since the Chinese revolution in 1949.

Two churches were recently built in North Korea, the first since the Korean peninsula was divided into North and South in 1945, according to two US church experts on Korea. Syngman Rhee, whose family left North Korea four decades ago, called the development a "small opening, but a very significant opening" for the North Korean community of believers. Rhee and Dwain Epps, both officials with the National Council of Churches, have been part of NCC-sponsored activities focused on the welfare of the Christian community in North and South Korea.

EFSM and TRIM hold orientation week

Participants in two leadership training programs—Training in Ministry (TRIM) and Education for a Shared Ministry (EFSM)—met for a combined orientation in August. EFSM offers training for pastors and lay leaders of small congregations in sharing the work of ministry. TRIM, which started operations in 1987, offers an abbreviated version of the training acquired in a usual ministry training course of seven years in college and seminary.

The two groups are pictured above. Those not identified as EFSM trainees are TRIM participants. **Front row:** Robert Smith (EFSM), Bill Korns (EFSM), T. Curtis Sizemore, Allen Baker Jr., James Eberly, Kenneth Wagner. **Second row:** Frank Ortega (EFSM), Tara Hornbacker, Alice Myers (EFSM), Flerida Ortega (EFSM), Rosella Combs, Gerald Klaus (EFSM). **Third row:** Dottie Steele, Norma Miller, Eric Anspaugh, Paul Mohler (EFSM), Michael Rogers. **Fourth row:** Karen Calderón (field associate), Richard Gardner (director of ministry training), Wayne Eberly (field associate), John Crumley, Robert Schnepp, Bruce Hostetler, Clay Gibbs.

Congregations entering the EFSM program are Falfurrias, Texas; Thomas, Okla.; Brooklyn, Iowa; and New Covenant Fellowship, Orlando, Fla.

People make more, but give less to church

The percentage of income given to churches has decreased, although individual income has gone up, according to a survey of 31 denominations by Empty Tomb Inc., a nonprofit research and service organization.

According to the survey, the average American had $2,511 more available to spend, after taxes and inflation, in 1985 than in 1968. But church giving in 31 denominations increased only an average of $49.

For the Church of the Brethren, the increase was $67.47, in constant 1982 dollars, between 1968 and 1985.

In 1968, members in the 31 denominations surveyed gave an average of 3.05 percent of their total per-capita disposable income to the church. But in 1985, the average percentage was 2.79. A report accompanying the survey findings pointed out that although income after taxes and inflation increased 31 percent over the base level from 1968 to 1985, per-member giving as a percentage of income was 8.5 percent less.

The report noted that in 1985 the combined income of all US Protestant overseas agencies, including interdenominational and parachurch groups, totaled $1.3 billion. This compared with such US consumer expenditures for that year as $3.5 billion on cut flowers, $8 billion on pets, and $2 billion on the lawn industry.

"It appears that church stewardship is in a pre-1950 mindset," said Sylvia Ronsvalle, who founded the research organization with her husband, John, in 1970. At the beginning of the 1950s, she said, for the first time "a majority of people began to have discretionary income that they didn't need to spend on necessities.

"The commercial industry has grasped that very well" with advertising aimed at persuading people they need everything from swimming pools to hamburgers, says Ronsvalle. In contrast, she commented, "the church continually comes back and is almost apologetic for offering people a vision of how to change the world."

The Ronsvalles, who are United Methodists, wrote a report in 1984 titled "The Hidden Billions: The Potential of the Church in the USA," in which they claimed that American Christians could wipe out world poverty if they redefined their personal priorities.

Religious belief up, says Gallup survey

While religious belief among Americans is strong and growing stronger, US churches in the 1980s have made no progress in bringing believers into the organized church community, according to a recent study by the Gallup organization.

The study, an update of a 1978 survey, reveals that 44 percent remain outside the church, compared with 41 percent a decade ago. At the same time, the study showed that Americans hold increasingly strong religious convictions, with 84 percent stating their belief that Jesus Christ is God or the Son of God, compared to 78 percent in 1978, and two-thirds saying they have made a "commitment to Jesus Christ."

As in 1978, this year's survey reveals strong criticism of religious institutions, with 59 percent saying that "most churches and synagogues today are too concerned with organizational, as opposed to theological or spiritual issues," up from 51 percent a decade ago. Churches also received lower marks for social outreach, with 41 percent saying that "most churches today are not concerned enough about social justice," compared to 35 percent in 1978.

Despite these criticisms, the survey found that churches have done well in maintaining current membership and that organized religion continues to inspire greater public confidence than any other social institution. It also suggests that prospects for church growth in the 1990s are good.

Destined to live. Members of the **Timmons** family in Southern Ohio appeared in an October 12 NBC documentary hosted by **Jill Eikenberry,** of TV's "L.A. Law." "Destined to Live: 100 Roads to Recovery" featured women and a few men who have recovered from breast cancer, including the actress's grandmother, **Treva Timmons**, who shared her faith struggle to overcome the disease 30 years ago. The program showed Treva Timmons conducting a hymn for the Cedar Grove congregation, and included part of her granddaughter **Kimberley Timmons'** wedding at the Beavercreek church, where **Glenn F. Timmons,** pastor of the Trotwood congregation, officiated.

Gospel Messengers. Gospel music and the gospel message is what it's all about for the men's chorus of the **Ankeny** (Iowa) congregation. The Gospel Messengers sing regularly in nursing homes and churches around the state. Bob Reynolds, the oldest member of the group, says they aim to "spread the gospel like the MESSENGER." Amen, brothers!

Campus comments. Hokusei Gakuen University in Sapporo, Japan, became the sixth college abroad to join the **Brethren Colleges Abroad** program August 31. A first group of 25 US students travels to Japan in March. . . . McPherson College honored four people on October 7: **Paul Pair, Rosalie Ullom, Clair "Shorty" Kline,** and **Margaret "Peggy" Sargent van Asselt,** posthumously. . . . **William Eberly,** chair of the biology department and environmental studies at Manchester College, was among 70 biology educators who visited China in July, in a Citizen Ambassador program of People to People International. . . . The Manchester College Alumni Association recently gave service awards to **John F. Young, Dana Snider, A. C. Underwood, Roger Shively, Noah Shively** (posthumously), and **Ed and Martha Miller.** . . . The University of La Verne is hosting a series of lectures related to health care and life-prolonging technology, sponsored by ULV's **Fasnacht Chair of Religion** and the GTE Foundation. . . . A study released by *US News and World Report* rated **Elizabethtown College** among the nation's best small comprehensive colleges and one of the five most selective in admissions . . . . **Judith and James Kipp** of Elizabethtown, Pa., received the "Service to Humanity" award of the Alumni Association of Elizabethtown College on October 22.

On a district level. Former Brethren Volunteer Service workers in **Shenandoah** gathered in October at Camp Brethren Woods to celebrate BVS's 40th anniversary. . . . Congregations across **Western Plains** joined in a pulpit exchange October 30. . . . The Peace Awareness Team of **South/Central Indiana** sponsored a workshop "Nurtured in Peacemaking: Biblical Roots" at Manchester College, October 15. . . . A second disaster response team from **Shenandoah** traveled to West Memphis, Ark., in August to help rebuild homes damaged by a disaster late last year.

Names in the news. Roscoe and Wilma Wareham received the 1988 distinguished service award given by Morrisons Cove Home in Martinsburg, Pa., in September. . . . **Glenn A. McCrickard,** a senior at Bridgewater College, has received the Scholarly Achievement Award from the American Bible Society for excellence in biblical studies. . . . **Rhonda K. Pittman,** also a senior at Bridgewater and daughter of Robert and Marianne Pittman of Blacksburg, Va., received the 1988 Virginia Association of Colleges of Teacher Education Scholarship. This is the first year the scholarship has been offered.

Milestones. The **Mexico** (Ind.) church celebrates its 150th year beginning October 16. . . . **Stone River** congregation, Buena Vista, Va., held a homecoming September 25 for its 80th anniversary. . . . **First** church, Flint, Mich., observed its 50th anniversary October 9. . . . Millard D. Fuller, founder and executive director of Habitat for Humanity, spoke at the **Children's Aid Society's** 75th anniversary dinner, October 29 in Dillsburg, Pa. . . . **Bridgewater Home** dedicated its new Memorial Chapel September 25. . . . **Arthur L. Rummel** observed his 90th birthday and 70 years in the ministry at a celebration July 10, sponsored by the North County congregation, San Marcos, Calif.

More than a hayride! Heifer Project International has sent 3,000 bales of hay to Alabama, part of a haylift to small farmers affected by the summer's drought: 1,100 bales donated from Massachusetts, 1,700 from Lancaster County, Pa., 100 from Carroll County and 100 from Frederick County, Md.

Reaching out. Peace Poles have been erected in a number of locations recently, including the **Springfield** congregation, Akron, Ohio; **Modesto,** Calif.; **Manchester College** in Indiana; and **Camp Peaceful Pines** in northern California. Peace Poles bear the words "May Peace Prevail on Earth" in four languages. . . . The **Morrill** and **Sabetha** congregations in Kansas have come together as the Trinity Church of the Brethren, celebrating the union December 5. . . . **Lyle C. Albright,** pastor of First church, Wichita, Kan., served on the local arrangements committee for the "North American Assisi" meeting sponsored by the North America Interfaith Network. Twelve religious bodies, including Buddhists, Muslims, Jews and Christians, gathered in Wichita October 30 to work for greater understanding. The meeting was prompted by an international religious gathering convened by the pope two years ago in Assisi, Italy. . . . **Panorama City** (Calif.) church celebrated its international character with a potluck in October. The English-speaking church, the Korean **Kang Nam** Church of the Brethren, two Hispanic churches, and Christians from the Gujarat state of India who share the building, took part in the meal.

In Christ now meet both East and West

by Wendy Chamberlain McFadden

What gift do you give on the occasion of a 1,000th birthday?

When general secretary Donald E. Miller joined other US Christians in the millennial celebration last June, he carried a bulky package that seemed indeed to be the perfect gift from the Church of the Brethren. In it was a large pottery vase, handmade by artist Joyce Parker, of Tallmadge, Ohio. Created at the 1987 Annual Conference, as part of the Association for the Arts events, it bears the church logo, which—like the vase—evokes the simplicity characteristic of the Brethren.

Joyce and the Association for the Arts in the Church of the Brethren (AACB) made it possible for Don to give the vase to Patriarch Pimen, head of the Russian Orthodox Church. Metropolitan Philaret and Metropolitan Pitirim were each given a set of Brethren Encyclopedias.

The millennium offers an opportunity for Brethren to remember the warm relationship the church has had with the Russian Orthodox since the early 1960s, when W. Harold Row and Norman Baugher took pioneering roles in forging a friendship. (See "One in Fellowship," page 14.)

The anniversary celebrates the baptism in 988 A.D. of Prince Vladimir of Kiev and the subsequent Christianization of part of what today is the Soviet Union. While Vladimir's motives were not entirely spiritual, that action did prove to establish Eastern Orthodoxy in Russia. Vladimir went on to become Saint Vladimir, founder of the Russian Orthodox Church.

Today, the Russian Orthodox and other Christians in the Soviet Union are feeling their way through the change in climate brought by *perestroika.* The new Soviet openness was apparent in that the Local Council—the top Russian Orthodox decision-making body—met in June for the first time in 17 years. The council approved changes in church statutes that restore earlier decision-making powers of the church.

The millennial celebration reached its peak in June, when 1,500 guests from 90 countries and many Christian traditions joined thousands of other worshipers for a week of festivities. Especially significant was the eucharist held in the courtyard of the Danilov Monastery on June 12, the Sunday in the Russian Orthodox calendar that commemorates "all the saints who shone forth in the Land of Rus."

Most of the rest of Eastern Orthodoxy sent delegations, though canonical disagreements led the patriarch of Alexandria and the archbishop of Athens to stay away.

In addition to Don Miller, ecumenical guests included high officials from the Vatican, the archbishop of Canterbury, US evangelist Billy Graham, and the heads of the World Council of Churches and the Lutheran World Federation.

Plenty of interest was stirred at the local level in the US, as well. About a thousand US Christians traveled to the Soviet Union in study seminars organized by the National Council of Churches. The travelers carried with them thousands of hand-drawn birthday cards made in American Sunday schools for Russian Orthodox children.

The cards came in all shapes and sizes—from large poster-sized ones with felt designs in the shape of a cross or a birthday cake to smaller cards with a message enclosed, sometimes in Russian. One card, which NCC general secretary Arie Brouwer presented to Patriarch Pimen, opened to six feet and pictured one thousand candles drawn by children at Wesley Park United Methodist Church, Grand Rapids, Mich.

During his visit, Don Miller handed out cards drawn by children from his congregation, Highland Avenue Church of the Brethren, in Elgin, Ill.

While the simple handiwork of the "Crayon Brigade" might seem half a world away from the rich pageantry of a Russian Orthodox worship service, those at both the giving and the receiving ends know that spiritually this is not true. The exchange of birthday greetings, visitors, theological dialog, and prayer helps bridge the Christian communities of East and West. □

Opposite page: *The church choir at Old Believers at the Pokrovskaia church in Moscow.* **Below:** *Don Miller presents a vase made by Brethren artist Joyce Parker to leaders of the Russian Orthodox Church.*

Above: *Metropolitan Pitirim of Volokolamsk, director of the publishing house of the Moscow Patriarchate.* **Above right:** *carillon at the Danilov Monastery in Moscow.* **Below right:** *students outside the Leningrad Theological Seminary.*

Top: *artist working on a fresco in the Trinity Cathedral at St. Sergy Lavra in Zagorsk.* **Left:** *baptism at Holy Trinity Cathedral in Leningrad.* **Above:** *Trinity Cathedral at St. Sergy Lavra in Zagorsk.*

General secretary Don Miller gives birthday cards to children in the Soviet Union, during his trip in June. The cards were made by children at Highland Avenue church, Elgin, Ill.

One in fellowship

by Cheryl Cayford

In a guest room of the famous Sergius monastery at Zagorsk, a flickering light penetrated the darkness. It came from a hanging candle in the far corner of the room and illuminated an icon. Overwhelmed by the sense of history and importance of the setting, I found myself drawn on my knees to an altar, typical of so many found in rooms in Orthodox homes and institutions. I was caught up in the mystical tradition of the Eastern church.

Dale Brown prayed at that altar in 1963, during the first trip by a Church of the Brethren delegation to visit the Russian Orthodox Church in the Soviet Union. Twenty-five years later, when *glasnost* has become official Soviet policy and the cold-war anti-communist frenzy in the United States has become history, the familiarity of his words reflect the great developments achieved in East-West relations. It is difficult now to comprehend the imagination and courage required to plan the first Brethren-Russian Orthodox exchange.

How did the Church of the Brethren come to play a leading role in East-West dialog? In the early 1960s, W. Harold Row, executive of the Brethren Service Commission, was invited to a World Council of Churches meeting in Geneva. The Russian Orthodox Church, which was to join the WCC in 1961, was also invited to send observers to the meeting. When Harold discovered that the Orthodox had prepared greetings but had no place to give them, he quickly organized a dinner meeting and had them present the statements.

"A few days later," Leona Row Eller says, "when the procession of dignitaries made its way to the podium—the Orthodox among them—the Orthodox sighted Harold Row seated in the audience, stopped the procession, broke rank, shook hands with him, then continued to the stage! . . . The exchange . . . grew out of this unorthodox beginning."

The first exchange was approved by both churches following several meetings—in Moscow and in Paris—tha included Brethren Harold Row, Normar J. Baugher, and Kurtis F. Naylor, and Russian Orthodox Church leaders, most notably Metropolitan Nikodim, one of the most influential leaders in the Russian church at the time.

Although no attempt was made during the first exchange to begin a political dis cussion, Harold anticipated varying American reactions to the exchange, from those who might welcome it as a chance to meet with fellow Christians in Russia, and from those who might fear the influence of communism, or see American values at risk. But he emphasized mutuality: "Neither of our two churches has the whole truth of God and perhaps each needs some correction from the other as well as encouragement from the other. Christians in America

have developed a dynamic faith and practice . . . in the faith that Christ would become sovereign over the whole of life including the social, economic, and political. . . . The Orthodox Church of Russia has a rich tradition in liturgy and churchly practices, a heritage that might contribute immeasurably to the Brethren."

As it turned out, the Russian Orthodox delegation met a hearty welcome in the United States. From August 24 to September 4, 1963, the group of seven Russian Orthodox Church officers, monks, and lay theologians (including the first laywoman ever sent with a delegation overseas) stayed in homes, spoke in churches, held news conferences, and toured schools and other institutions.

The first step of the exchange was quickly followed by a second. A delegation of six Brethren went to the Soviet Union in October 1963. They visited, toured, worshiped, and discussed common religious understandings as guests of the Russian Orthodox for six days.

Four years later a second Brethren delegation traveled to the Soviet Union. As before, this group was impressed by the Russian commitment to worship. The delegation also met an intense interest in the Vietnam war and noticed effects of the Russian Orthodox involvement with the WCC in the seminaries they visited, which had begun courses on the history and beliefs of Western churches.

The second Russian Orthodox visit to the Brethren, in November 1967, provoked more controversy than the first—though the hostility came from outside, not inside, the participating churches. The conservative International Council of Christian Churches, based in New Jersey, called for protests and pickets, though only at the first stop on the trip, Mechanic Grove Church of the Brethren, in Lancaster County, Pa., did a mass protest form.

Metropolitan Nikodim himself was a member of the second Orthodox delegation. As part of their schedule of ecumenical meetings, the Soviet visitors met for several days with eight professors from Bethany Theological Seminary and with the General Board to talk about reconciliation and other issues.

The Brethren and Orthodox arranged two further dialogs between leaders and theologians of both churches. The first took place in Geneva in 1969. The Brethren team included Anet Satvedi, lay church leader from India, and Bitrus Sawa, principal of the Teacher's College in Waka, Nigeria, as well as 12 other Brethren. The Orthodox sent 9 participants, and together they delved into a series of papers on peace.

The crux of the discussion seemed to come, for the Brethren, in the recurring question of salvation: Is it an inward renewal, a social renewal, or both? Some Brethren participants were bothered by the Orthodox reluctance to take a critical view of Soviet government policy.

In August 1971, 11 Brethren were hosted by the Russian Orthodox Church at a second and, as it turned out, final seminar in Kiev. The Brethren group was to have been headed by Harold Row, the moving spirit of the exchange from the beginning.

Harold attended Annual Conference that year, as director of the church's Washington Office and executive for the Committee on Interchurch Relations, but just before the trip to the Soviet Union he died of the cancer he had been fighting for two years.

The Brethren sorely missed Harold, who had built a personal friendship with Metropolitan Nikodim. A *Christian Century* editorial portrayed him as the person who "for a long time bore the heaviest burden of US representation in the Christian Peace Conference (an ecumenical movement emphasizing the peace and justice concerns of Christians, in which the Russian Orthodox Church played a leading role) and with ecumenical exchanges with the Russian Orthodox Church."

On the final day of the Kiev seminar the Brethren delegation was invited to an audience with Patriarch Pimen. The Patriarch expressed appreciation for the contributions that Norman Baugher and W. Harold Row had made to the exchange, and hoped that it would be continued in memory of them and the late Patriarch Alexis.

Don Durnbaugh, Lamar Gibble (as the peace and international affairs consultant for the Brethren), and Dale Ott (European representative) met privately with Metropolitan Nikodim to discuss the future of the exchange. They came back with a verbal proposal to continue the relationship in more practical ways, such as the exchange of theological students and volunteers, and cooperative relief work on both sides of the Vietnam conflict, on which first steps had already been taken. Their proposals came at a bad time for the Brethren. Due to financial conditions, the General Board decided that the Brethren-Orthodox exchange program could not continue.

A Brethren-Russian Orthodox relationship has continued, however. In 1976 the New Windsor Service Center, in Maryland, hosted the Working Committee of the Christian Peace Conference, of which Metropolitan Nikodim was president. Joel K. Thompson, then executive of the World Ministries Commission, presented a keynote address on the Brethren heritage of pacifism. In 1978 the Brethren mourned Metropolitan Nikodim's death along with the Orthodox.

The Brethren have participated in several International Book Fairs in Moscow since then, and general secretaries Robert W. Neff and Donald E. Miller have joined other church leaders from the United States in prayer vigils with the Russian Orthodox Church during three summit meetings between Reagan and Gorbachev. A number of Brethren have participated in recent ecumenical visits to the Soviet Union, particularly during this millennial year.

The international character of the Russian Orthodox millenial celebrations indicates that the Brethren were ahead of their time in East-West church contacts. "In fact one year ago," says Don Miller, "as it was told to me, the Russian Orthodox Church was not sure that they could even openly celebrate the millennium. The preparations for it were made very quickly. The contacts they had with other churches did grow, but it was one step at a time. Nikodim may have had a vision of a worldwide celebration; he would have been delighted."

Brethren can rejoice with the Russian Orthodox in their celebration of one thousand years of Christianity, because we have taken part in their history. We have been one with them in fellowship. □

Windows on God

Juniata's 'Russian Icons of the Golden Age'

'Brethren traditionally do not know how o deal with art," comments Robert E. Vagoner, surrounded by 45 richly paint-:d icons from Russia's "golden age" of cons. "Brethren regard art as something hat's for pretty, for decoration."

But Brethren are not the only ones nexperienced with icons or with the Rus-ian Orthodox Church, whose millen-nium has been celebrated this year. Bob Vagoner and George Dolnikowski, two uniata College professors and members of Stone Church of the Brethren, in Huntingdon, Pa., think all Western Chris-ians can learn something from their Eas-ern brothers and sisters.

An exhibit of Russian icons was George's idea. As one who grew up in the Russian Orthodox Church before :migrating to the United States as a Vorld War II refugee, he thought it vould be appropriate for Juniata to take part in the celebration. "To celebrate neans to enjoy—enjoy the fruits of those vho labored before us, not only one housand years ago, but going back to the roots of Christianity, to Christ himself," ne says.

Certainly there was a need for educa-ion, as well, says George. "When I men-ioned that I was going to have an icon exhibit, someone said to me, 'Since when ire you interested in German cameras?' "

He laughs, but notes that the comment underscores the need for all people to earn more about each other. Though nurtured in the Russian Orthodox faith, ne has spent the last 38 years in the Church of the Brethren and therefore has an appreciation for the strengths of two major faith traditions.

"I think Protestants should somehow become acquainted with the wealth of Russian spirituality. And the Russians should become acquainted with the vealth of Protestant music and preach-ing. A Catholic should do the same. All Christians—in essence the whole world—should be sensitive toward the best of what life offers."

The icon exhibit ended up being a major event that involved a Swiss collec-tor, one of the country's foremost experts on iconography, contacts with a number of prestigious galleries and museums, and 45 icons that had never been exhibited before.

The exhibit naturally has influenced Juniata students. "We have a few Orthodox students at Juniata," says Bob Wagoner, "and they've come to me with big, warm smiles on their faces. For once we're doing something that makes con-tact with their tradition.

"Typically, Juniata, like any other Brethren college, just ignores that tradi-tion entirely," Bob adds. "I teach a course called 'The Medieval Mind.' Before this year I never even mentioned Eastern Orthodoxy. 'Medieval' for us is western Europe. We know nothing about a whole world of values, a whole world of art, a whole way of life that thinks, sees, feels differently than we do."

Bob was no expert on icons when he first got involved in producing an icon show. When George suggested the idea, "I said, 'Fine, what's an icon?' Well, I knew what an icon was, but that's all I knew." Since then he has become an avid scholar and enjoys teaching others what he has learned.

"You're really looking through the icon to another dimension," he explains. "What the icon painter tends to capture is the spiritual likeness, rather than a phys-ical representation."

For this reason, icons are not meant to be realistic representations. Rather their style conveys other-worldliness, through the flat character, the unusual colors, the elongated figures, and the relationships between figures.

The word "icon" comes from the Greek *eikon*, and is used in Genesis 1:26-27, where humans are described as being made "according to the image of God."

The key theological idea, says Bob, is the incarnation. "Man is himself a kind of icon, since God made man in the image of God. The coming of Christ in the flesh is an endorsement, an affirma-tion of material, physical existence, and for that reason a likeness of a person is considered quite legitimate. But it can't be simply a likeness of material aspect.

(continued)

Far left: *Professors Betty Ann Cherry and George Dolnikowski examine exhibit notes as they study one of the icons on display.* **Near left:** *The Virgin Hodegetria is represented on the front side of this icon; the reverse depicts St. Nicholas.* **Below:** *Using the icon exhibit as a visual aid, Robert E. Wagoner, professor of philosophy, describes for the "Medieval Mind" class the events leading up to the "golden age" of Russian iconography.*

Whatever is material is meant to convey a spiritual reality, and that's what's sacramental about it. The basic idea of a sacrament is that the material is a medium for spiritual reality."

While icons are used in homes and even carried in wallets, the most dramatic use is on the large screen—or iconostasis—that unites the sanctuary and the nave. In one sense the icons are the medium, says Bob. They are the way in which worshipers "make eye contact with God."

This is difficult for Brethren to understand, he acknowledges, since Brethren have tended to view art as serving a moral function or as providing a teaching resource—but never as providing a medium for the divine.

"We are docetists," says Bob. "We try to split the divine from the human; we want to say the divine is only moral and intellectual, that the divine does not have a human, historical, material character. In that respect, Brethren don't take the incarnation seriously, whereas in this tradition the incarnation is taken very seriously and it is an endorsement and an affirmation of the whole material realm of existence."

Brethren, for example, tend to see the material as something opposite to the divine, as something you've got to overcome, says Bob. "The simple life means that you reduce your material wants and desires to the absolute minimum. Visual things like this are an impediment to Christians. We are theologically predisposed against this. At best we can see it as pretty and decorative, but to endorse its sacramental function would be very difficult.

"For Brethren, the closest thing to sacrament is feetwashing. That's sacramental because it has this moral principle in it—the relationship to one's fellow man and the serving of one's fellow man. For an image to function aesthetically and have something to do with one's salvation is inconceivable to Brethren."

The fact that the concept of icons is so foreign to Brethren is precisely the reason Brethren should be interested in such an exhibit, according to Bob. "There's a whole Christian fraternity here in Eastern Orthodoxy about which we know nothing. This show is important because

George Dolnikowski:

Celebrating the gift of life

by Wendy Chamberlain McFadden

To brainstorm the idea of a major exhibit of Russian icons was totally consistent with George Dolnikowski's life and beliefs. One could not think of a more appropriate way to bring together his decades of teaching at Juniata College, his Russian Orthodox upbringing, his commitment to the Church of the Brethren, and his passionate desire to see groups of people understand each other better.

Icons were part of daily life in his Russian Orthodox home, about 400 miles south of Moscow. But life was severely disrupted when, in 1936, his parents were sent to Siberia. Fourteen-year-old George was away at school and did not discover the news until he returned home for a visit. When he saw the house, he knew immediately that something was wrong. A neighbor warned him to leave immediately.

"I now recall that in that hellish room, the icons of my childhood were still in the holy corner," he says. "At that time they hadn't much meaning for me, as I was so overwhelmed with the tremendous changes that had occurred. The icons had held so much meaning for me as a child. They hold more meaning for me now than at the time of that visit."

After being drafted into the Red Army, George translated German for the Russians and later, after being taken prisoner, translated Russian for the Germans. The belt buckles of the German soldiers were inscribed with "Gott mit uns," or "God with us." For the first time, George says, he seriously questioned, "Who is God?"

But in prison he met a Russian Mennonite who could not speak German. George translated as this devout man explained to the angry guard that his body could be killed, but that his spirit could not. "No matter what you say or do, I still love you," the Mennonite told his guard.

For this man, the Bible was everything, says George, who was prompted to begin thinking about the source of spirituality. Not only did he become more aware of the Bible, but he became better acquainted with icons. He noticed that prisoners who carried icons appeared to be happier, stronger, and could accept suffering better.

After the war, it was Joseph Mow, the Church of the Brethren's representative to the Salzburg International Resettlement Office, who arranged for George to emigrate to the United States. His first night was spent at the New Windsor Service Center, in Maryland.

From there George went to Juniata College, which had agreed to help people displaced by the war. George was hired as janitor of one of the men's dorms.

He was impressed by the Church of the Brethren, a church that espoused pacifism, service, and reconciliation. "After spending so many years in the army and in prison, it was a joy to find people in America who would openly say that they would not fight and that it is better to live in peace and follow the commandments of Christ. This appealed to me more than any other new idea I discovered in this country," he says.

In particular, George remembers his first feetwashing service at Huntingdon's Stone Church of the Brethren. "I was sitting next to Ken Crosby. When the service was over, I realized how meaningful the experience had been for me. At that time I was a janitor, and a professor had washed my feet. Suddenly I felt there was

it brings these things before our eyes. Even though we can't understand it, at least we begin to become familiar with them."

George Dolnikowski appreciates Bob's newfound enthusiasm for icons, but understands the difference with which he approaches such an exhibit. "For Bob, the icon is a more intellectual, academic experience. For me it is an innocent experience, a controversial experience, a renewal experience, a returning experience. For me it's art, too, but primarily image.

"For me, the icon is an experience of an icon painter put into the visual. Through that painter's experience I try to arrive at my own vision of the source for the icon. When I look at an image of Christ, I don't see the icon. I try to arrive at the source of the icon—that is, Christ through the image of the painter. The icon painter is usually a monk who studies iconography, who is spiritually prepared, who devotes his life to it. It's the painter's spirituality, his visions, and his imagery that help me to perceive my own vision of the source of the spiritual."

The icons at Juniata's exhibit showcase Russia's "golden age" of icons, from 1400 to 1700. During this time, distinctly Russian iconography developed as Moscow's influence expanded across the eastern world.

Thirty-one of the icons came from the private collection of Kòitcho and Tatiana Beltchev, of Geneva, Switzerland. Others came from three private collections in the US and the Fogg Art Museum at Harvard University. The pieces were selected and cataloged by guest curators Natalia and Vladimir Teteriatnikov.

Natalia Teteriatnikov is curator of visual resources at Dumbarton Oaks, a center for Byzantine studies in Washington, D. C. Her husband is a conservator and restorer of icons and author of *Icons and Fakes.*

Since its opening at Juniata in April, the exhibit has appeared at the National Cathedral (the Cathedral Church of St. Peter and St. Paul) in Washington; the Interchurch Center in New York City; Lafayette College in Easton, Pa.; the College of the Holy Cross in Worcester, Mass. It will appear next spring at Pittsburgh's Frick Art Museum. □

no distinction. We were all human, complete with all the qualities that come with that.

"This ceremony remains one of the most meaningful for me in the Church of the Brethren," George says. "I recall reading that the Russian Orthodox Church has feetwashing, but it is only for the bishops, not for the ordinary people."

Within a short time he had endeared himself to the college community, earned a bachelor's degree from Juniata and a master's from the University of Pennsylvania, and then was hired as an instructor in foreign languages.

That story put Juniata College in the headlines.

H. B. Brumbaugh, vice president for college relations emeritus at Juniata, says there have been just three Juniata stories that have reached national attention in his 50 years with the college. One was the news of a scholarship established for left-handed students. One was the news of a dorm room furnished for a redhead. The third was the story of George Dolnikowski, "from janitor to professor."

During his 34 years teaching at Juniata, George taught German and Russian language and literature, studies in historic peace churches, and several other courses. He retired last June.

His involvement with international students; a year overseas serving with his wife, Joanne, as directors of the Brethren Colleges Abroad program; his church commitments; and his dedication to peace activities are strands of a consistent lifestyle born out of his first-hand experience with war and the problems of humankind.

In 1963, George brought together his Orthodox roots and his Brethren identity by serving as translator for the first Church of the Brethren-Russian Orthodox exchange. He remembers that the visitors were impressed with the Brethren opposition to war, as he had been when he first arrived in the US. They also became acquainted with congregational singing, the inspiration of worshiping at a camp, and the friendliness of Brethren.

George's desire to see people from the US and the Soviet Union participate in more experiences that foster understanding is one of the reasons he helped launch Juniata's Peace and Conflict Studies Committee in 1974, an effort that has grown today into a cross-disciplinary major and the Baker Institute for Peace and Conflict Studies. The committee—which includes both faculty and students—oversees an array of coursework, seminars, guest lecturers, and other activities. The program, under the direction of Andy Murray, has served as a model for other university programs in peace and conflict studies.

George remembers a student asking him, "What is your greatest wish?"

George Dolnikowski

He replied, "My greatest wish is to see Americans and Russians joined by other peoples of the world in living and working together, enjoying the fruits of their labor, in playing and singing, rejoicing in celebration of the greatest gift from God: the gift of life." □

Brethren Volunteer Service:

Launchpad for leadership

BVS, that innovative program begun 40 years ago to provide service opportunities for Brethren youth, has turned out to provide an additional boon for the church: Many of today's denominational leaders are BVS alumni who cite the program as the chief motivation for their commitment to continued service to the Church of the Brethren.

by Don Fitzkee

Ken Kreider was a Lancaster County (Pa.) farm boy with no plans of becoming anything else when in 1954 he attended the first National Youth Conference, at Anderson, Ind. But in Anderson he discovered Brethren Volunteer Service.

"I thought I was sacrificing two years of my life," recalls Ken, professor of history at Elizabethtown (Pa.) College the past 24 years. "But BVS changed my life."

He entered the 25th unit in December 1954. After spending six months on projects in the US, he got a call from Europe: Heifer Project needed someone with agricultural training. Ken, who had studied dairy herd improvement at Penn State University and had experience as a milk tester, was a natural to go, even though it meant extending his time in BVS.

His life has never been the same. "Had I not gone to Europe I'd still be a farmer today," he says.

After the stint in Germany with Heifer Project, he worked with refugees in Austria and Italy before returning home in September 1957, unable to understand the senseless devastation and suffering wrought by the war.

He began studies at Elizabethtown three days later and, except for three years at Penn State to earn a master's and doctorate, he has been there ever since. In addition to teaching and "preaching" inside the classroom and out, Ken is active with the On Earth Peace Assembly, and has led dozens of tours to Europe and elsewhere.

Ken's story may be more dramatic than some. But since it began 40 years ago, BVS has profoundly influenced many church leaders—pastors and lay people, college and seminary professors, district executives, General Board members and staff. Many say that BVS played a key role in calling forth gifts, broadening horizons, and providing motivation for a lifetime of church service.

BVS started Donald F. Durnbaugh on his way to becoming the foremost Brethren historian. A history graduate of Manchester College, North Manchester, Ind., he was among the first group of BVSers to arrive in Europe after World War II.

Don worked primarily in refugee resettlement from 1949 to 1951 in Europe, before returning to the US, where he worked another year with refugees. In 1953 he was called to Austria and directed Brethren Service work there until 1956.

During his final year in Austria he was asked to collect data on the origins of the Brethren for the upcoming celebration of the church's 250th anniversary. That research resulted in publication of *European Origins of the Brethren*, and started Don on his way. Since 1962 he has been professor of church history at Bethany Theological Seminary, Oak Brook, Ill., where he has continued to write and teach. BVS was an important early step.

Miller Davis responded to a challenge at the 1962 National Youth Conference at Estes Park, Colo., to dedicate one or two years of his life to service through BVS. After graduating from Bridgewater (Va.) College in 1965, he entered BVS and served two years on the BVS training staff at New Windsor, Md. "The position of volunteer assistant put me in touch with many well-known persons in the Church of the Brethren," he says, "persons I held in really high esteem." People such as Dan West, M. R. Zigler, and Ora Huston "expanded my understanding of the world, the church, and gave me new insights into who I was as a person."

Miller wasn't totally aware of the transformation that had taken place during his BVS service until he took a construction job and found that "making money and building houses was not emotionally satisfying. There was a pull to do something else."

In 1971, after four years of construction work, he became director of general services at the New Windsor Service Center, assuming responsibility for the conference center, the physical plant, and 30 or so volunteers. Since 1977 he has been director of center operations, adding the material resources program at New Windsor to his responsibilities. The seed was planted during his time in BVS.

Over the years BVS has influenced many church leaders. For some it was a profound, life-changing experience. For

Judy Mills Reimer, of Roanoke, Va., learned through her BVS work that "all of life is a ministry." Today she is chair of the General Board of the denomination, overseeing the church's worldwide ministry. BVS gave her an appreciation for diversity among people.

others, an opportunity to confirm calls and exercise gifts.

Bethany Theological Seminary professor Lauree Hersch Meyer entered BVS in 1958, and served two and a half years in Germany, at an international peace center and later in the town of Gelnhausen at the center for women's work of the evangelical church in Germany. She worked in the social work department and helped settle refugees before she was asked to start a volunteer program for Germans.

"The major changes for me came at Gelnhausen," says Lauree. "It was there that I came to realize that I would study theology." BVS was also a "formative ecumenical experience" for her. "When we grow up in one group, such as the Church of the Brethren," says Lauree, "our understanding of others is retarded. I really didn't think that anybody besides the Brethren was good. I couldn't believe that anymore after Europe."

Chuck Boyer had never even considered set-apart ministry before entering BVS in 1959. While serving his first six months as a YMCA youth worker in a refugee camp in Berlin, Chuck came to know a German Lutheran vicar, who had been a prisoner of war in Russia for seven years. "He more than anybody else influenced me to go to seminary," says Chuck. "I was impressed with his commitment."

After coordinating Brethren-sponsored workcamps in Europe for the remainder of his service, Chuck returned to the US and enrolled at Bethany Theological Seminary. He served on the General Board staff from 1969 to 1988, the first seven and a half years as director of BVS. Now he is pastor of the La Verne (Calif.) Church of the Brethren.

Remembering her entry into BVS in 1962 General Board chairwoman Judy Mills Reimer says, "I thought I was going to save the world. The truth of the matter is I learned far more than I could ever give. BVS served as a training ground for the rest of my life."

Skills that she polished during the eight-week training period—worship leading and public speaking, song leading, and people skills—have served her well in church work and in her furniture business. Through her work with limbless children at an orthopedic clinic in Germany she developed an appreciation for the diversity of God's children, which serves her well as she helps guide programs in an increasingly diverse denomination. Most of all, says Judy, BVS helped her see that "all of life is ministry."

BVS was Anne Haynes Price's "coming out." Growing up in the hills of Virginia, near Bassett, Ann had never flown or been to a large city when she entered BVS in 1957. A graduate of Bridgewater College, she used BVS as the first step in a career in Christian education.

As Christian education director of West Side Parish, in Chicago, she experienced city life and had her gifts in Christian education affirmed. "BVS was the best education I had had up to that time," she says. From 1959 to 1962 she served on the BVS training staff. From there she went on to be Christian education director for three years at the La Verne (Calif.) church, dean of women at La Verne College, and dean of students at McPherson (Kan.) College before getting a Ph.D. and launching into a counseling career.

"BVS set a course that I have followed throughout all my life," she says. The BVS theme of meeting needs where they exist has stayed with her. She doesn't confine her counseling to an office: "I make myself available where the need is," she says.

Anne is so sold on BVS that she sometimes recommends it to clients who know nothing about the Church of the Brethren. She and her husband, Stan, plan to be BVSers again as soon as their children are through college.

Dale Minnich thinks BVS did much to

Following a family commitment to service, Jan West Schrock heads the BVS program that her father, Dan West, helped found in 1948. She is working to draw more Brethren youth into the program. "More 'seeding' could be done in Brethren congregations," she believes.

develop his motivation to make service a way of life. "Building that interest and motivation of serving others, that's what really developed during that time." Dale worked with the American Friends Service Committee from 1959 to 1961 organizing international workcamps in a rural Mexican village.

After BVS Dale knew he could never be satisfied to return to his farming community in Southern Ohio and "just be there." Instead, he served three years as a General Board missionary in Ecuador, utilizing his agricultural skills. After several years in other endeavors he joined the General Services Commission's Stewardship Team. This past October he became executive for that commission.

Writer and peace worker Dale Aukerman grew up in the Old German Baptist Brethren Church and had been in the Church of the Brethren only three years when he entered BVS in 1952. "That period as a volunteer was my first long-term immersion in a Brethren context," he says.

Dale highlights the role BVS played in establishing his ties with other Brethren, and the inspiration he gained from exposure to Brethren leaders. "The lead I have given in Brethren peace witness had its start during BVS and otherwise might not have developed in that way," he says.

For Ervin Huston, who served from 1968 to 1969 as a Church World Service truck driver, "BVS was a healing experience." Upon graduating from the University of La Verne, he was disenchanted with the church and chose to do his alternative service through International Voluntary Services, a government-related voluntary agency. In Vietnam he gradually became disillusioned with US policy to the point that his conscience would no longer allow him to work through IVS. He applied to BVS. "BVS allowed me to recuperate from the insanity of the situation I had been in in Vietnam," he says.

He also thinks BVS helped keep him in the church. Through BVS he discovered that "the church wasn't so bad after all." He decided to go to seminary. From there he went to Voice of Calvary ministries in Mississippi, where the experience he gained in BVS training helped him to mix interracially. After a four-year stint as pastor, and then associate pastor, at Baltimore First church, Ervin took a break from pastoral ministry before becoming part-time pastor of the Twin Falls (Idaho) congregation in 1980, where he now serves. He was also part-time Idaho district executive for one and one half years during that time.

Donna Ritchey Martin, who co-pastors the Franklin Grove (Ill.) congregation, says BVS provided her with a time of reflection and growth between college and seminary. While at Manchester College she had decided to enter seminary, but she chose first to be a Brethren volunteer. She served in the Person Awareness office at Bridgewater College from 1977 to 1978. Her calling to set-apart ministry was affirmed and she honed administrative and secretarial skills that serve her well in her rural congregation. "BVS was lots of practical job experience," she says, "along with personal growth, friendships, and other fringe benefits."

Don Durnbaugh, Ken Kreider, and Lauree Hersch Meyer all agree that one of the ways BVS has helped form leaders is by challenging young people to exceed their own expectations. "We were put into situations of great complexity," says Don, "and trusted to do well. Looking back, I'm amazed the church trusted us that way."

"It's like M. R. Zigler said," says Ken: " 'We give young people responsibilities here in Europe that we wouldn't dream of giving them at home.' " The diminutive Ken recalls that when he used to approach Austrians in Europe with refugee matters they would look over his shoulder, searching for his father.

"People expected something of you and expected it in a public place, which really brought out one's sense of responsibility," recalls Lauree. Chuck Boyer thinks that BVS has always been a program willing to take risks with people. "I was always very clear when I was BVS director," he says, "that if we were going to err with people, we were going to err by going too

far. The church needs to take chances with people."

BVS continues to offer challenges to volunteers—young and old. Currently 135 volunteers are working in the US and abroad at a variety of tasks. Projects are available in 35 US states and 19 foreign countries. Volunteers work in areas torn by conflict—El Salvador, Nicaragua, Haiti, Northern Ireland—and in the US with homeless people, prisoners, and refugees. BVS still takes chances with people and challenges them to "share God's love through acts of service."

Yet Don Durnbaugh thinks today the educational component of BVS may play a more significant role in training leaders. "BVS is not solely a program of service," he says, "but a program of education." He believes that while the Brethren colleges were the biggest innovation in education made by the Brethren in the 19th century, BVS has earned that distinction in the 20th century.

Miller Davis, Ken Kreider, Judy Mills Reimer, and others emphasize how much BVS expanded horizons, their understanding of the world and key issues facing the church.

"From my own BVS experience," says Joe Detrick, recent director of BVS orientation and now pastor of the Codorus Church of the Brethren, near Loganville, Pa., "what it did was expose me to issues I never knew existed." He sees that as one of the key strengths of BVS today. Volunteers spend their three-week orientation learning about homelessness, economic justice issues, Latin America, South Africa, peacemaking, global sensitivity, and much more.

Part of the BVS education is exposure to other cultures. With its urban setting, in the mostly black south side of Chicago, BVS orientation itself becomes a cross-cultural experience. Volunteers from other countries add to the cultural mix. In 1987, 13 percent of BVSers came from outside the US.

"BVS has been a place where a lot of Brethren have gotten a broad view of the world and come back inspired to be leaders of the church," says Dale Minnich.

Also important for Dale and others was the intensive eight-week training period (that over the years was shortened to a three-week orientation). Until 1971 nearly all training was based at the New Windsor Service Center, in Maryland, where volunteers processed clothing 20 hours each week to help cover training costs. In 1971 a mobile training program was begun and the training period was shortened from eight weeks to four or five weeks, since volunteers didn't need to spend time processing clothing. In recent years three weeks has become the norm and Chicago the standard site.

Part of what developed during the eight-week training period was a feeling of belonging to the Church of the Brethren. Judy Mills Reimer says, "Though I had grown up Brethren, when I went into BVS the Church of the Brethren became my church."

During training, a lot of time was spent on Brethren distinctives, and volunteers were exposed to great leaders of the church for a week at a time. These

Above: Brethren historian Don Durnbaugh found his niche (and his future wife, Hedda) while researching Brethren historical documents in post-war Europe. Professor of church history, he has taught at Bethany Seminary since 1962. ***Below:*** *BVSer Chuck Boyer (now pastor of the La Verne, Calif., congregation) went on to become director of the BVS program.*

BVS director Jan West Schrock and BVS secretary Evie Toppel keep tabs on some 140 volunteers around the world. Their concern: Only 45 percent are Church of the Brethren.

leaders inspired volunteers to a life-long involvement in the church, says Chuck Boyer. "I think much of that is missing now. Leaders now come for one or two days instead of a week. I think it was a significant decision to shorten orientation and that has negatively influenced the training of people for leaderhsip."

Donna Ritchey Martin agrees that the feeling of belonging may be missing. "I don't think there are many places where volunteers can have that sense that they are part of a whole church effort," she says. "We need to find some ways of structuring that sense of belonging to the church and doing the church's work."

She thinks the Mennonite Voluntary Service model, which doesn't send volunteers out on their own as often as BVS, "may nurture (future) church leaders better." She also sees virtues in the BVS/Brethren Revival Fellowship model, where groups of volunteers live and work together.

Joe Detrick, on the other hand, sees the three-week orientation as the ideal amount of time. "It's long enough to get to know volunteers and do some key things, but short enough to not take up too much project time," he says.

He also believes that BVSers still feel like they are serving the Church of the Brethren, although it is a shock for some to find out how ecumenical BVS is. He sees ecumenicity as one of the program's key strengths. "I think the ecumenical flavor stretches the volunteers' perception of what God's ministry is."

At the same time, Joe recognizes the need to keep a healthy number of Brethren in BVS. The dwindling number of Brethren entering the program in recent years is cause for concern. Of those volunteers placed on projects in 1983, 71 percent (69) were Brethren. By 1985, the figure dropped to 66 percent (55). Last year 48 percent (41) of the new BVSers were Brethren. Of the current BVSers, 45 percent are Brethren.

People have different theories about why fewer Brethren are attracted to BVS. Chuck suggests that perhaps after 40 years some people see BVS as "old stuff." BVS director Jan Schrock says, "I think the very fact that we've had Brethren Volunteer Service in our backyard has led us to take it for granted." At the same time she sees non-Brethren coming into the program and "relishing what we have had close by us." Jan believes one thing that needs to be done more is congregational leaders and former BVSers challenging youth and others to undergo the BVS experience. "There's a lot more seeding that could be done in congregations," she says.

Donna Ritchey Martin agrees. She raises up the importance of reaching elementary-age children and providing positive role models for them. "We have to teach them to dream of things besides where their next VCR is coming from," she says.

Chuck thinks it may go deeper than that. He perceives that today's young people may be more cynical than past generations. "BVS isn't a place for cynics," he says. "It still says you can make a difference in individual lives. BVS is idealistic and doesn't appeal to cynical people."

Despite the dwindling number of Brethren BVSers, it appears that BVS continues to influence future leaders of the church. Lauree and Don point to the many quality seminarians who come directly from a BVS experience to Bethany. In fact, Don thinks that BVS has become a "natural feeding agency" for the seminary, taking over a role long played by the Brethren colleges.

Dale Aukerman, who has been a leader at BVS orientations, says, "I have seen numerous volunteers touched by BVS and directed toward further Christian ministry in the church. I believe the church would be much weaker if it had not had through these 40 years the formative and training influence of BVS on the lives of so many of its members."

While forming church leaders has always been a part of BVS, today, Joe and Jan point out, much more intentional efforts are made to spot volunteers with exceptional potential. "In orientation," says Joe, "I could say, 'This person is going to go some place in the church.' It's the kind of person we want to encourage and nurture." Names of volunteers who bring great skills and potential are placed in a talent bank in the church's Office of Human Resources. "It's a way to keep track of people who have great potential for leadership," says Joe.

In 1988, 40 years since BVS began, the Church of the Brethren is faced with a severe leadership shortage. If the church is to find those leaders for coming decades, Brethren Volunteer Service must continue to play a significant role. □

Don Fitzkee is a member of the Chiques Church of the Brethren, Manheim, Pa. He served with MESSENGER *as a BVS intern, 1986-1988.*

Sing your praise!

Suddenly a great army of heaven's angels appeared with the angel, singing praises to God. . . .
Luke 2:13

Even the angels were singing on the night that Jesus was born. They knew all about the precious gift that God was giving to the human beings of the world.

Some of the first people to hear about the special gift were humble shepherds spending the night in the fields watching over their sheep. They were frightened when the angels appeared. Anyone would have been. An army of angels must have been rather large and pretty loud if they were all singing.

But even though the shepherds were frightened, they knew something amazing was happening. An army of angels doesn't appear every day. So they listened. The angels told the shepherds that a savior had been born and even gave directions to where they could find him.

What did the shepherds do when the angels left? Did they go back to sleep? Of course not—they went to look for this little baby. And when they found Mary and Joseph and the baby they knew the story was true. Everything was just as the angel had said.

In the book of Luke it says, "The shepherds went back, singing praises to God for all they had heard and seen." We can still sing praises and thanks to God. There are many Christmas carols and hymns that celebrate the birth of Jesus. Sometimes we just sing the songs and don't really pay attention to the words. This Christmas, listen to what you are singing. You might want to try writing your own words to a favorite Christmas carol and share it with your family or Sunday school class.

O Holy Night

All of the following words have something to do with Jesus' birth. Try to unscramble them and write the correct spelling on the line. Then put the number of the correct description in the box.

DREOH _____ ☐
ASRT _____ ☐
YEPTG _____ ☐
EHPES _____ ☐
RMYA _____ ☐
GLAEN _____ ☐
LODG _____ ☐
NAGREM _____ ☐

1. The wisemen followed it to Bethlehem.
2. The place where the baby Jesus slept.
3. The mother of Jesus.
4. The shepherds were guarding these animals.
5. Joseph took Mary and Jesus to this country.
6. The king of Judea when Jesus was born.
7. The precious metal that the wisemen brought Jesus.
8. The messenger sent by God to tell the shepherds of Jesus' birth.

Tim Wonders

One night a little owl said
To his father eating breakfast in bed,
"I don't understand it, not at all,
Why at Christmas, we get presents and go
shopping at Owl Mall?
That isn't the real meaning of Christmas,
It's the day Jesus was born in.
What do presents have to do with
Christmas mornin'?"
Then his father in return said to him,
"Come sit by me, come, little Tim.
When Jesus was born in the stable long ago,
as you know,
There were wisemen who followed a shining star
That guided them and took them far.
With them they brought gifts of sweet perfume,
rich gifts, and gold.
For Baby Jesus to love and hold.
Jesus got gifts on Christmas Day,
And presents have nothing to do with it, you say?"

Jennifer Ann Gump Pringle, age 10
Littleton, Colo.

ANSWERS: 1. STAR 2. MANGER 3. MARY 4. SHEEP 5. EGYPT 6. HEROD 7. GOLD 8. ANGEL

On 'speaking truth to power,' BRF

Bill Bowser

Speak truth to power

As I read the 2-part MESSENGER article about the Brethren Revival Fellowship ("Who's Afraid of the BRF?" July, August/September), I was reminded of the Quaker tradition called "speaking truth to power." Speaking truth to power means being prophetic, telling people something they don't want to hear even though they have the power to make things difficult for you. It means pointing out the emperor's lack of clothes. Of course, the Quaker tradition assumes this will be done out of a deep spiritual center, with love and without violence.

When it comes to discussing the BRF, I find that no one is speaking truth to anyone. When the *BRF Witness* newsletter states that "our General Board and its staff are largely committed to liberation theology, uncertainty about man's basic need, and support for non-Christian ideologies," the writer is not speaking truth to power, but speaking in stereotypes and generalities that do violence to the dedicated Christians who work at Elgin. Likewise, when non-BRF church leaders are unwilling to challenge the assertion that the *Reader's Digest* has "experts check 3,500 facts with 1,500 sources" for the average monthly issue, then the rest of the church is not speaking truth to the BRF.

I am much more distressed by the way in which the conflict is being handled than by the actual points of disagreement. Judging from the examples I have mentioned—and similar examples abound—the BRF seems to be more concerned about being in the right than about being in community, while the rest of the church seems to be more concerned about being in community with the BRF than about conflict!

These are mechanisms for avoiding conflict altogether, by exaggerating conflict to the point where it can hardly be resolved, and by minimizing conflict to the point where it can hardly be a problem. These are techniques of manipulation—attempts to control how another person reacts (ultimately an impossible task) by controlling what view of the situation the person must react to.

The crucial issue here is not theology, but our Church of the Brethren "family relations." Family Systems Analysis recognizes these psychologies for dealin with conflict and gives them names and definitions: the "Black Sheep," having despaired of ever dealing directly with family conflict, vents frustration in aggressive ways that only serve to distrac attention from the real causes of conflic the "Enabler" or "Co-Dependent," terrified of any conflict whatsoever, goes to incredible lengths to pretend that no conflict really exists.

Does this sound like the Church of th Brethren today? Has our name doomed us to being an addictive family system, instead of a religious organization? And what happens to the church when these collective survival mechanisms stop working, as they surely will?

It is impossible to face conflict and avoid conflict at the same time. After 29 years, our denomination's magazine finally gets around to writing a feature article about the BRF. Does this sound like the action of a denomination that is comfortable with "speaking truth to power"? □

Bill Bowser is a member of the Arlington, Va., Churc of the Brethren, and works for the Quakers in Baltimor Yearly Meeting.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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Chauncey H. Shamberger

BRF seeks a revival

If MESSENGER had asked 25 years ago who was afraid of the Brethren Revival Fellowship, the response would have been quite different from that of today (see "Who's Afraid of the BRF?" July, August/September). Southern Missouri and Arkansas District had queried Annual Conference in the 1920s, asking for many things similar to the BRF. When their request was denied, the Dun kard Brethren Church was formed. But there were differences. The district was a small one, far away from most of the membership of the church, with less abl leadership.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

npact, Brethren 'selling out'

"Revival" is the key word of the BRF creed. The BRF has sought to revive things in the church that are of long standing but no longer held in the same respect. After almost 30 years, the churches that have been under the influence of the BRF—those closest to the headquarters, and in another way the Maine project sponsored by the BRF—should be able to see what difference it has made.

What evidence is there of the BRF having made a difference regarding such things as resistance to war, the status of women in the church, the inerrancy of the Bible, plain clothing, religious institutions outside the church, the prayer veil, feetwashing associated with the love feast, and evangelism? How nearly does the Maine project follow the accepted observances of the church of the past in contrast to that of the present? Will it prove to be effective in areas where there is no Brethren tradition?

The Old German Baptist Brethren have held quite closely to the things that the BRF is seeking to revive, and there are few reasons to believe that results of the BRF becoming effective would be different.

The family farm also comes to mind. For many years it has been disappearing, yet there is no great attempt to bring it back, along with all the values that were a part of it.

It is encouraging that MESSENGER takes the attitude it does toward the BRF, and, indeed, it is encouraging that most Brethren are no longer afraid of it. □

Ninety-four-year-old Chauncey H. Shamberger is a long-time observer of the Brethren scene, living in Boise, Idaho.

Onaldo Alves Pereira

Brethren are selling out

I have been greatly concerned by letters to MESSENGER about salvation and what people must do to be "saved." I ask myself, "Who are the people writing these letters?" They surely can't be Brethren! For the Brethren who know anything of their rich heritage, the concern is not, and should not be, on saving someone's soul, but on repenting and becoming a part of the Body of Christ. This talk of religion being an escape from hell or a route to heaven is too cheap and selfish to be called Christian! The New Testament does not dwell on personal salvation, but on the Body of Christ bringing the whole world into salvation. To be saved is to become a part of the *Body*, the community of Christ.

In the more conservative Brethren/Anabaptist groups, such as the Old German Baptist Brethren or the Amish, personal salvation is something you don't talk about, for fear of falling into the sin of pride or selfishness.

One of the things that attracted me to the Brethren, when I was getting to know

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them through my reading, was their belief in the final restoration of all humanity by God. On this belief there is hardly any teaching in the New Testament as outstanding and clear as Ephesians 1:9-11, Romans 5:15-20, John 12:32, and Philippians 2:4-11. The belief in an eternal hell was brought into the church later than the third century, as the church sold out to the Roman Empire. It disfigured and transformed God into something worse than the devil!

While visiting the United States, I discovered that most Brethren did not even *know* about this belief in the final restoration. I was greatly disappointed. But there was still a seed of this belief in those more concerned with building community than with "saving souls."

The current Brethren concern with church growth and increasing "numbers" is bringing a very strange spirit into the denomination, an obsessive desire to be "big." The Brethren want to grow for all the wrong reasons. As in the time of Elijah (1 Kings 19) it is more important to have 7,000 who do not bow to Baal than a multitude wanting to make a deal with God for the sake of their soul's salvation. To be Christian means to join the reign of God because you love God, not because you want to buy God's favor!

Most of the new groups that have joined the Church of the Brethren (such as the Koreans, Haitians, and Filipinos) are fundamental evangelicals who do not know what it means to be Brethren. Important Brethren beliefs, such as the peace witness, community, nonconformity and the ordinances of love feast and trine immersion baptism, are not appreciated or even known by most of these groups.

Are the Brethren so desperate that they sell out so easily? And those who are conscious of what is happening keep silent, not speaking out with the authority they possess, as if afraid to offend someone who is corrupting the very ideals that make the Church of the Brethren a unique witness! If the Brethren would stand up and not hide what they stand for, and not be afraid to be radical disciples of Jesus, many people would be attracted who are looking for an alternative to what now exists. If the Brethren just care about being "big," why not join the Southern Baptists? Often the Brethren message sounds more and more like their message anyway.

These feelings have grown in me, especially after hearing how the mission philosophy paper was treated at the 1988 Annual Conference. It is amazing that a committee that reflected so well on the situation of world mission today, and on how Christ calls us to be in ministry, could be dismissed so quickly. I also used to appreciate the BRF for some of its positions, but now I am distressed by the attitudes it takes to various issues facing the church. Its position toward women and gay people is so unlike Jesus' position.

The Brethren, following the natural guidance of the Holy Spirit through history, were willing to move to a broader acceptance of God's children, as we can see from their stand against slavery, their manner of dealing with Sarah Major when she started preaching, their willingness to ordain women long before many other denominations, their eagerness to be ecumenical, and even their disposition to dialog with gay people. Now it seems that many Brethren want to halt this natural development, which clearly is God-led.

In a time of crisis and suffering with AIDS, Brethren should open their arms wide and receive gay brothers and sisters into fellowship without condemnation or discrimination. If homosexuality is such a sin, why is it so prevalent in church history, among quality leaders, and in great numbers of the church? Now Christians are doing what Jesus rebuked the scribes and Pharisees for doing: " 'But woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; you neither enter yourselves, nor allow those who would enter to go in' " (Matt. 23:13).

We of Comunidade Pacifista Crista in Brazil, as a partner church of the Church of the Brethren, openly accept and affirm gay persons and invite them to become involved in our ministries. If there is a population needing a warm embrace and a sense of belonging in the church, it is the gay population. As the church has seen the error of its ways in excluding blacks and women from full participation, it must now see its error in excluding gays. If the Church of the Brethren in the USA truly believes we are a "partner church" with the same Dunker faith heritage, it will accept our challenge to be more inclusive, just as we have accepted the challenge to join the Brethren faith family. The Church of the Brethren must be careful not to excommunicate Jesus himself from its midst, for when you say to gay brothers or lesbian sisters that they have no part with you, you are saying the same to our Lord.

We beg you by the mercies of God, that we all may come together in prayer and self-examination, willing to repent and go back to the faith once delivered to the saints. □

Onaldo Alves Pereira is the leader of the Comunidode Pacifista Crista (Tunker), in Fortaleza, Brazil. Articles about Onaldo Pereira have appeared in MESSENGER *in June 1986 and July 1987.*

Windows in the Word

Incarnate

Timothy K. Jones

A professor of mine at Princeton Seminary, James Loder, once told us in class about a common encounter he would have with his wife.

As they sat at the breakfast table, she would talk—discussing her plans for the day, perhaps, or telling him the latest about their children. But his mind would sometimes wander to the headlines of the paper, or he would think of tasks to be done that day. Still he would nod, respond with an occasional "Really?" and give every appearance of listening.

But she knew better. "Are you listening?" she would ask. "Yes, of course," he would protest. "But are you being *present* to me?" And then he realized again that disinterested listening was not enough. He needed to do more than occupy his chair; he needed to attend to his wife with his whole self.

Knowing how important the presence of another can be, I have been thinking lately about how God makes himself present to us, and to me. For the Scriptures repeatedly assure us that God is not distant or disinterested. The word God spoke through Moses, for example was not "far off," but "is very near you; it is in your mouth and in your heart, so that you can do it" (Deut. 30:11,14). Through Isaiah we hear the Lord say, "For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest" (62:1).

It means a lot to me that God communicates through his word, through a still, small voice, or through the corporate wisdom of God's people. Especially in times when my next steps in life are not altogether clear. How important it has been to know that God can and does communicate his will!

But God does even more. God not only speaks, God resorts to the amazing and the seemingly impossible: The infinite God comes and involves himself in our finite lives. God moves beyond words to the Word, from that which is spoken to that which is embodied. "The Word became flesh and dwelt among us," John tells us (John 1:14). The creative, communicative power and wisdom of God came to dwell in a person. The Incarnation, as Oswald Chambers describes it, is "dust and deity made one, human flesh presenced with Divinity."

As remarkable as the Incarnation is as a theological statement, it is all the more astonishing when we realize that it means that God becomes present and accessible to *us*. Not only, as Paul says, does the "whole fulness of deity (dwell) bodily" in Christ, but *we* "have come to fulness of life in him" (Col. 2:9,10).

Do we really believe this? If so, our lives, mundane and daily as they sometime seem, will be shot through with glory. We will see that God not only came to live in the heart of our world, but he wants to dwell in the world of our hearts.

Nothing can mean more than to know that God does not ignore us. That is why the story of the birth of Jesus is so important. It tells us that God wants to draw close. At the center of life is not only a God who listens or speaks, but Emmanuel, a present God who wants to come to us. We need, for our part, only to make room for him. □

Timothy K. Jones is books editor for Christianity Today, *in Wheaton, Ill.*

FOR SALE—Book, History of "The Eel River Church of the Brethren, 150 years." $5.00 includes shipping & handling. Send order to Lamoin & Mary Montel, 1107 State Road 114 West, North Manchester, IN 46962.

INVITATION—1989 SEBRING BIBLE CONFERENCE, begins Jan. 22-29, 1989, at 700 South Pine Street, Sebring, FL 38870. THEME: "Living The Psalms". Conference includes Bible study and preaching each day. Speaker: Nancy R. Faus, Faculty, Bethany Theological Seminary.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Shoneys Inn at intersection of Indian Trail & I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 279-1347 or John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

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TRAVEL—Visit England, Scotland, Wales, and Ireland June 10-29, 1989. For info. write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Tour Alaska with Rev. John and Naomi Mishler May 15-June 3, 1989. Never-to-be-forgotten tour of 49th state. From Chicago on Amtrack thru midwest & Pacific northwest. See spectacular scenery; sail inner passage from Vancouver to Anchorage. Wonders of Alas land of midnight sun. Fly Fairbanks to Vancouv Bus tour across lower Canada and home. colorful descriptive brochure write us at 168 6th St., Peru, IN 46970. Tel. (317) 473-7468. Ea response essential.

TRAVEL—Tour China. Visit churches, Christia former Brethren mission areas in Shanxi, as v as tourist attractions. Oct. 17-Nov. 8, 1989. info. write Wendell and Marie Flory, 608 Green Bridgewater, VA 22812 or call (703) 828-418

WANTED—Applications for tenure track facu appointment in Psychology Dept. at assistan associate professor rank. Includes teach introductory psychology, theories of persona and abnormal behavior and supervision of fi placement. Salary open, depending on exp ience and qualifications. Beginning Aug. 1989. Ph.D. or Psy.D. preferred. Dedication quality teaching, and commitment to scholars in one's area of specialization essential. Appli tion deadline: Jan. 15, 1989. Send three letters recommendation, vita, and official transcripts Dr. Gary Zimmerman, Chair, Department of P chology, Manchester College, North Manches IN 46962.

turning points

Licensing/ Ordination

Bucher, Mark K., licensed July 12, 1988, Mt. Wilson, Atl. N.E.

Butters, Terry Douglas, ordained Aug. 18, 1988, First Church, Flint, Mich.

Eller, Maria K. Tulley, ordained April 23, 1988, Midland, Mich.

Fields, Anita Lavalle, licensed July 19, 1988, Prince of Peace, N. Ind.

Graybill, Bradley Jay, licensed July 16, 1988, Welty Church, Mid. Atl.

Kent, W. David, ordained March 26, 1988, Welsh Run, Mid. Atl.

McDonald, Richard Arnold, ordained April 23, 1988, Trout Run, Shen.

Smeltzer, Skip Allen, licensed June 4, 1988, Union Center, N. Ind.

Studebaker, Guy Mack, ordained April 23, 1988, Pyrmont, S/C Ind.

Welches, Vaughn E., ordained July 31, 1988, Middle District, S. Ohio

Pastoral placements

Bartholomew, John H., from Baltic, N. Ohio, to Peru, S/C Ind.

Dever, Bryan, from secular, to Pequea Valley Fellowship, Atl. N.E., part-time

Dietrick, Joe, from General Board Staff, to Codorus, S. Pa.

Finley, Jack, from secular to Lindsey, Pac. S.W.

Lambert, Linda, from secular to Thurmont, Mid. Atl., part-time

Oessenich, Frank, from interim to full-time, Altoona, First, Mid. Pa.

Wedding Anniversaries

Beery, Robert and Irene, N. Manchester, Ind., 50

Brightbill, Marlin and Eunice, N. Manchester, Ind., 50

Brougher, Mary and Olin, Lorida, Fla., 50

Brumbaugh, Dan and Ruth, Saxton, Pa., 53

Dare, Laurence and Cary L., Canton, Ill., 50

Detrick, Ernest and Elizabeth, N. Manchester, Ind., 50

Elliott, Glen and Mildred, Fredericksburg, Iowa, 51

Focht, George and Thelma, Hollidaysburg, Pa., 50

Hixson, Foster and Frances, Everett, Pa., 60

Krommes, Henry and Mable, Jeromesville, Ohio, 50

Lowe, Len and Viola, Sebring, Fla., 53

Woy, Hershall and Lucy, Everett, Pa., 70

Whitfield, Amos and Beatrice, Saxton, Pa., 54

Deaths

Auman, Roy F., 83, Markes, Pa., Aug. 13, 1988

Baker, Clair L., 83, Curryville, Pa., Aug. 9, 1988

Baker, Ira, 66, Staunton Va., April 11, 1988

Bollinger, Mabel G., 94, Manheim, Pa., July 27, 1988

Boone, Lottie, 93, Boones Mill, Va., June 8, 1988

Brunk, Jeni Lynn, 5, Broadway Va., May 5, 1988

Bryant, Edith Alice, 91, Harrisonburg, Va., Sept. 5, 1988

Campbell, C. Dennis, 64, Shenandoah Va., June 5, 1988

Caricofe, A. Joseph, 88, Bridgewater, Va., Sept. 20, 1988

Christensen, Rozella, 94, Freeport, Ill., July 31, 1988

Cook, Lois Mae, 55, Bridgewater, Va., June 9, 1988

Crickenburger, John, 60, Waynesburo, Va., May 21, 1988

Cummings, Willie, 77, Roanoke, Va., April 29, 1988

Delawder, Ressie, 76, Mathias, W.Va., April 6, 1988

Dove, Meva A., 73, Fredericksburg, Pa., Aug. 5, 1988

Eshelman, Violet, 85, Middletown, Pa., Feb. 12, 1988

Evers, Ola Hollen, 82, Bridgewater, Va., Aug. 10, 1988

Eyler, Victor, 71, Brookville, Ohio, Aug. 25, 1988

Fair, Harold W., 78, York Springs, Pa., June 19, 1988

Fare, Alice, 76, Garden City, Kan., Aug. 18, 1988

Fike, Earle, 82, Parsons, W. Va., Aug. 30, 1988

Forney, Naomi, 58, Cleona, Pa., July 7, 1988

Frank, Lillian, 98, Neffsville, Pa., June 1, 1988

French, Russell, 88, Des Moines, Iowa, Aug. 3, 1988

Furman, Carrie, 72, Shippensburg, Pa., July 3, 1988

Ginder, Ruth, 73, Lancaster, Pa., June 2, 1988

Goodling, Mary, 93, Elizabethtown, Pa., May 31, 1988

Grosbach, Ronald Eugene, 59, Imperial, Neb., Aug. 31, 1988

Hankins, Luna Mae, 87, Modesto, Calif., Sept. 6, 1988

Harris, Madge, 85, Durham, N.C., April 15, 1988

Howdyshell, Urshel, 80, Mount Solon, Va., Feb. 27, 1988

Hylton, Clyde, 89, Roanoke, Va., April 11, 1988

Hylton, Laura, 87, Roanoke, Va., May 3, 1988

Keeling, Georgia, 92, Carthage, Mo., July 24, 1988

Kienberger, Lawrence, 75, Fairway, Kan., Feb. 11, 1988

Knauer, Harry Jr., 66, Lititz, Pa., July 27, 1988

Kulp, Harold, 68, Mount Joy, Pa., Sept. 16, 1987

Kurtz, Sallie, 93, Neffsville, Pa., June 6, 1988

Leckrone, Lewis, 60, Somerset, Ohio, Sept. 30, 1987

Lewis, Lottie Vinton, 93, Waterloo, Iowa, Sept. 1, 1988

Lloyd, Robert H., 73, Spring City, Pa., June 25, 1988

Losh, Flomia Edith, 79, Dayton, Va., April 18, 1988

McCord, Jack Raymond, 62, Alliance, Ohio, Aug. 7, 1988

Miller, Harry A. Jr., 67, Hollidaysburg, Pa., Aug. 21, 1988

Miller, Margarette, 79, Weyers Cave, Va., April 18, 1988

Mohler, Amanda, 93, Newark, Ohio, Sept. 30, 1987

Mongold, Wilson, 66, Bergton Va., May 25, 1988

Myer, Eleanor, 77, Lancaster, Pa., May 30, 1988

Overholt, James J., 63, Hagerstown, Ind., Aug. 11, 1988

Paddock, Ross, 64, Blue Springs, Mo., July 26, 1988

Pullen, Beeley, 88, Luray, Va., April 26, 1988

Redifer, Ralph, 41, Elkton, June 1, 1988

Roberts, Clarence, 90, Ro oke, Va., May 29, 1988

Rumer, Idella, 81, Petersb W. Va., May 23, 1988

Sager, Lean, 76, Broadway, June 2, 1988

Sanger, Verna, 69, Richmo Va., April 10, 1988

Schwear, Scott, 19, Leban Pa., April 17, 1988

Severn, Lyman O., 62, Outlo Wash., Aug. 1, 1988

Shoemaker, Ada, 84, Harris burg, Va., May 31, 1988

Stewart, Raymond, 85, Ma ville, Pa., May 18, 1988

Stong, Zora Smeltzer, 94, M esto, Calif., Sept. 6, 1988

Stroop, Hattie, 83, Harris burg, Va., May 21, 1988

Synder, Basil, 79, Wellsb Iowa, Aug. 20, 1988

Thomas, Dortha, 81, La Ve Calif., Aug. 27, 1988

Tritch, Lillian, 85, Lond derry, Pa., July 9, 1988

VanPelt, Vivian, 79, Broadw Va., April 4, 1988

Weddle, V. Inez, 97, Montv Va., April 24, 1988

Westfall, Raymond, 83, Me anics, Pa., May 15, 1988

White, Malcolm Gerald, Roanoke, Va., April 7, 1

Willis, George, 69, Newv Pa., May 5, 1988

Wilson, Donna Lee, 51, Brid water, Va., Aug. 2, 1988

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Woodruff, Frances, 75, Cla mont, Va., July 10, 1988

Wright, Geraldine Lena, Bridgewater, Va., May 1988

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'Mine eyes have seen thy salvation'

Right after Christmas 20 years ago, my wife, baby son, and I were camping with another missionary family along a quiet stream back in the bush in Nigeria. A couple of miles downstream from us a "bush fire" was burning. "It was the season for it," as the Nigerians say—the time of year when mile after square mile of the dry bush is burned off, to be rejuvenated when the rains come the next spring. So we were not concerned. And besides, we reassured ourselves, a road ran between us and the fire: it couldn't reach us. We went merrily about our camping pursuits.

Then a day or so later the bush fire began moving rapidly upstream. Abetted by a capricious wind, it leaped the road and came racing in upon us. We grabbed all our gear and scrambled for safety on a sandbar, after driving our Landrover out of harm's way up on an outcropping of rock.

The firestorm broke over us. Wild animals tiny and great ran pell-mell ahead of the flames. Insects swarmed out of their reach. Ghoulish black hawks circled overhead, dipping down to prey on fleeing rodent refugees.

Soon it was over. Silence reigned over the blackened river valley. There wasn't a green leaf in sight—just smoke curls, ashes, soot, rocks, bare soil, and shorn trees. As soon as the heat had dissipated I took a hike to survey the transformed landscape.

And there amid what looked like the end of creation, lo, I beheld a wonderous sight: Across the space between two blackened tree limbs, a tiny spider was serenely weaving a silvery gossamer web!

What cleft in the rock had hidden this little creature from the fury of the holocaust? What proportions did that raging fire take in its microscopic eyes? Surely the fire ought to have signaled the end of the world as the spider knew it. Yet, here an hour later this little spider was weaving a new web, confident in a divine promise of renewed and continuing life. I contemplated its work, marveled at its witness, and went on my way a wiser man. I had the buoyant step of one who has spent time on a lengthy spiritual retreat.

Last summer much of Yellowstone National Park was destroyed by fire. Or *was* it destroyed? Within a month thin green shoots emerged from Yellowstone's blackened forest floors. Next spring, shrubs and grasses will appear, and by summer, new, rich fields will cover many scars. The elk, buffalo, and grizzlies will be back. Fish will feed on nutrients from the ashy silt washing down the streams.

Smokey the Bear, it turns out, works for the lumber industry, not the Environmental Protection Agency. Forest fires aren't all that bad. In fact they are part of nature's scheme of things. Witness the lodgepole pine cones that fell to the forest floor decades ago and lay dormant, opening only after *intense heat* melted their resin seals. Immediately after the Yellowstone fire, their seeds were safely released into the warm soil as the flames moved on. Awesome. The green of new life pokes through the gray of the past.

About the Yellowstone "disaster," a zoologist explained, "Fire is rejuvenation, and it is a crucial *life-giving* element in the natural cycle. Forests that burn are not destroyed; they are renewed. Forests that do not burn are dying."

Now where have I heard something like that before? In Luke 17:33, Jesus told his disciples, " 'Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.' " As Jesus approached his own death he explained that point further: " 'Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit' " (John 12:24)

The people living in the kingdom of Herod 2,000 years ago could not perceive or comprehend God's plan of salvation. Their best thinking envisioned only an earthly king and conqueror as the solution to their woes. A baby born in a stable made about as much sense as a lodgepole pine cone sealed in resin lying on the forest floor.

It is not given to us to grasp more than an inkling of the grand design of One for whom "a thousand ages . . . are like an evening gone." Joseph and Mary marveled, but did not comprehend, as the old man Simeon held their child in his arms and exclaimed, " 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation' " (Luke 2:29-30).

We are in the season when our thoughts are centered on God's gift to us of his Son. What did and does it really mean? It may be that the eyes of faith are not given to us to readily recognize Jesus as Savior, Christ, and universal Lord the way old Simeon and Anna did. We may not have the faith symbolized by a tiny spider after a fire weaving a new web over a still smoldering forest floor. Seeing that spider and its web was a special Christmas gift for me 20 years ago. My prayer this Christmas of 1988 would be "Lord, open my eyes to more glimpses of thy salvation."—K.T.

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